

The *Rise* of Civil Society in XXI century



I.C.A.I. GLOBAL CONFERENCE

Cairo, Egypt
24-30 September, 1996
Ramses Hilton Conference Center



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WELCOME CONFERENCE PARTICIPANTS

Civil Society is as timeless as human nature, and as shifting as the sands of the desert. It is a term that has become increasingly popular as we approach the end of what has been a momentous, if turbulent century in the Human Experience. Although the term can often elude precise definition, for this Conference one author has captured the *Civil* spirit with both crisp and refreshing simplicity.

"The good life can only be lived in Civil Society... The image here is of people freely associating and communicating with one another, forming and reforming groups of all sorts, not for the sake of any particular formation - family, tribe, nation, religion, commune, brotherhood or sisterhood, interest group or ideological movement - but for the sake of sociability itself. *For we are, by nature, social before we are political or economic beings.*" (WALTZER 1992, 97)

We will try to realize this *sociability* through a variety of gatherings, community discussions, and visits with local people. We are confident that the interaction that will take place over the course of this week, will fashion those habits of the mind and of the heart that allow Civil Society to thrive.

We would like to welcome you to our Conference in Cairo, and hope that you will savor its universal flavor, and benefit from its bazaar of experiences, musings, and insights on this planet and its emerging civilization. Please join us in heralding the opening of new frontiers, the exploration of innovative solutions, and the *Rise of Civil Society in the XXIst Century*.

ICAI Global Conference

welcomes you to

EGYPT

Vast expanses of burning Saharan wasteland gave birth almost 5,000 years ago to one of the world's most awe inspiring civilizations - Egypt.

Egypt was the first state to establish a system of administration and a capital where the administrative and religious centre lies.

During the late pre-dynastic period, the capital of lower Egypt was Buto (in the heart of the Delta), where the king wore a red crown with a cobra as an emblem. In Upper Egypt the capital was Nekheb (between Luxor and Aswan) and the king wore a white crown with a vulture as an emblem. The papyrus plant was the symbol of the North and a lotus plant was the symbol of the South.

King Menes secured the unity between the North and the South and Memphis became the first capital of unified Egypt. This is situated approximately 22km from Cairo. In the year 332 BC, with the arrival of Alexandria the Great the capital was transferred West of the Delta to Alexandria and Christianity was introduced.

In 639 AD, Amr Ibn El entered Egypt and introduced Islam. A new city was founded in 641 A.D. called Al Fustat and this was to be the first Islamic capital of Egypt. By 750 A.D., Saleh Ibn Aly abandoned Al Fustat and established Al Ashar, North of the former capital. Ahmed Ibn Touloun founded the third Islamic capital around his gigantic mosque in 870 A.D. In 969 A.D. Gohar Al Sikkily entered Egypt and built the new city of Al Qahira (Cairo) and from then on it became the capital of Egypt and the heart of Islam.

A marked stage of the development of Cairo was in 1176, when Salah El Din built the citadel and began work on the building of a wall to surround the cities forming Al Qahira. During the reign of Mohammed Aly and his successors, the city developed rapidly.

After the revolution of 1952 there was a great growth in Cairo and today Greater Cairo is home to 12 million inhabitants. It is composed of 3 Governorates - Cairo, Giza and Qalyobia and 28 'Quarters'.

This capital city is the third most crowded city in the world with an average density of population at 50,000 inhabitants per square metre. It is the most populated African city and a great political, cultural and economic centre of the Middle East. It is also one of the safest cities in the world, where crime is a relatively unknown social problem.

Twentieth century Egypt's energies and resources have continuously been under strain due to foreign occupation and recurrent wars. Under President Sadat the historic peace treaty between Egypt and Israel was signed. This was fiercely opposed by other Arab leaders and was noted as one of the reasons for Sadat's assassination in 1981.

Saying it in Arabic (if you can!)

I	A nah
You	En tah
Yes	I wah
Please	Min fahd lak
How are you?	Iz zy ak?
Good morning	Sah bah el khay
Money	Faloos
No change	Ma feesh fak kah
Hot	Hahr
Cold	Bard
Thank You	Chokran
Never mind	Mah lesh
Today	Eneharda
Tomorrow	Bukra
How much?	Becam

Tips, facts and other useful bits of information.....

Getting around Cairo

Taxis

Probably your best bet. These are always available outside your hotel. The Bellboys will get the taxi, will tell the taxi driver where to take you and will arrange the price in advance.

If you have to hail a taxi from the street, remember that very few taxi drivers can speak or read English. Three things are important to remember

1. Know the Arabic name of where you are going or have it written in Arabic for you.
2. Negotiate the price of your trip before you get into the taxi (you can ask your hotel to give you an idea of what a particular trip should cost).
3. Official taxis are always black and white with a taxi sign - be careful of impostors.

Metro

Not a bad idea if you are going to certain places. Like Maadi from Tahir Square. Fares are between 25 and 50 piastres. The Cairo Metro is very clean and safe. The first carriage is always for women only. If you have a map and point to where you want to go, either the people at the information booth or a helpful Egyptian will tell you which direction to go in.

Walking

Make sure you have a good map and be extremely cautious when crossing any road. Get with a group of people and cross when they cross. Cairo is generally a very safe city to walk in, even in the evening.

Shopping

Browsing and Bartering

Wherever you are there will always be a souvenir stall or a hawker with T shirts, papyrus and all kinds of knick-knacks. In bazaar areas or with street traders it is essential to barter. Prices tend to depend on the competition. Don't be too quick to make a purchase, browse and shop around first to get an idea of the prices. And remember don't be too enthusiastic as you will invariably end up paying over the odds for it.

Khan El Khalili

One of the oldest bazaars in the world. A maze of winding streets where you will find alleys of shops selling locally made goods; copper, glassware, carpets, gold, papyrus clothes and spices - a great place to just wander or to buy gifts and souvenirs.

Arabic Numbers

0 = ٠	1 = ١	2 = ٢	3 = ٣
4 = ٤	5 = ٥	6 = ٦	7 = ٧
8 = ٨	9 = ٩	10 = ١٠	

Food, Glorious Food.....

There have been many influences on Egyptian food for hundreds of years. These include ideas from Persia, Syria and especially Ottoman Turkey. As well as from Italy, France and even Great Britain.

Here are a few examples of the dishes you may encounter:

Tehina	Sesame seed paste mixed with water and crushed garlic
Babaghanough	Tehina mixed with eggplant
Basterma	Cured beef with onion and garlic
Bosara	Mashed beans with fried onions
Foul	Stewed brown bean with eggs, parsley and onion
Salatet Zabadi	Yoghurt and cucumber dip
Taboula	Parsley, tomato and crushed wheat
Tamia	Deep fried broad beans, coriander and green onion cakes
Turchi	Hot pickles
Zaitoun	Green and black olives

For your main course:

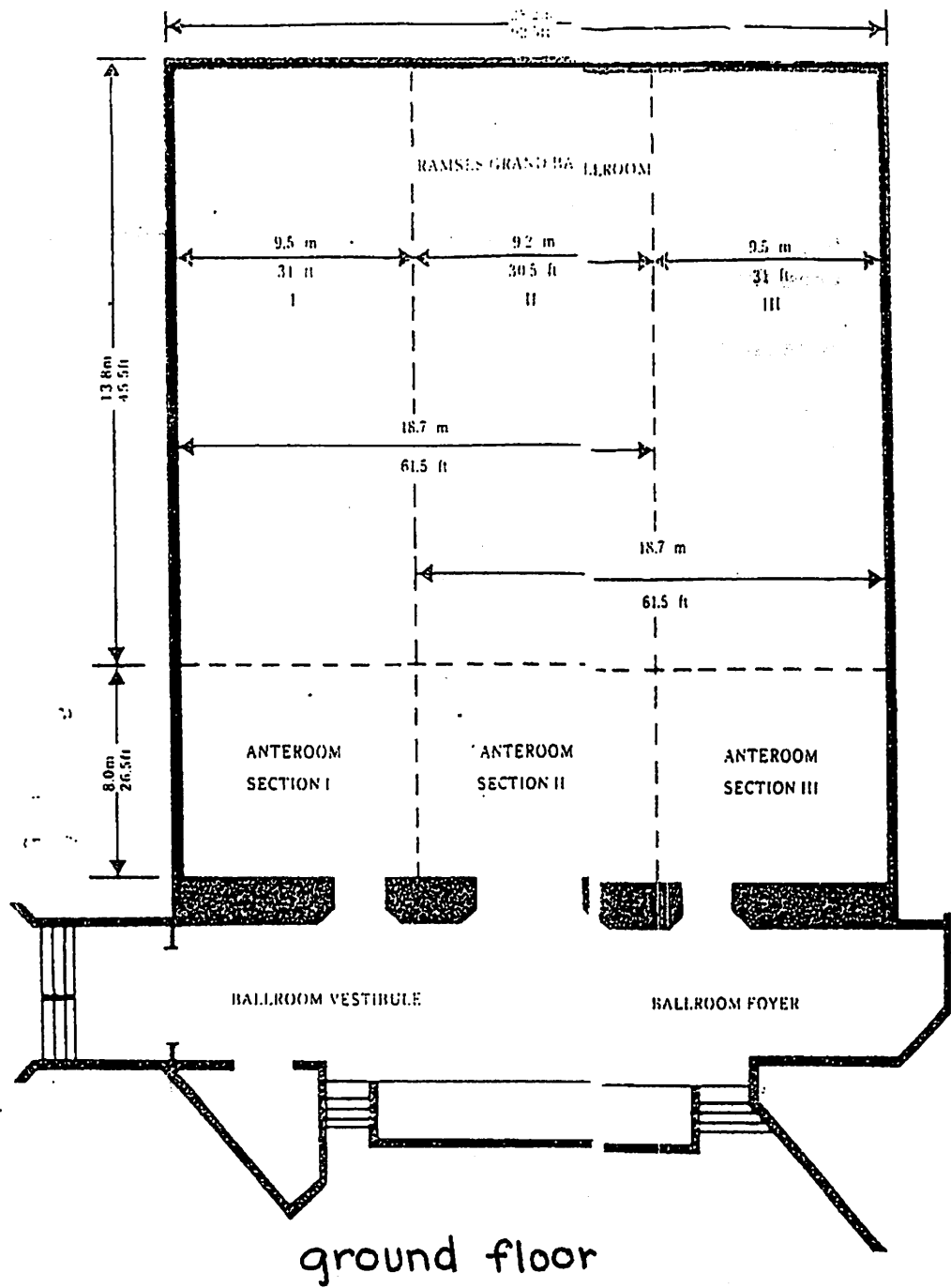
Chicken with Humus	Stew with tomato sauce and chick peas
Kofta	Minced lamb stew meat kebabs
Kabab Hallah	Veal stew with tomato and onion
Hamam Mashuri	Charcoal grilled pigeon

Restaurants and cafes within walking distance of the conference site

Le Rendez Vous	In the Hilton Annex	Approx L.E. 10 - 15
(Good place for a light lunch)		
Felfela Garden	Sharia Talaat Harb	Approx L.E. 10 - 20
(Good basic Egyptian food, approx 15 min. walk)		
Paprika	Corniche el Nile	Approx L.E. 30 - 40

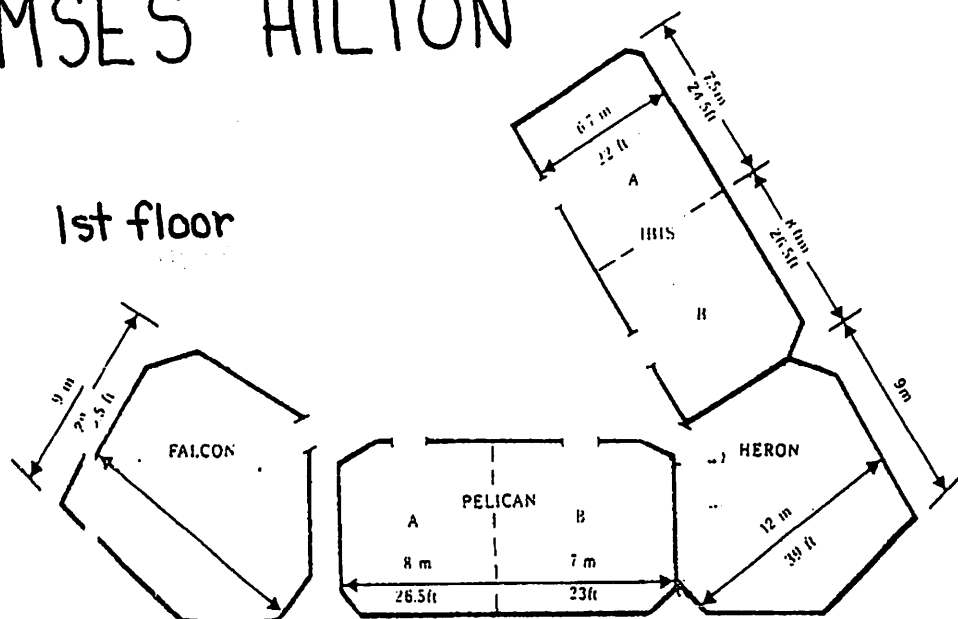
There are several restaurants in the Ramses Hilton as well as a Mc Donald's in the Hilton Annex across the street.

There are a couple of small local food stalls in the street outside the hotel to the left.



RAMSES HILTON

1st floor



CLOTHING AND DRESS CODES

Most people have the impression that the weather in Egypt is always hot. They are surprised to discover how much the temperature varies from one month to the next, or even within a given day. Therefore, guests should plan their wardrobes according to the time of year.

In early summer and fall, cotton and Dacron dresses and slacks for women, and slacks and suits for men are comfortable. In summer, only pure cotton dresses, blouses, skirts, shirts and trousers are recommended, especially for those who suffer from the heat.

From December through March, women will need light wool or knitted suits and dresses with long sleeves should be included along with a lightweight coat, a stole or a warm wrap for evenings the year-round.

ELECTRIC CURRENT

220 AC. 50 cycles. Wall plugs are the 3 pin, British type. American appliances will need adapter plug and transformers.

LANGUAGE

Official language is Arabic. English and French are widely spoken.

SHOPPING

Leather and copper goods, hand-loom rugs, jewellery, gahlabiha and alabaster vases or statues are sold at Khan El Khalili Bazaar.

PASSPORTS AND VISAS

All Egyptian Consulates grant entry visas. Passport authorities at all ports of entry are also empowered to grant visas on the spot.

Passports must be valid for at least three months subsequent to the date of the proposed visit.

For less than seven days: a transit visa is sufficient but a tourist visa is necessary for a longer stay.

For more than seven days: it is necessary to register all passports. This can be done via any local police station but is easier done by giving all passports to reception who will make the necessary arrangements free of charge.

Group visas are granted on a group passport on condition that the visit is organised via a travel agency and that members remain in the group.

CURRENCY REGULATIONS

Egyptian currency may not be taken in or out of the country. **Individual visitors must declare** on entry any foreign currency they are carrying.

DOMESTIC TRAVEL

Egyptair operates daily services between Cairo, Luxor, Aswan and Abu Simbel. There are six flights a week from Cairo to Hurghada on the Red Sea.

PHOTOGRAPHY

At Luxor and Aswan, there is a fee for video filming on an hourly basis. There is no charge for still photography.

DISTANCES FROM CAIRO

Esna	775 km
Fayoum	100 km
Hurghada	510 km
Ismailia	135 km
Komombo	890 km
Luxor	720 km
Minia	229 km
Port Said	212 km
St Catherine	378 km
Suez	129 km
Abu Simbel	1,229 km
Abydos	554 km
El Alamein	292 km
Alexandria	217 km
Assiut	399 km
Aswan	940 km
Dendera	648 km
Edfu	824 km

Financial arrangements for Conference Participants

Hotels

Ramses Hilton

You will be paying all hotel costs (room, services, phone calls...) yourself as per normal.

A special \$9 breakfast deal has been negotiated for conference participants staying at this hotel. If you wish to have this breakfast you need to inform the hotel (it is in addition to your room cost).

Cleopatra/Shepherd/Cosmopolitan Hotels

Special hotel rates for these hotels were secured through Gezira Travel.

Therefore you need to pay Gezira Travel upon arrival.

You will pay the hotels directly for any additional bills (phones, laundry etc...) as per normal.

Airport Meet & Assist

This service was arranged through Gezira Travel and you need to pay them directly. Likewise if you wish to be assisted on your return you need to arrange this through Gezira Travel.

NOTE: GEZIRA TRAVEL WILL BE BASED IN THE LOBBY OF THE HILTON DURING THE DURATION OF THE CONFERENCE

Important Phone Numbers and Faxes

	<u>Phone</u>	<u>Fax</u>
Rameses Hilton (Conference Site)	5744400	5757152
Cleopatra	5759900/23	5759807
Shepherd	3553800	3557284
ICA MENA	3751320	3751756
Gezira Travel	3410585	3411506

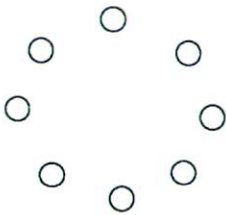


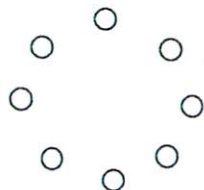
Egypt-Cairo (20-2) If dialing from out of the country

SEPTEMBER 1996

EGYPT

RISE OF CIVIL SOCIETY

PROGRAMME

PAST LEARNINGS			PAUSE	FUTURE DIRECTIONS		
TUESDAY (24)	WEDNESDAY (25)	THURSDAY (26)	FRIDAY (27)	SATURDAY (28)	SUNDAY (29)	MONDAY (30)
<div>WELCOME</div> <div>OPENING ADDRESS</div>  <div>NILE CRUISE</div>	<div>PLENARY</div> <div>TALK</div>  <div>I</div> <div>II</div> <div>EVENINGS</div>	<div>III</div> <div>IV</div> <div>PRESENTATIONS</div> <div>V</div> <div>VI</div>	<div>OPEN DAY</div> <ul style="list-style-type: none"> PROJECTS CAIRO/EGYPT 	<div>PLENARY</div> <div>PANEL</div>  <div>DISCUSSION GROUPS</div> <div>EVENINGS</div>	<div>WORKSHOPS</div> <ul style="list-style-type: none"> YOUTH WOMEN PARTICIPATION LOCAL ECONOMIES MEANING SOCIAL ANALYSIS PRA <div>CLOSING</div> <div>RESOLVES</div> 	

*Closing
Celebration
Dinner
Am Univ Cairo 7PM*

WEDNESDAY 25 SEPTEMBER - 14.00 - 15.30

SESSION 1

A	Community Empowerment in Ethiopia <i>T Bergdall</i>	Ballroom (BR) I
B	Civil Society as an Economic Power (Egypt)	(BR) II <i>Egyptian lawyer</i>
C	Civil Society in Romania	(BR) III <i>Cleveland</i>
D *	Women's Progress through Entrepreneurship (Sri Lanka) <i>cancelled</i>	BR - Anteroom 1 <i>Puthrika</i>
E	The Role of Facilitators in Shaping Community (USA) <i>Heron</i>	BR - Anteroom 2 <i>Mirja</i>
F	Urban Community Project in Cairo	BR - Near East Anteroom 3
G	Citizens - The Building Materials of Sudan's Cities (Netherlands)	Ibis A <i>Piet</i>
H	Empowering Displaced People in Lebanon	Ibis B
I	The Kibera Self-Help Programme in Kenya	Heron <i>Ann-murise</i>
J	The Trickle Up Programme (USA)	Pelican A <i>Susan</i>
K	Bio-Villages and Sustainability in India	Pelican B <i>Hopper</i>
L	Private Voluntary Organization's Role in Egyptian Civil Society	Suite 1 <i>How 1315</i>
M	Community and Peace Building in Bosnia & Herzegovina	Suite 2 <i>How 1215</i>

You will be attending ONE of the following presentations.

More detailed descriptions of each presentation and presenter can be found in the following pages.

From the above list -

What is your 1st Choice ? _____

What is your 2nd Choice? _____

(In the event that your 1st Choice Presentation is fully booked)

You will be asked to indicate your selections by signing up on the **BULLETIN BOARD**.

Presentation Information - Session 1

Wednesday - 14.00 - 15.30

A. Community Empowerment in Ethiopia (CEP)

The Community Empowerment Programme objective is to build the capacity of rural communities to initiate and sustain their own development activities. The CEP is not a pre-determined development blue-print, it is process-oriented, making dynamic use of opportunities and developments as they appear on the "project theater".

Presenters:

Mr. Dag Skoog, Project Director, Swedish International Development Authority (SIDA), Ethiopia. Formerly with the International Institute of Environment (IED) in London and Kenya SIDA self-help conservation project.

Mr. Terry Bergdall, Consultant with the "Method for Active Participation Research and Development Project" which was initiated in 1988 by the Swedish Cooperative Center (SCC) with funding from the Swedish International Development Authority (SIDA). Between 1988 and 1996 Mr. Bergdall initiated participatory programme through the East-African region. Currently Mr. Bergdall is working on a Ph.D. in development at Swansea University in the United Kingdom.

B. Civil Society as an Economic Power

How Civil Society can be made to wield economic power.

Presenter:

Mona Zulficar, an International lawyer and Human Rights Activist. She works at the Shalankany Law Office in Egypt. In addition, Mrs. Zulficar is a member of the Advisory Board of ICA-MENA

C. Civil Society in Romania "Listening and Learning Project"

To support the development of civil society, the Mandel School of Applied Social Science (MSASS) of Case Western Reserve University, Cleveland (USA) is establishing an Institute for Civil Society Development (ICSD). This institute will link Cleveland communities and institutions with communities and institutions internationally, especially in Eastern Europe and Sub-Sahara Africa. In 1996, ICSD initiated the "Listening and Learning Project" (LLR) in Romania. The creation of Community-building ventures are at the heart of the initiative. Teams from the University of Cleveland and local people have already drafted recommendations on how Civil Society can be strengthened in their local communities. Proposals are in the making.

Presenter:

Soad Mansour is the executive Director of Towards Employment Inc., a non-profit social service organization located in Cleveland Ohio. For forty years, Mrs. Mansour has actively contributed to the social service profession, both in Cleveland, Ohio and abroad. Mrs. Mansour holds a Masters of Science degree in Social Administration from the Mandel School of Applied Social Sciences at Case Western University, Cleveland, where she will be attached to the faculty staff as of 1996.

D. Women's Progress through Entrepreneurship

A visual presentation using a video of the programmes of the Agramart Foundation; "We Rely on US". Also a presentation of case studies called "Starting at the Grassroots - Sri Lankan Women Entrepreneurs", about how women have strengthened their social position through entrepreneurship. Along with the presentation will be an exhibition of the work of the women entrepreneurs.

Presenter:

Puthrika Moonesinghe is a development consultant/facilitator working with the Agromart Foundation in Sri Lanka. It is the Agromart Foundation's vision to empower the rural underprivileged, particularly women, to participate in the development processes affecting them. Agromart's goal is to develop sustainable entrepreneurship in rural communities.

E. The Role of Facilitators in Shaping Community

From Novelty to Necessity. This presentation will provide an opportunity to share information and experiences about the profession of facilitation, the International Association of Facilitators and the role facilitators play in building Civil Society. With the advent of "continuous change" in recent years, the facilitator and facilitative leader have emerged as a response to the need for new, robust and effective methods for people to shape their communities. The International Association of Facilitators (IAF) is a new professional network of facilitators from diverse backgrounds, applications and cultures. The mission of the IAF is to promote, support and advance the art and practice of facilitation.

Presenter:

Mirja Hanson is Chair of the International Association of Facilitators and Managing Partner of Millennia Intentional, a network of organizational development and facilitation firms around the world. Mirja has over two decades of management consulting experience. She served six years as Senior Consultant with the Management Analysis Division, the State of Minnesota's in-house consulting group. Most recently she was appointed Director of Transition to re-focus the mission of Twin Cities metropolitan government. She is past President of the Japan America Society of Minnesota.

F. Urban Community Project in Cairo

The Enhancing Livelihood Project in Sayeda Zeinab is an urban community project in Cairo. The presentation will include a description of the project, of the strategy being implemented as well as the process of implementation.

Presenter: Mr. Mohammed Abdel-Hafiz is a Field Project Coordinator for the Near East Foundation's Urban Development Unit. Mr. Mohammed is an experienced trainer and technical assistance provider. He has done extensive work with local organizations, performed institutional assessments, strategic planning, program design, human resource planning, fund raising and program evaluation with a variety of local urban and rural community development projects.

G. Citizens - The Building Materials of Sudan's Cities

A practical case study on participatory town planning in Gadaref, Sudan. In 1985 the Faculty of Architecture and Urbanism of the Eindhoven University of Technology received a request to assist the Town Council of Gedaref - Sudan in planning the development of their town. Gedaref was overpopulated by a high influx of refugees and displaced people. Almost all of the civil services and facilities were overloaded. A process of learning by doing has changed our assistance in the last ten years. An imprint point in this learning process is that we need

more co-operation to build up the town and that the building of communities is a condition for that. We learned to use the process of townplanning as an instrument for the creation of networks to structure the urban society, but also for the training of the inhabitants in civil life. The municipality has to play a central role in this and the consequence is that our assistance now is concentrated on the management of the "urban fabric".

Presenter:

Dr. Ir Piet Beekman, Lecturer at the Eindhoven University of Technology. Working experience with townplanning related to the set-up of urban management in towns of Egypt, Turkey, Sudan and Namibia.

H. Empowering Displaced People in Lebanon

Presenter:

Mr. Hisham Nasreddine, Director General, Ministry of Displaced Persons, Lebanon

I. The Kibera Self-Help Programme in Kenya

The Kibera Self-Help Program's objective is to promote community based care for those infected by AIDS/HIV. This includes AIDS orphans who in most cases are ignored or disinherited. Information dissemination is the cornerstone of a strategy aimed at changing attitudes and behavior in order to elicit a supportive response from the community. Development of trust and confidentiality are key components of the programme.

Presenter:

Ann Owiti, Coordinator of Kibera Self-Help Programme, Kenya. Formerly a senior nurse with the Kenyatta National Hospital in Nairobi.

J. The Trickle-Up Program

The Trickle-Up Program is dedicated to reducing poverty by helping the lowest-income people around the world start or expand their own businesses. Founded in 1979 as an international, non-profit organization, the Trickle-Up Programme has helped over a quarter of a million poor people start or expand over 52,000 businesses in 113 countries in Africa, the Americas, Asia and more recently in Central and Eastern Europe.

Trickle-Up is based on the belief that people have the capability and the ingenuity to create viable enterprises but more often than not, lack the seed capital with which to make the plans a reality. Trickle-Up provides basic business training and a \$100 conditional grant payable in two \$50 installments to unemployed or underemployed people.

Presenter:

Ms. Susan S. Habachy, Executive Director of the Trickle-Up Program, New York City. Before joining Trickle-Up in 1994, Ms. Habachy was a part of the United Nations Secretariat, serving in the Department of Technical Co-operation for Development, and in the Office of the Director of Personnel.

K. Bio-Villages and Sustainability in India

An Alternative development paradigm which will foster job-led economic growth rooted in the principles of ecology, equity, economic, energy efficiency and employment generation. The model is based on the identification and promotion of market-driven small scale enterprises, which lend themselves to decentralized production supported by a few key centralized services. It recognizes fostering group action as the key strategy in delivering and sustaining its development initiatives. Economic viability is essential for replicability, while

environmental soundness and gender equity are essential for ecological and social sustainability.

Presenter:

Dr. R.SS. Hopper, National Project Coordinator, Bio-village Project, M.S. Swaminathan Research Foundation, Madras India

L. Private Voluntary Organization's Role in Civil Society

A comparative review of various models of PVOs and a comparison of different approaches to capacity building. This presentation will introduce NCNW International development programmes and the Egyptian PVO's Development Project.

Presenter:

Mr. Aly Mokhtar, has been working in the field of development since 1988 in various aspects of project management, which include serving as a unit manager, trainer, curriculum designer and program officer. Most of his development career has been working with NGOs and private voluntary organizations locally and internationally based.

M. Community and Peace Building in Bosnia & Herzegovina

This presentation will explore the challenges of creating grass roots structures and organizations in an effort to broaden the focus of rebuilding efforts currently underway with Bosnia and Herzegovina. Two projects implemented by the United Methodist Committee on Relief (UMCOR), namely the Gornji Vakuf Municipal Rehabilitation and Conflict Resolution/Reconciliation projects have attempted to implement various programs and activities with the aim of bringing conflicting parties together in multi-ethnic forums and working groups. The results and outcomes of the elections and difficulties that might result from them will also be discussed and what effect it will have on the creation of a strong civil society within Bosnia and Herzegovina.

Presenters:

Jaco Cilliers is a Conflict Resolution/Reconciliation Project Manager with the United Methodist Committee on Relief (UMCOR); Bosnia and Herzegovina

Julia Demichelis is the UMCOR/USAID Area Manager - Gornji Vakuf; Bosnia and Herzegovina

WEDNESDAY 25 SEPTEMBER - 16.00 - 17.30

SESSION 2

A	Community Empowerment with Aboriginal People in Australia	Ballroom (BR) I <i>Hope</i>
B	The Participation of the Association of Upper Egypt in Strengthening Civil Society	(BR) II
C	Community Youth Development (CYD) in San Diego (USA)	(BR) III
D	Rural Credit Schemes that strengthen communities (Kenya)	BR - Anteroom 1
E ✱	The Civic Index & Healthy Communities (USA)	BR - Anteroom 2
F	Using a Discussion Method for Critical Incident Stress Debriefing (USA) <i>Q'heia</i>	BR - Anteroom 3
G	Journey through Inclusive Community (Taiwan) <i>Gail</i>	Ibis A
H	Civil Society Developments in Croatia	Ibis B
I	Seeing the World through Women's Eyes (Germany)	Heron
J	Modern Banking Techniques in Kenya & Tanzania	Pelican A
K	UNDP Urban and Environmental Programme	Pelican B
L	TV Soap Operas for Transfer of Technology (Egypt)	Suite 1
M		Suite 2

From the above list -

What is your 1st Choice ? E

What is your 2nd Choice? _____

(In the event that your 1st Choice Presentation is fully booked)

Presentation Information - Session 2

Wednesday 16.00 - 17.30

A. Community Empowerment with the Aboriginal People in Australia

Over the years QATSIECC has been supporting the Aboriginal and Torres Strait Islander Community people in realizing their own dreams in education and training through Community Development processes and methodology. This was achieved by providing knowledge and training on aspects of education and training from within systems' parameters i.e. barriers, limitations, the support structures, human and material resources and exploring the matrix of community needs and aspirations that enable communities to contribute to the shaping and fulfillment of their destinies. QATSIECC has been very successful by this approach in empowering Aboriginal People, and raising their self-respect.

Presenter: Hope Neill, one of the keynote speakers, is an Aboriginal Kubbi-Kubbi (from her Mother's side) who was born and raised at Cherbourg. Hope has been employed as Director/ Chairperson of the Queensland Aboriginal and Torres Strait Islander Education Consultative Committee since 1995. One of her major responsibilities is providing advice on the strategic and operational functions of Aboriginal based institutions. Hope has a background as a trainer/ teacher. Besides she is talented artist, portraying Aboriginal history in her paintings.

B. Presentation of Association of Upper Egypt for Development Education

This presentation describes some of the democratic principles applied by the "Association" such as : * Leadership Council; * Learning in Groups, * Small Parliament, * Children's Creativity, * Youth Education on their civic role, * Women's organization in the Akhmin Community Center. The presentation demonstrates how advocacy, education and development are complementary vital approaches to implementing valuable change within a dynamic civil society.

Presenter: Safwat Sebeh, he is the Deputy Director of the Project Financing Sector of the Association of Upper Egypt for Education and Development. He is a member of the Unit of the President's Consultants. His Academic degrees include a Bachelor in Medicine and Surgery from Kasr El-Ainy, Cairo University (1975) and a Master's in Public Health from the Institute of Tropical Medicine, Antwerp, Belgium (1986).

C. "Community Youth Development in San Diego, USA"

The San Diego Youth & Community Services (SDYCS) Project views young people as resources rather than objects or recipients. It is a goal of SDYCS to validate the resourcefulness of young people. Many adults find it difficult to think of young people as resources. But if we do not make the necessary shifts in our thinking, then our practice will be to continue to treat young folks as objects or recipients. It is helpful for adults as well as young people to have concrete examples and living demonstrations of the resourcefulness of our young people. The San Diego Youth & Community Services Project aspires to be such a demonstration. The presentation will show SDYCS experiences with viewing young people as resources in their community.

Presenters:

Paul Watson serves as the Executive Director of San Diego Youth & Community Services. He also serves a number of local organizations including the Board of Directors of the San Diego Community Congress, as well as the Strategic Action Committee of San Diego Children's Initiative. He is currently completing a book based on his life experiences, entitled the Price of Dignity.

Patricia Carducci is Center Director with the SDYCS. She also is attached as facilitator/ office Director of ICA San Diego. She has led many courses on facilitation methods.

D. Rural Credit Schemes that strengthen communities

ECLOF's conception of development is centered on people and communities.

Development in these terms is seen as a process in which both persons and societies come to realize the full potential of human life in a context of social justice and with an emphasis on self-reliance. ECLOF dedication to small loans has provided an effective instrument of self-employment for the poor and marginalised particularly in the rural sector. In support to community organization, credit is supplied to marginalised groups involved in agriculture, service provision, industry and for commercial activities which widen the base of ownership and decision making.

Presenters:

Mr. Luke N. Kinoti, Executive Director, Kenya Ecumenical Church Loan Fund (ECLOF). Consultant in Micro-Enterprise Development, Community Leadership and Mobilization.

Mrs. Margeret Mwaniki, Board member of K-ECLOF, is the National Women and Gender Development co-ordinator, with the Kenyan Catholic Secretariat. She co-ordinates the development programmes on the national level, that have a focus on women and gender.

E. Healthy Communities and The Civic Index

Healthy communities apply a broad definition of health that goes beyond the absence of disease to address the underlying factors that contribute to good health and high quality of life. A healthy community, according to the World Health Organization, possesses such characteristics as a clean, safe, high quality physical environment; a sustainable ecosystem, the ability to satisfy basic human needs, an optimal level of appropriate high quality public health and sick care services, quality, life long educational opportunities, and a diversified, vital and innovative economy.

The National Civic League developed the Civic Index to help communities evaluate and improve their civic infrastructure -- the complex interaction of people and groups through which decisions are made and problems resolved. The ten components of the Index serve as a description of the types of skills and processes that must be present for a community to deal effectively with its unique concerns. The Civic Index assists communities in developing their problem solving capacity by providing a method and a process for identifying their strengths and weaknesses and structuring collaborative approaches to solving shared problems. The Civic Index helps

communities get below the surface on difficult issues facing the community.

Presenters:

Monte Roulier is the Senior Community Advisor for the National Civic League. Mr. Roulier designs, develops and facilitates community based strategic planning processes in the United States and abroad.

Tyler Norris is President of Tyler Norris Associates which provides consultation to organizations and community collaborations with a focus on building health and sustainable communities. He is a Kellogg Fellow, a Senior Associate of the National Civic League, the Director of the United States Health Communities Coalition and the Chairman of Kuhiston International - an organization working economic development, ecological protection and civil society in Central Asia.

F. Using a Discussion Method for Critical Incident Stress Debriefing

The presentation will review the Technology of Participation Discussion Method and explains how the process can be used to facilitate a Critical Incident Stress Debriefing. A Critical Incident is defined as a traumatic experience and includes accidental death, war, suicide, street violence, etc... A proper Critical Incident Stress Debriefing can serve to prevent Post-Traumatic Stress Disorder while providing an opportunity for individuals to reformat their experience of the traumatic event.

Presenters:

J'Lein Liese, M.A. is the President for the Institute for Multicultural Success in Phoenix Arizona. She is also a member of the ICA USA-Board.

Elizabeth Call, Ph.D., is a Instructor at the Department of Psychiatry at the Harvard University and she is Psychologist at the Massachusetts General Hospital in Boston, Massachusetts.

G. "Journey through inclusive community to profound respect"

A participatory experience to introduce Inclusive Community as the foundation of a new understanding of civil society. This presentation is about producing Profound Respect for other human beings and every part of our environment. The ICA Taiwan will share its learnings and insights from two years of involvement in the community-building process of Dr. M. Scott Peck's "Foundation for Community Encouragement". Dialogue in small groups will ground individual and social blocks to "Real Community" through sharing and reflecting on individual experiences. Participants will discover and name implications for integrating this approach into their workplace and other relationships.

Presenter: Gail West, Director of ICA Taiwan, is a facilitator of participatory processes, focusing on individual and group reinvention for organizational transformation.

H. "Civil Society Developments in Croatia"

This presentation will outline: CRS programming and Interdependence and Civil Society (Citizens organizations, Service clubs, NGO developing and strengthening, Women and Youth). Solidarity and Responsibility, the Role of NGOs in the creation of vibrant civil societies. Transcending socially imposed barriers. Action research, where the rubber hits the road: CRS identification of programming trends, potential models and failures and methods and lessons learned. Throughout the presentation

CRS will be discussing their programmes in the Balkans, Macedonia, Bosnia Herzegovina, Croatia and Albania.

Presenter: Zaklina Marta Bogdanic, Catholic Relief Services, Croatia

I. "Seeing the World through Women's Eyes"

People experienced the results of following this motto in Beijing during the UN World Women's Conference. In Beijing women embraced the world as a "whole". This gave the Conference its own character and allowed it to be experienced as a great adventure. In Germany the preparation for "Beijing" was very thorough. For 2 - 3 years previous groups of the German NGO-Women's-Forum worked on different arenas, e.g.: "World Trade", "Poverty", "Employment", "Environment", "Development", "Co-operation and Financing", "Self-determination over sexuality and reproduction". This process was very helpful and our delegates were well prepared. Now the question is, What does this kind of work mean to women in other countries? The presentation will talk about the German NGO-Women's-Forum. This Forum was founded by female members of "political" development NGOs and independent autonomous associations of the Women's movement. At the moment, it is on the cutting edge in the sphere of social science and research in Germany. This presentation will be about how the collaborative efforts of women have led to a breakthrough in strengthening the position of women.

Presenter: Ursula Winteler, is a member of the " NGO-Women's-Forum" in Germany, member of the "Forum Environment and Development", and the Quadrilog - Workshop". Ms. Winteler was President of ICA International from 1989 - 1994, and is currently on the boards of ICAI and ICA Germany.

J. Modern Banking Techniques in Kenya & Tanzania

Presenters: Ms. Shimimana Ntuyabaliwe and Mr. Elias Ntambi from Pride Africa/Tanzania

K. UNDP Urban and Environmental Programme

An explanation of the Life Program. This United Nations Development Programme (UNDP) promotes local-local dialogue and action to improve the living conditions in low-income urban communities. The goal is to help city dwellers to help themselves find local solutions to local problems such as sanitation, recycling and income generation, and environmental health.

Presenter:

Mr. Emad Adly is Director of UNDP GEF & LIFE Programme.

L. TV Entertaining Shows for the transfer of Technology

ACDI has prepared over 160 short TV shows for the Ministry of Agriculture. Each 20 minute show conveys a single agricultural technique. Serr El Ard (Secrets of the Land) is a highly popular T.V. show in Egypt. The series has a large regular audience of farmers, the prime targets, but also appeals to the general public which appreciates the characters and the humor. ACDI also prepares videos on irrigation, family life, education and other technical subjects for FAO, World Bank and Friedrich Nauman Foundation.

Presenter: Dr. Abdel Hamid Ibrahim, Educational Advisor, currently working with Agricultural Co-operative Development International (ACDI)

THURSDAY 26 SEPTEMBER - 9.00 - 10.30

SESSION 3

A	Strategic Planning for Technology Transfer (Egypt)	Ballroom (BR) I
B	Nine Ways to Empower Civil Innovation in Urban Systems (USA)	(BR) II
C	Citizen's Action Against Poverty (Brazil)	(BR) III
D	Bonus Systems - Donor-backed local currency (Switzerland)	BR - Anteroom 1
E	An NGO Code of Conduct for Self Regulation in Kenya	BR - Anteroom 2
F	Youth Voices in Action (USA)	BR - Anteroom 3
* G	Gender Strategies (Netherlands)	Ibis A
H	Participatory Rural Development in Africa	Ibis B
I	Using Appreciation to Facilitate Cross Cultural World (USA)	Heron
J	Local Exchange Trading Systems & Time Dollar Schemes (Netherlands)	Pelican A
K	The Global Mosaic of Civil Society - A Workshop (USA)	Pelican B
L	The Role of International Volunteers in Civil Society (Netherlands/UK)	Suite 1
M	"I didn't mean what you heard" - A Workshop (USA)	Suite 2

From the above list -

What is your 1st Choice ? _____

What is your 2nd Choice? _____

(In the event that your 1st Choice Presentation is fully booked)

Presentation Information - Session 3

Thursday - 9.00 - 10.30

A. Strategic Planning for Technology Transfer

The Egyptian government and USAID have recently launched an innovative project to promote development of horticultural exports. The Agricultural Technology Utilization and Transfer Project (ATUT) includes several novel approaches. It is demand driven, private sector led and profitability oriented. The project focuses primarily on four selected products with high export potential. Private growers, exporters and collateral service providers along with researchers, educators and extension personnel are involved in commodity strategic action planning conferences to reach consensus on how best to develop each commodity export industry. Planning sessions are based on Technology of Participation methods. The project will use modern communication systems (including multimedia CD ROM and video presentations, Internet Home Page and color publications) to disseminate appropriate technologies to private commodity subsector participants.

Presenter: Dr. Kelly Harrison, is leader of the technical assistance team working with Egyptian counterparts on implementation of the project. He has worked as an agribusiness management and agricultural development consultant in more than 25 countries. He has successfully used the Technology of Participation methods in his consulting work for many years. the Ronco Consulting Corporation in Giza Egypt

B. Nine Ways to Empower Civil Innovations in Urban Systems

Ten years ago ICA Indianapolis USA launched an experiment in sustainable urban reconstruction. This workshop will be a report-in-progress on what has been done to discover and encourage innovations in urban systems. These programs to be presented are replicable in any city-region setting and many of them also apply to rural development as well. The presenters will show how these programs correspond to the nine "whistle points" identified by ICA in the early seventies as a framework for catalyzing an avalanche of social change.

Presenters: Anita Gibson is a professional educator and nutritionist. She is currently the Supervisor of Training for Training, Inc. in Indianapolis, a job training center for unemployed youth and adults.

John Gibson is a social scientist, theologian, inner city organizer, and facilitator of organizational development. He is currently Executive Director of the Institute of Cultural Affairs USA.

*Both Anita and John are deeply involved in Indianapolis's amazing inner-city transformation.

C. Citizens Action against Poverty in Brazil

D. Bonus System - donor backed local currency

Donor money can be used in several ways to strengthen local economics. As a gift, it tends to corrupt people. As a loan, it tends to undermine local economies, rather than strengthen them. As an investment, they cannot create a higher level of economic activity, as the money pours out of the communities quickly. The added value created does not stay in the communities. The use of donor money can be optimized by maximizing the internal circulation in the community. The Bonus system is designed to do just that. The donor money is used to back up a local currency. Under certain conditions, the local currency can be used as an exchange

medium, as well as for savings and investments. By definition local currency circulates in the local economy, thereby creating business opportunities, employment and wealth. The donor money is basically used only to create confidence in the local currency it is not even spent.

Presenter: Matina Hammerli has broad experience in third world countries, specially in India, which enabled her to develop the bonus system. She is also one of the founding members of talenten-experimenz, an exchange and trading system in Switzerland and chairman of INWO-International.

E. An NGO Code of Conduct for Self Regulation in Kenya

Ensuring Accountability, Good Governance, Prudence and Justice: An NGO Code of Conduct for Self Regulation in Kenya. The Non Governmental Organizations Coordination Act (the NGO Act) passed by Kenya's Parliament in 1990, was seen by many as an attempt by the government to control the resource base and activities of the NGO sector. Criticism of the Act and the debate it sparked brought about the self-realization that there was a general lack of information, transparency of purpose, and knowledge about the activities of both NGOs and government. A coalition was set up by the NGO community to address the issue of a legal framework to ensure a larger role in self regulation for NGOs. This includes a drive towards greater transparency. The National Council of NGOs then successfully negotiated with the government the adoption of the NGO Code of Conduct, a self regulatory mechanism for the sector. On September 8, 1995 the Code became law.

Presenter: Brazille Musumba is a communications strategist working for the NGO Council as a consultant. Formerly with the Kenya Energy and Environmental Organization (KENGO).

F. Youth Voices and Action

The National 4-H Council is trying to change the image of youth as a problem to that of youth as an essential resource for the development of civil society. To do this a national campaign designed to engage national and local media in the USA has been launched. This campaign is based on a fundamental set of core beliefs and values of the role of youth in community.

This presentation will include: an overview of the "National Youth Voice and Action Campaign". It will review the public service advertising strategies being utilized, the partners involved, examples of successful community youth development initiatives, the participative methods being utilized, the core values and beliefs underlying the campaign, as well as the research undergirding the process.

Presenter: Wendy Wheeler, Director, Community Youth Development, National 4-H Council. Formerly the Director of Training with the Girl Scouts of the USA, Wendy has fostered, facilitated and led organizational transformation and youth development efforts in the USA, Sweden, and Zimbabwe.

G. Gender Strategies

Gender identifies the social relationship between men and women (as sex identifies the biological difference). It does not refer to men and women in isolation. Gender roles and relations vary according to historical, economical, political, cultural, and religious factors. They are location specific and change over time. Civil Societies which encourage the development of gender equal rights are on the whole committed to good governance, human rights, participation, transparency and accountability. This presentation aims to put forward suggestions on how to further support, strengthen and/or get a process of gender thinking leading to the articulate development of a tailor made gender strategy for NGOs interested in

this issue. Although no ready made recipes for such strategies exist, a number of tools are available.

Presenter: Ms. Marije te Riele, is a rural development practitioner with approx. 22 years of experience; in East and Southern Africa and in Europe. Her development expertise is spread over a wide field of topics including policy and practice, project planning, management and administration communications and others. She has worked with governments, bi-laterals and multilateral donors, NGOs and educational institutions in both North and South. She has recently returned from Tanzania where she was working as a gender advisor with the Royal Netherlands Embassy in Dar es Salaam for the past five years. At present she is actualizing and increasing her knowledge and competence in NGO-management and participatory technologies.

H. Participatory Rural Development Approaches in Africa

Experiences from the Application of some ICA Based & Non-ICA Based Development techniques on the African continent. Comparison and Contrast of ICA participatory techniques utilized in Egypt, Kenya, Nigeria, Cote d'Ivoire and Zambia with different approaches utilized in African countries, especially in francophone Africa. A review of current development practices in Nigeria, Burkina Faso, Senegal, Cote d'Ivoire and Cameroon.

Presenter: Dr. Macaulay Abiodun Olagoke, Executive Director of NIRADO, Nigeria. Mr. Olagoke has led several facilitation programmes with IFAD, local indigenous NGOs and with rural communities. Mr. Olagoke gives lectures about facilitation and agriculture at universities across Africa.

I. Using Appreciation to Facilitate Cross Cultural Work

The development partnerships required to build civil society require win-win approaches and a new base of skills on the part of partners. Case Western Reserve University through its Global Excellence in Management Program Initiative (GEM) has been conducting a PVO/NGO organizational Excellence Program. Appreciative Inquiry is the foundational methodology of the program. This presentation will use an experiential approach to introduce Appreciative Inquiry and its application to development work.

Presenter: Vaughn O'Halloran is the International Liaison for ICA. He is also on the faculty of the GEM Initiative and a professional member of the NTL Institute for Applied Behavioral Science.

J. Local Exchange and Trading Systems & Time Dollar schemes

Keeping the circulation going: the LET System: a local exchange system is made up of a group of people that trade goods and services. The monthly published magazine informs them which goods and services are being demanded and which ones are on offer. Each participant has an account in a computer, the "bank". The administration registers transactions that take place between participants. Participants pay for services received with exchange units. The number of units that change hands for a service that has been received or rendered has to be agreed upon by the participants involved.

Presenter: Edgar Kampers, political scientist, is an executive of Aktie Strohalm. He gives trainings, advice and lectures on Financial Micro initiatives. He is involved in several experimental Fin. Micro Initiatives in the Netherlands.

K. The Global Mosaic of Civil Society

One of the most intriguing aspects of the current civil society dialogue is its simultaneous occurrence in widely varied settings around the world. This reflects the fact that civil society itself is emerging as an important reality in different countries and cultures, often for different reasons and from different well-springs. This workshop will attempt to build a typology of global civil society by identifying the diverse origins and manifestations of civil society, key similarities and differences in its forms and underlying values, major participants in its growth, driving forces behind it and current trends in its development. It will also raise the question: What does a vibrant civil society look like? How do we know when it exists? We will seek answers to these questions by identifying "indicators of civil society".

Workshop leaders:

John Burbidge is Communications Director for ICA-USA (Western Region) and editor of "Participating in the Rise of Civil Society", a book to be published by ICA- International following this conference.

Valerie Nash is a facilitator, trainer and curriculum development specialist. She has designed programs and curriculums for schools and social service agencies in America and the U.K. She is currently working for the San Diego Consortium and Private Industry Council assisting with the development of "Hire-A-Youth" an employment readiness programme for disadvantaged youth.

L. The Role of International Volunteers in Civil Society

Sending volunteers abroad offers potentially great benefits to both the volunteer and the host organization. ICAs in Europe are currently engaged in training and sending volunteers to projects in Asia, Africa, Latin America and Europe itself. The North-South volunteer programme approach includes a strong philosophical bias sensitized towards the "Human Factor": ICA emphasize the cross-cultural, person to person nature of this type of assistance. ICA also work at ensuring the volunteer is a help rather than a burden to the project. Some of the value added jobs that volunteers are doing include. 1) Assisting in up-dating training materials; 2) Helping in writing proposals for local projects and fundraising; 3) Teaching languages or technical skills for youth and adults; 4) Organizing activities for the local youth; and 5) Assisting in setting up facilitation courses, amongst others. With the European Volunteer Programme, the ICA would like to attract people who are interested to become "development learners". ICA has always highlighted the human factor in the development process above the technical and economical factors. For that reason volunteers are able to join a project as a human being instead of an expert. They will bring freshness and new energy besides certain skills and experiences. For this workshop we like to invite people who like to reflect on the strengths and weaknesses of sending and or receiving international volunteers as well on their opportunities and threats.

Presenters: The presenters are **Nicolien van Eijdsen**, **Rutger van Mazijk** (both ICA-Netherlands) and **Martin Gilbraith** (ICA-UK). Nicolien has been a volunteer with ICA-Guatemala, and is now a specialist in setting computerbased bookkeeping systems; Rutger has been working as a volunteer in the Ivory Coast and has been working with the SNV in Rwanda. Currently, he is a trainer in yoga and meditation courses; Martin started as a volunteer with ICA-India and has been working with ICA-MENA in Egypt for several years. Currently, he is trying to build up facilitation courses and a fundraising network with the ICA-UK.

M. "I didn't mean what you heard" Communications and Conflict Resolution

The corner stone of civil society is effective communications. This training session will demonstrate a variety of ways to deal with situations in which communications are non-existent, unclear, or escalate strife. It provides tools to identify the underlying issues in complex situations, untie the knots of misunderstanding, and reduce tensions. Learn to reframe controversial issues in a way that builds bridges rather than walls.

Presenter - Nadine Bell is the President of Burrell Training and Development. She serves on the Executive Boards of the International Association of Facilitators and the Council of Chapter and Division Presidents of UNA-USA

PRESENTATION DESCRIPTION

SESSION 3 : THURSDAY 26 , 9:00 A.M.

3C. "Citizen's Action Against Poverty"

In 1983, following upon the "movement for Ethics in Politics" Brazilian civil society demanded and obtained the impeachment of the acting president: Mr. Fernando Collor de Mello. During this entire process it became clear that poverty was the main obstacle to the attainment of full democracy in the country. Democracy and extreme poverty are incompatible.

Thus was born "Citizens' Action Against Poverty" a movement begun by civil society which mobilized the entire country in the daily struggle to combat extreme poverty and affirm solidarity.

Due to its decentralized nature the movement allowed for an immanent variety of initiatives and actively engaged 10% of the Brazilian population (15 million people).

The Federal Government, pressured by society, made combating hunger a major priority. However the main victory of the movement, which had at its source the strengthening of civil society was that the population as a whole and many people individually began taking personal responsibility in the struggle against hunger and extreme poverty. This presentation is about a surprising and unprecedented national civil society movement .

Presenter: Moema Valarelli, anthropologist, is the coordinator of "Citizen's Action Against Poverty" at IBASE , the NGO from which the movement originally sprung.

THURSDAY 26 SEPTEMBER - 11.00 - 12.30

SESSION 4

A	Twenty-Five Years of Civil Society in Action (USA)	Ballroom (BR) I
B	Empowered Local Women: Health Caretakers (Egypt)	(BR) II
C	Nine Key Ingredients of Community Development	(BR) III
D	Economic Empowerment of Women in Zambia	BR - Anteroom 1
E	Youth and Volunteerism (Egypt)	BR - Anteroom 2
F	The Full Bright Programme (USA)	BR - Anteroom 3
G	Income Generation - Traditional Bedouin Handicrafts (Egypt)	Ibis A
H	Designing Civil Society from a Multicultural Perspective	Ibis B
I	Background, Mandate and Strategy of the Swiss Fund (Egypt)	Heron
J	Approach to Empower Community Organizations (Guatemala)	Pelican A
K	Soap Operas for Training: A Model (Egypt)	Pelican B
L	Women in NGOs (Egypt)	Suite 1
M	CONFLICT RESOLUTION - YUGOSLAVIA	Suite 2

From the above list -

What is your 1st Choice ? _____

What is your 2nd Choice? _____

(In the event that your 1st Choice Presentation is fully booked)

Presentation Information - Session 4

Thursday - 11.00 - 12.30

A. Twenty-five Years of Civil Society in Action

The ICA has been engaged in action-research for over 25 years. This research has included such areas as social process analysis, community development projects, human development methods, organizational development, lifelong education, and the enrichment of the interior life of communities and individuals. The presenters will demonstrate how social development arises out of and rides on the teamwork and motivity of local people. The essence of this 25 years of social research has been collected and organized into a CD-ROM. This product will be demonstrated with a discussion on applications and future products.

Presenters:

David McCleskey, charter member of ICA with primary work in the Philippines, Australia, Singapore and 7 years in India both in leadership training and community development. He is currently a technical writer and consultant with ICA CentrePoints, a world-wide research web.

Judith D. Gilles has been with ICA for over 25 years. She is currently located in India and over the last ten years has worked in the capacity of program design and application as consultant to private industry as well as NGOs in the area of effective change management.

B. Empowered local women: Health Care Takers

In many rural villages worldwide there is limited access to health care services. Recognizing this need and value of these traditional caregivers WHO and UNICEF have created and supported many programmes to upgrade Health Care skills. In 1983 the ICA began a formal Health Caretaker programme in Bayad El Arab training 16 mostly illiterate women to identify and treat simple illnesses and raise women's awareness of the importance of preventive health precautions. The caretakers mobilized weekly clean-up days in the community and did regular home visits and held training classes in the women's homes. In 1991 the tasks of the Caretakers were increased to include a focus on the health of the mother and child. Materials were developed with drawings by one of the Caretakers to share health messages. This "mobile library" is used by the Caretaker in the monthly home visits and classes that they conducts. Other educational material produced includes a basic skills manual for Health Caretakers and a video.

Presenters: **Iman Fathy, Azza Ali and Sabah Khalifa** of the ICA Services team who have worked with the HCT programme for over five years and two Health Caretakers from Bayad El Arab will share with you the history of the project, do a demonstration lesson using the local educational materials created and show you the Bayad Health Caretakers video.

C. Nine Key Ingredients of Community Development

1. **Geography:** A specific community and all the geography, people and organizations connected to it (specific geo-social reality)
2. **Core:** A group of people who see themselves accountable to the community for facilitating whatever kind of development is needed by the community. (authentic leadership, community driven) (catalytic core).
3. **Strategy:** Identifying and building on what is present in the community as the basis for realizing a significant vision. (real change, vision, start with assets) (bold strategy).

4. **Participation:** A technology of participation which moves to the whole community in the development effort (participatory process).
5. **Linkage:** Structured relationships among the private, public, voluntary and local sector giving recognition and voice to the local community within the larger society. (effective linkage).
6. **Action:** Development and maintenance of a formal, informal set of operating structures and programs that create and maintain desired changes, and move the community towards its unfolding vision. (results-oriented action).
7. **Learning:** An intentional evolutionary design which builds in the safety, the reflection and the freedom to try out new things and learn and evolve. (incorporated learning).
8. **Story:** Creating stories, images and symbols that acknowledge and nurture peoples profound human care and commitment (motivating story).
9. **Journey:** Continually responding to changes and challenges that arise in the community, mentoring emerging leadership, demonstrating care for the neighbor, moving through the process of community development endlessly (evolving journey).

Presenter: John Oyler, Director of ICA-Phoenix, USA

D. Economic Empowerment of Women in Zambia

1. Working with Low Income Women in Urban Zambia

The Women Finance Trust of Zambia (WFTZ) is a non-governmental organisation whose mission is the economic empowerment of women. WFTZ operates a savings and a credit Programme for more than 2,000 members mostly low income women. The main objective of the organisation is to empower these women by providing financial services (savings, credits) information, training, advocacy, lobbying and through networking.

2. Rural Credit for Women Co-operative Members

The Zambia Co-operative Federation Limited (ZCF) is the apex organisation of the co-operative movement in Zambia. This organisation provides a special rural credit scheme for women to improve their way of life and enable them to participate more actively with their male folks in all the developmental programmes in the Country. The "group rural credit scheme" acts as a way up for women to become economically strong individuals. It enables them to develop an income that can then be used as a security in order to borrow more to acquire property, land, equipment, houses etc..., and even to be able to get recognition from society.

*A ten-minute video presentation on the two programmes shall also be presented.

Presenters:

Mrs. Matondo Monde Yeta, General Manager, Women Finance Trust of Zambia (WFTZ).

Mrs. Elizabeth Mbeza Simonda, formerly Programme Officer for ZCF Limited. From October 1995 worked as National co-ordinator for Zambia for the United Nations Economic Commission for Africa project promotion of the Informal Sector for Development in Africa - Phase 2.

E. Youth & Voluntarism

The experience of the Health and Environmental Education Association (HEEA). Egyptian medical Students utilized health and environmental education as a means of engaging primary school students and women (to teach literacy) in local communities. Reflections on the process and its capacity of replication.

Presenter: Salma Galal, Health and Environmental Education Association

F. The Fulbright Programme

A presentation about the Binational Fulbright Commission

Presenters: Jim Grabowski and David Heuring

G. "Income Generation and Training"

Examples of traditional Handicrafts from Bedouin areas like Arish and Marsa Matrouh. The Marketing Link Project is working to develop appropriate, practical solutions to the marketing problems of the producer partner groups. The objective is not only to increase employment and income generating opportunities for indigenous handicrafts producers in rural areas, but also to network their project partners among each other and other existing establishments.

Presenter: Mr. Mohamed Amin , The Marketing Link Project.

H. Designing Civil Society from a Multicultural Perspective

The purpose of this presentation is to lead participants to the self-realization that they are "designers" of our future civil societies, that they have a role in creating what does not yet even exist in civil society; and to provide a conceptual framework for holding their design work. Some specific outcomes of the presentation are: that participants will be offered a definition of "design", its purpose, and one of its key elements, "framing" a design; that participants will have an opportunity to recognize themselves as designers; and that participants will share the intention and values they bring from their culture to framing a design for civil society.

Presenter: Ann Stillwater, J.D., M.A., has experience in leadership and management in both non-profit and for-profit organizations and in government. A graduate of Antioch University, Seattle's Whole system Design master's program she previously spent over 20 years in legal, economic and corporate systems, most recently as Vice-President and Counsel to GNA Corporation, a financial services subsidiary of General Electric. She is President of Spruce Street School, a K-5 private school. She has designed with others international conferences, numerous workshops and study groups.

I. The Background, Mandate and Strategy of the Swiss Fund

Presenter: Karim Gohar

J. The approach of FIS to empower Community Organizations

Presenter: F. Jose Monsanto , Fondo de Inesion Social (Social Investment Fund) , Guatemala

K. Soap Operas for Training : A Model

PVO management training through video procedures and innovative training films focusing on NGOs/PVOs and adapted to the Arabic culture, the presentation will be in the Arabic language.

Presenter: Robert G. King, Support Center International

L. Women in NGOs

Presenter: Thoria Yacoub of The Sudanese Cultural and Information Center

M.

Conflict Resolution in the former Yugoslavia

Conflict Partnership is a concept developed and published by Dr. Dudley Weeks as part of his work of 30 years in Conflict Resolution. Mr. Weeks a Nobel Peace Prize nominee and is particularly known for his work in South Africa. He has been involved in the Former Yugoslavia for the past two years.

This presentation will explore Weeks' Conflict Partnership Skills and compare various conflict management processes in current use.

Partnership Skills include: a) Establishing a partnership atmosphere; b) Clarifying perceptions; c) Focusing on individual and shared needs; d) Developing shared positive power; e) Focusing on the present/ future and learning from the past e) Generating options d) Developing "Doables" e) Developing mutual benefit agreements

Presenter: Susan Fertig-Dykes is director of ICA: Bosnia & Herzegovina (BiH), based in Sarajevo. She has lived in the former Yugoslavia since the beginning of 1993. She was the director and founder of ICA Croatia. Mrs. Fertig-Dykes has worked in the social development field for 28 years and in four continents. She is also a television and publishing professional with international credentials, and has lived and worked on four continents around the world.

THURSDAY 26 SEPTEMBER - 14.00 - 15.30

SESSION 5

A	CIVICUS in Egypt	Ballroom (BR) I
B	Forming Entrepreneurs, Training of Trainers - in Spanish (Spain)	(BR) II
C	Adopt-School Model (Egypt)	(BR) III
D	DEEDS Credit Union System (India)	BR - Anteroom 1
E	Participation without Consensus: The Need for Methods	BR - Anteroom 2
F	Children as Health Advocates (Egypt)	BR - Anteroom 3
G	The Impact of Public and Private Partnership (USA)	Ibis A
H	Empowering Entrepreneurship (Egypt)	Ibis B
I	Women's Role in Agriculture in Jordan	Heron
J	Capacity Building of Community Based Organizations (Egypt)	Pelican A
K	Money and Purpose to Release Civil Society (Australia)	Pelican B
L	People Education and Global Competitiveness (Egypt)	Suite 1
M	<i>Australia All Over Down Under</i>	Suite 2

Heidi

From the above list -

What is your 1st Choice ? _____

What is your 2nd Choice? _____

(In the event that your 1st Choice Presentation is fully booked)

Presentation Information - Session 5

Thursday - 14.00 - 15.30

A. CIVICUS (USA and Egypt)

"Assessing Civil Society Around the World",

Presenter - Robert O. Bothwell, Director, Civil Society Watch Project and President, National Committee for Responsible Philanthropy, CIVICUS Washington D.C., USA.

* Short Introduction to Civicus Egypt,

Dr. Amani Kandil.

B. Forming Entrepreneurs

It is becoming apparent that the main actors in development are the entrepreneurs. These are the people that create jobs through innovation in products, services and through the creation of organizations. It has been demonstrated that entrepreneurialship can benefit from the training of potential entrepreneurs even in areas where this outlook does not form part of the local culture. Based on this idea Dr. Macias has created a training tool called "Self-Employment Step by Step (Auto-empleo: Paso a Paso) which is being implemented in Panama and Spain.

Presenter: Antonio Macias, Phd in Entrepreneurial Sciences, Masters Degree in Law and Psychology, Free lance trainer/ consultant, Board Member ICA-Spain

C. Adopt-a-School Model, Challenges and Expectations

Presenter: Dr. Mona Makram Ebeid, former member of Parliament and member of the President's Association for the Advancement of Education

D. Development Education Society - Deeds / Credit Union System i.e. Grameen Banking

DEEDS has a five pronged approach to address the main evils which form the root-cause of people's misery and act as bottle necks which hinder the development of the people. Ignorance, ill-health, poverty, lack of unity and lack of training are the contributing factors of the state of inertia of the people. To tackle these evils, DEEDS is strongly committed to make the programmes as people centered ones. To make the people as the main actor in the process of development. DEEDS play facilitating roles. DEEDS strongly believe through credit Union System, the whole approach could be introduced. Therefore, its goal is "Helping people to help themselves" to reconstruct the society. DEEDS focus mainly on capability building of the people so that they can have their rights and lead a human life by using their own resources as well as mobilizing themselves to release the power that has been suppressed in all these years. The longest journey starts with a single step and hopes to reach the goal with the support from others as well as with the cooperation of the oppressed community.

Presenter - Mr. Chris Thiagarajan, Director Development Education Society, Bangalore India. Mr. Thiagarajan is presently working as a consultant to various non-governmental organizations as well as government agencies in the area of planning,

evaluation, research and training. He worked 18 years as programme director in the Christian Children's Fund Inc. India.

E. Participation without Consensus

This paper acclaims the timeliness of the current globalization of the discourse on civil society. It affirms that this movement is of particular interest to people in developing countries and asserts that government weaknesses and inadequacies have created a vacuum which civil society has begun to fill. The case of Nigeria is examined and in particular some associations that have arisen to meet peoples' needs are identified. The paper goes on to highlight the fact that a strong method is needed to harness and eventually coordinate the activities of these fledgling groups. It points out that participation as a form of reaching consensus is not new to our part of the world, but describes the nature of participation we practice as endless, long-drawn and time-wasting. This is exemplified in a typical village meeting where oratory and smooth reasoning is valued more than pooling all ideas together for consensus-building. The paper goes on to point out factors that must be borne in mind for participation to be effective in this part of the world. These include the fact that the process must work within the confines of culture and thus must be grounded on a thorough understanding of the peoples attitudes and beliefs. Different cases taken from the author's own experience are described to illustrate this point and other points.

Presenter: Dr. (Mrs.) Rosemary Nwangwu holds a Phd. Adult Education with specialization in Community Development. She is a Lecturer in the Department of Adult Education University of Lagos, Akoka, Nigeria. Apart from published writings on Community Development, she has traveled extensively in Nigeria's rural communities working with her organization (NIRADO) which uses participatory skills in rural development. At present, she is structuring a research on the role of opinion-leadership in rural development. She is also studying the effect of urbanization and changed lifestyles on traditional social institutions in Nigeria.

F. Children as Health Advocates: the Child to Child Programme in Beni Suef -

Demonstration by Children with history and design of program

This session will describe and demonstrate the Child to Child (CTC) programme conducted by ICA in the primary schools of Beni Suef governorate. In 1978 the London Institute of Child Health and Education created the Child to Child Methodology. Soon UNICEF and the World Health Organization began to implement the programme worldwide. The objectives of the CTC programme are to promote and preserve the health of communities worldwide by encouraging and enabling children and young people to play an active role in the health and development of themselves, other children and their families. Effective health promotion and health education are now widely recognized as essential components of school programmes in developing countries. The CTC curriculum begins with simple health messages for the youngest children and goes onto more sophisticated throughout the school years.

ICA MENA has been implementing this programme since the late eighties beginning with three primary schools in Bayad el Arab. Now in collaboration with the Beni Suef Education Department of the Ministry of Education 10,000 children are served by the programmes.

Presenters: Sayeda Mohamed and Iman Fathy, ICA co-ordinators of the programme who have received training at the London Institute of Education have been working in the programme since the beginning. They will facilitate and translate the demonstration by 15 students and 4 teachers from Beni Suef.

G. The Impact of Public and Private Partnership in Meeting Today's Work Force Needs.

For decades the Federal, State, and local governments have undertaken a major responsibility in providing training and employment programs to address the nation's employment goals. Most job openings however are in the private sector where the needs are rapidly changing and special skills are required. This presentation will be about an attempt to bring this gap closer through collaboration between the public and private sector. Training should be designed and tailored to the employer's needs. This approach will result in successful job performance, and retention leading to self-sufficiency. A successful example of such collaboration, in Cleveland, Ohio, USA by Ameritech, a major telephone company, experiencing difficulty finding qualified skilled workers, will be reviewed.

Presenter: Mrs. Soad Mansour, Executive Director and Founder of Towards Employment, Cleveland, Ohio, USA: A non-profit organization that provides a wide range of services including: Training, Job Placement, Comprehensive Supportive Services. Since 1976 it has served over 60,000 people.

H. Empowering Entrepreneurship

Economic growth, social justice, new opportunities and a sense of ownership can all be enhanced by empowering entrepreneurship.

Presenter: Dr. Nagla Mortagy representative of the Cairo Skills Center

I. Women's Role in Agriculture in Jordan

The presentation about women's role in agriculture will focus on the case study of Kadra Aliaan, a woman entrepreneur from Ghor Aisafi, Jordan. Of particular interest in this case is the use given to pesticides Kadra Aliaan a widow has been successfully working in agriculture for 40 years. Farming is the main source of her family income. Over the years, she has expanded her farm size from 27 dunum to 60 dunum. She currently hires 3 laborers to help her. This case study was documented in 1994, when Ms. Majali, participated in the research about women's role in agriculture. The research methodology used during this research was the participatory rapid appraisal (PRA). This presentation will also include details about the methodology used, plus the case study.

Presenter: Ms. Sameera Majali is a project co-ordinator with the Near-East Foundation in Jordan. Over the past years she has done a lot of research on Rapid Rural Appraisal with women

J. Capacity Building of Community Based Organizations

CARE has been working in Egypt since 1954. This presentation will share some of the many methodologies and lessons learned in working with community-based organizations. Through six separate projects. CARE has worked in partnership with more than 450 NGOs in areas such as; women's income generation, managing

revolving loan funds, promoting community environmental awareness, community planning and projects, and regional businessmen's' associations.

Presenter: David Coster, CARE Egypt

K. Money and Purpose to Release Civil Society

The lifestyle of most people in the "developed countries" is dangerous and unsustainable both for themselves and the planet. Many gadgets used purportedly for "thinking" and pushed by the media, in education and in business are for pretending that the "modern" lifestyle is possible and desirable for all individuals and cultures. What these gadgets, in effect do, is "take over" people, cultures and nations. Some in the "richer" countries are discovering that "quality of life" is different from, and more important than, "standard of living"; an inappropriate "macro-economic" measure of well-being. By becoming aware of what they actually do with their time and money - their life energy - individuals discover what is "enough" for them and their life purpose. They realize that "enough" is much "less" than they expected, and that they gain much freedom, happiness and meaning from their new perception and practice of life. Two of the catalysts and practitioners of this movement of Voluntary Simplicity have been Joe Dominique and Vicki Robin from Seattle, USA. I will introduce participants to the basic concepts of their book "Your Money or Your Life" which are helpful or even essential to people in different circumstances and cultural settings, and are a significant ingredient towards building a Civil Society.

Presenter: Maria Maguire, Director of Unfolding Futures, an Australian company offering consulting and training services to communities, government and business. Ms Maguire is a long term member of the ICA with experience in a variety of countries.

L People, Education, and Global Competitiveness

A Case Study

Presenter: Abd El Aziz Al Aguizy, General Manager of Finance, Administration and Supply at the Amoco Egypt Oil Company. He has a Bachelor's degree and a Master of Arts in Political Sciences and Economics from Cairo University. Mr. Al Aguizy has published various articles in Political and Economic magazines.

THURSDAY 26 SEPTEMBER - 16.00 - 17.30

SESSION 6

A	The Role of Liberal Education (Egypt)	Ballroom (BR) I
B	Interest-Free Banking (Netherlands)	(BR) II
C	Survival Strategies of the Informal Sector (Egypt)	(BR) III
D	Self-esteem: A set of Tools to Facilitate (Spain)	BR - Anteroom 1
E	Local Institutional Strengthening through Small Loans Programmes (Egypt)	BR - Anteroom 2
F	How NGOs and Government can work together productively (Bosnia & Herzegovina)	BR - Anteroom 3
G	Women on the Move (Egypt)	Ibis A
H	Empowering Local Community Groups Towards Local Responsibility (Uganda)	Ibis B
I	The Living Organization: A Systems Approach (Egypt)	Heron
J	Lifestyle Simplification Lab (USA)	Pelican A
K	Basaisa Community Development (Egypt)	Pelican B
L	Children, Youth and Adults: Working Together (Thailand)	Suite 1
M	<i>Assessing Civil Society CIVICS</i>	Suite 2

From the above list -

What is your 1st Choice ? _____

What is your 2nd Choice? _____

(In the event that your 1st Choice Presentation is fully booked)

Presentation Information - Sessions 6

Thursday - 16.00 - 17.30

A.. The Role of Liberal Education

Presenter: Robert Switzer, American University of Cairo

B. Interest-free Banking

Capital disappears from local communities because of the interest payments on debts. The resulting scarcity of money causes the barter in these communities to stagnate and creates ever increasing poverty. co-operative banking or collective saving have proven to be a route to more wealth. Local co-operative banks circulate the money in their own communities. By gathering all the necessary money for investments, we keep that money in our own hands and won't have to pay interest to external moneylenders. Even if we do charge interest for loans, we keep it in our own hands and are able to invest it in our own community. This ensures the money will keep circulating in our local community and will entirely benefit the local populace.

The JAK banks in Denmark and Sweden offer an interest-free alternative ready to apply in many other countries. Also, interest-free banking is important in some Islamic countries as well.

Presenters:

Richard Douthwaite, economist, worked in Jamaica and Montserrat before finally moving to Ireland. He writes regularly on economic and ecological affairs. His latest book is 'Short Circuit', about the local economic alternatives for the world economy.

Marc van der Valk, is an executive of Aktie Strohalm. For the last six years he has given lectures and workshops, publicized, campaigned and lobbied on issues like growth & environment, ecological tax reform and financial Micro initiatives.

C. Survival Strategies of the Informal Sector

This presentation looks at both people living in informal urban settlements and at poor rural communities in Egypt. Its particular focus is on women and children. An analysis of the side effects of social interventions as well as proposals as to how institutionalize successful solutions will be reviewed.

Presenter: **Leila Kamel** is the Chair of the board of directors of the Community and Institutional Development Institute. She is a graduate of Cairo University, the University of California at Berkeley and Columbia University. She holds a doctorate in International Education Development from Teacher's college at Columbia. She is a member of Sharmoukh Community Association and is the Chair of the board of directors of the Association for the Protection of the Environment, Mokattam.

D. Self-Esteem Programmes: A set of Tools to Facilitate Participation and Effective Communication Skills in Civil Society

The "Centro de Investigacion y Promocion de la Autoestima" in Madrid, Spain, design programmes to help educators in all fields to model a healthier personality in the family, the classrooms and in other educational contexts. At the base of every educator/ pupil relationship, lies the capacity and availability of people to esteem themselves and other people as human beings, created in the similarity of God or with

Buddha in themselves. Self-esteem fosters the concept that, by birth right, nobody is superior or inferior to anybody else and that we all can learn and grow, starting from where we are at the moment. From this belief, people can decide to take their own life in their hands, sharing action and responsibilities with the rest of society instead of waiting for things to be done for them by somebody else (parents, teachers, directors, government etc.).

Presenter: Franco Voli, Psychotherapist, Specialist in Innovative Education, Director of the "Centro de Investigacion y Promocion de la Autoestima", President of ICA Spain, Vice-President of ICAI, and author of articles and books on self-esteem for educators (La Autoetisma del Professor, manual de reflexion y accion" and Autoestima para Padres, manual de reflexion y accion educative")

E. Local Institutional Strengthening: Local Community Development Association (LCDAs) Institutional Development through small loans program

More and more, the contribution of Local Community Development Associations (LCDAs) have been acknowledged as essential to the development of civil society. This presentation will be based on the experience of ICA MENA towards strengthening the capacity of LCDAs in villages of Beni Suef, Egypt. Since 1988, ICA has been acting to empower the local organizations and enhance their contribution to the development process. This within the context of sustainable development at the local level. The strategy followed has included a) comprehensive management training programmes board members b) technical assistance and coaching to the participating CDAs c) conducting pilot self sustaining - projects d) enhancement of the CDA existing activities e) promoting local - local dialogue and exchange ideas among the CDAs. The presentation will include a review of the small loans programmes as a means toward capacity building for LCDAs.

Presenter: Mohammed Yassin has been working with ICA Egypt since 1984. His involvement has been mostly focused on Community Development and specially towards strengthening of LCDAs in Beni Suef. Currently, he is the Programme Manager for the Beni Suef Expansion Project.

Presenter : Mona Ismail has been working with ICA and involved with small loans programme since 1992

F. How NGOs and government can work together productively

Presenter: Dr. Ferid Alic, Minister of Social Welfare, Refugees & Displaced Persons, Bosnia-Herzegovina

G. Women on the Move

The Save the Children experiences mobilizing women's groups in Menia.

Presenters: Mr. Greg Olson and **Ms Dina Abdel Wahab**

H. Empowering Local Community Groups Towards Local Responsibility

The Development Education Programme started in the early seventies in Kenya. It is based on the idea that there only can be sustainable development if the people themselves identify and analyze their problems and find solutions. The training, which

takes place in phases, aims at empowering communities to be in control of their lives and resources. The concept is based on a Christian concept of Transformation and P. Freire's principles of conscientization (Action-Reflection-Action). It also integrates methods of analyzing situations (social analysis). Emphasis is laid on training in group dynamics, trust building and communication. Also modules on building participatory organizations as a means to humanize civil society, are included. This approach is now practiced in about 20 African countries. Different applications in different countries will be highlighted and emerging challenges presented as a basis for discussing DEP's potential to strengthen civil societies.

Presenter - Bodo Immink (M.A.), born 1960, studied at the University of Bonn/Germany Cultural and Economic Geography, Catholic Practical Theology, Adult Education and Economics focusing on non-formal education and its contribution towards development. From 1991 he has worked as a trainer in the Africa Department of Misereor, dealing with various Adult Education Approaches. Since 1994 he is working as a Training Consultant at Uganda Catholic Social Training Center in Kampala, where Social Workers, Administrative Managers, Accountants and Secretaries are trained. Currently, he is doing research on the Development Education Programs.

I. The living Organization: A Systems approach to the organisational development of NGOs and their work. Reflections on the ICA-experience in Egypt

This presentation will explore some aspects of a Non-Governmental Organisation and its work against a general argument about:

1. The systems approach as an alternative tool for development planning and evaluation and more importantly as an expression of an emerging global common sense,
2. Organisations as communicative systems, and
3. The changes in the international development environment over the last decade or so and how this has influenced current organisational behaviour.

Presenter: Ahmed Badawi, a freelance journalist, who worked for over two years as editor of the Ruy'a with ICA-MENA. Mr. Badawi completed documenting the story about ICA-MENA's history from 1976 - 1996.

J. Life Style Simplification Lab Presentation

The Lifestyle Simplification Lab is a one day participation event allowing participants to explore the possibility of a simpler lifestyle within the values and context of their own life. The Lab is an effective event. It is also simple to implement. You can make a difference in your own life by participating in the Lab. You can make a difference in your community by sponsoring such and event. Taken collectively with others of common intent, you can help create the civil society called for today. The Conference Presentation will provide an overview of the whole day event and an actual experience of one part of it. Bring your questions about lifestyle simplification and let's have a good time.

Presenter: Ruth Gilbert is a computer specialist with the University of Illinois. She has also been a consultant with the Institute of Cultural Affairs since its formation. Acknowledging the limits of the globe's resources and learning how to use them wisely

at both the individual and organizational level has been an interest of hers form many years.

K. Basaisa Community Development

Presenter: Prof. Dr. Salah Arafa

L. Children, Youth and Adults: Working Together

A quick review of the current discussion that NGOs and the Save the Children Alliance are having on what it means to be child focused and how to make children partners in development work. Participants will view part of a video on child-to-child programs where children are actors in developing their own communities. Participants will share their experiences in the work with children and youth, including identifying problems and the group will generate possible alternatives to solving them. Children and Adults are all invited to participate in this session.

Presenter: Jay Wisecarver has worked with children and adults in education and training for the past 20 years in North America, Africa, and Asia. He is presently with Redd Barna (Save the Children - Norway) -Asia Regional Office as Regional Training Coordinator and involved in discussions with others in Redd Barna and other Save the Children Organizations on Child-Focused Programming and Children's Participation.

FRIDAY 27 SEPTEMBER

OPEN DAY/FIELD TRIPS

You can choose to either tour one of the sites of Cairo (see Gezira Travel if you need assistance) or register for ONE of the following FIELD TRIPS.

Buses for Field trips will be leaving at 9.00 from the front of the Ramses Hilton

A	Association For the Protection of the Environment (APE) - Rag 7 Paper Recycling Centers, Children's Club and Crèche	Mokattam, Cairo
B	ICA MENA - Human Development Project: HCT, sanitation, animal husbandry, small loans, environmental program, pre-school	Bayad El Arab, Beni Suef (about 2 hours from Cairo)
C	Marketing Link - Exhibition of handicrafts in the organization's showroom	Zamalek, Cairo
D	Coptic Evangelical Organization for Social Services (CEOSS) - Human Development Project in two different squatter communities	Sharabeya District, Cairo
E	Cairo House, under the auspices of EEAA (managed by Arab Office of Youth and Environment) - Environmental Education Demonstration Project	Fustat near Mar Girgis, Cairo
F	CARE - Joint Development Projects with CDAs in two villages: Micro loans, environmental awareness, promotion of small industries	Fayoum (about 1 hour from Cairo)
G	Social Fund for Development - Enterprise Development Program	Cairo
H	Near East Foundation NEF - Health Project with Street Children (3 projects in all)	Sayeda Zeinab, Cairo
I	United Nations Emergency Fund, UNICEF -	

From the above list -

What is your 1st Choice ? Bayad

What is your 2nd Choice? _____

(In the event that your 1st Choice Presentation is fully booked)

You will be asked to indicate your selection by signing up on the BULLETIN BOARD.

FIELD VISIT: FRIDAY SEPTEMBER 27TH, 1996

SITE:

CARE's Comprehensive Village Development: Fayoum, Upper Egypt (max: 15 visitors)

WHAT YOU WILL SEE:

You will be taken to your host's field office, only an hour's drive outside of Cairo, in the district of Fayoum, where you will receive a short introduction to the agency and its work. You will then be shown how various projects have been implemented, jointly with two local organizations in their respecting communities. Both organizations manage *revolving loans funds*, available to the very poorest villagers hoping to start income generating activities. In one community, the local organization is implementing an *environmental awareness campaign*.

You will be given the further option to visit a regional ENGO (Egyptian Non Government Organization) established by CARE, with the cooperation of local businessmen in Fayoum city. This newly established ENGO provides loans to small businesses in the area, encouraging *local-level industrialization* initiatives and fighting unemployment.

HOSTING ORGANIZATION:

CARE EGYPT

ABOUT YOUR HOST:

CARE has been working in Egypt since 1954, and over the past decade has focused its efforts on building the strength and capacity of community-based, Egyptian non-governmental organizations (ENGOS) in Upper Egypt, to expand the range and quality of the services that they offer to their communities. Through six separate projects, CARE has worked in partnership with more than 450 ENGOS in the areas of ; (i) animal production, (ii) micro credit/small loans, (iii) environmental awareness, (iv) community mobilization, (v) the promotion of small industries, and (vi) organizational strengthening. CARE is eager to share its experience and some of its most effective methodologies that evolved over the years it has worked with local organizations in Upper Egypt.

SCHEDULE OF THE VISIT:

09:00	Board the buses
09:00 : 10:30	Drive to Fayoum
Morning	Visit ENGO Projects
Afternoon	Visit Small Industries ENGO

FIELD VISIT: FRIDAY SEPTEMBER 27TH, 1996

SITE:

Human Development: Urban Project
Sayeda Zeinab, Cairo
(max: 15 people)

WHAT YOU WILL SEE:

Your hosts have planned a busy day, starting with a visit to the *Baghala Pilot Project for Cleanliness and Environmental Awareness*. You will be split-up into small groups of 7 to 8 people, in order to cover the various environmental efforts being implemented. You will then be invited to see the Cultural and Social Health Empowerment project, and given a chance to meet with local leaders from the grassroots organization leading the project. At midday you will be taken to visit some of the historical sites in the area, especially the formidable *Ibn Tulun Mosque* - please make sure you have the entrance fee of LE 10 ready. In the afternoon you will be taken to the *Hope Village Project*. This project explores the abilities, skills, and the unexploited opportunities available to street children, in order to bolster their confidence.

HOSTING ORGANIZATION:

Near East Foundation
NEF

ABOUT YOUR HOST:

NEF is America's oldest philanthropic, non-sectarian and non-political agency devoted exclusively to programs of technical assistance and development in emerging nations. For more than three generations the Near East Foundation has been a pioneer in promoting self-help development initiatives in the Middle East and Africa. From its beginnings in 1915, providing assistance to the many and varied victims of World War I upheavals, the foundation has continued, responding to changing human needs and growing national aspirations.

NEF helps people to acquire skills necessary to earn a better living and to lead a better life. In the countryside this may mean providing extension services to small farmers and community groups. In provincial towns and cities, it might take the form of assisting would-be entrepreneurs in starting small businesses. It often involves being a catalyst or facilitating the formation and growth of local support groups. Through these activities, NEF helps people to overcome obstacles, create new opportunities, and as a result, to obtain increased access to basic nutrition, education, vocational skills health services and income.

SCHEDULE OF THE VISIT:

09:00 Board Buses at Ramses
09:30 : 11:00 Baghala Pilot Project
11:00 : 12:30 Cultural and Social Health Empowerment

12:30 : 01:30 Ibn Tulun Mosque
01:30 : 03:30 Hope Village

*A lunch break has not been scheduled until the end of the day. Visitors should probably think about bringing a snack with them, however, they can always buy something off the street.

FIELD VISIT: FRIDAY SEPTEMBER 27TH, 1996

SITE:

Cottage Crafts Exhibition

Zamalek, Cairo

(max: 60 visitors)

WHAT YOU WILL SEE:

You will be taken to see Marketing your host's renowned Exhibition Center and Showroom in Zamalek, where they will explain their projects in detail. You will meet project beneficiaries, who will show you the fruits of their hard work. The handicrafts that will be on display, are some of the finest in Egypt: they are a resurrected expression of the indigenous cultures of the Nile Valley, and as such, embody the relationship that has been slowly forged between local communities and their environment.

A visit to Marketing Link's Showroom, is an excellent opportunity for you to browse and purchase handicrafts from across Egypt. The organization has taken great pains to ensure that their merchandise is of excellent quality and is priced fairly. The proceeds from your purchases go directly to the local level producers, avoiding the usual leakages to middlemen and distributors.

HOSTING ORGANIZATION:

Marketing Link

ABOUT YOUR HOST:

Initiated in 1990 by the North South Consultant Exchange, with financial support from the Royal Netherlands Embassy, this non-profit organization is providing a permanent "link" between handicrafts producers in low income areas throughout Egypt, and local and export markets. *The primary objective of Marketing Link is to increase employment and income generating opportunities for indigenous handicrafts producers in rural areas.* Its activities include conducting market research and keeping producers informed of market trends, facilitating any necessary training and field visits for the exchange of ideas and innovations, and organizing exhibitions and other promotional events. Marketing Link dedicates its efforts to the revitalization of traditional economies, lost to the sometimes callous forces of industrial development.

SCHEDULE OF THE VISIT:

09:00	Board Buses
Morning	Exhibition of Crafts in Showroom

FIELD VISIT: FRIDAY SEPTEMBER 27TH, 1996

SITE:

Comprehensive Village Development: Beni Suef, Upper Egypt (max: 30 visitors)

WHAT YOU WILL SEE:

You will be given the option of visiting either projects being implemented in Bayad (east bank), or those in Beni Suef (west bank). On each side of the Nile a variety of projects profiling your host's work in both the provision of social services, and economic enhancement will be visited. These will include:

In Bayad: the Health Care Taker Program, Sanitation & Sewage, Animal Husbandry, and the Small Loans Program.

In Beni Suef: Introduction of Improved Animal Breeds, a Community Development Association, the Environment Program, and a Montessori Preschool.

After a short lunch, you will be taken to see the innovative Biogas Project, as well as on a visit to a number of local businesses established under the Small Industries Program.

HOSTING ORGANIZATION:

The Institute of Cultural Affairs in the Middle East & North Africa ICA-MENA

ABOUT YOUR HOST:

The ICA has been pursuing a comprehensive human development strategy in the historically marginalized villages of Beni Suef District for the past twenty years. What started in 1976 as a development demonstration in Bayad village, has spread not only to all the villages of the Bayad el Arab Local Unit, but across the Nile, to six villages on the west bank of the district. The Institute's activities span both the provision of social services, like the Child to Child and Health Care Taker Programs, as well as economic enhancement schemes, like the popular Small Loans Program. What distinguishes the ICA's work, from that of other NGOs operating in Upper Egypt, is strict adherence to the belief that development can only happen when communities decide to develop themselves. This fundamental principle is best reflected in the Community Development Associations (CDAs) that the Institute has catalyzed in each village, as an effective and sustainable vehicle for its development programs.

SCHEDULE OF THE VISIT:

08:00 : 09:30	Board buses - drive to Beni Suef
09:30 : 10:00	Tea & Coffee
10:00 : 10:30	Choice of Visit and Application
10:30 : 12:30	Field Visits to Bayad & Beni Suef

01:00 : 02:00	Prayer & Lunch
02:00 : 02:30	Farm Visits
02:30 : 03:00	Field Visits (Biogas & Small Industries Projects)
03:30 : 04:30	Reports on Visits & Reflections

FIELD VISIT: FRIDAY SEPTEMBER 27TH, 1996

SITE:

Environmental Demonstration: **Cairo House** (max: 40 visitors)

WHAT YOU WILL SEE:

Cairo House is both a demonstration project, and an environmental learning center. The building itself is constructed of, and uses only environmentally safe materials found locally, and is equipped with aesthetic as well as culturally appropriate water and energy saving devices. The project serves as (i) a *training center* to host workshops and conferences, (ii) a production unit for *environmental education materials* in both Arabic and English, and (iii) a *research department* for the exploration and debate of conservation issues.

Cairo House is expected to demonstrate a model Egyptian home which embodies water, energy and other natural conservation. with a special emphasis on developing the employable skills of the country's youth. Bridging modern and ancient Cairo, the center is located near such historical sights as the Amr ben El-Aas Mosque, the Hanging Church and the Jewish Temple, which visitors should feel free to explore on their own.

HOSTING ORGANIZATION:

Cairo House Partnership:

Arab Office for Youth and Environment
Social Planning Analysis Administration Consultants
NCWCP
EEAA

ABOUT YOUR HOST:

You will be hosted by representatives of a project that was only recently opened by the joint efforts of both public and private development organizations. This partnership seeks to create an environmental education model to demonstrate to the people of Egypt, how conservation can be incorporated into the home and community.

SCHEDULE OF THE VISIT:

09:00	Board the buses
Morning	Visit Environmental Demonstration
Afternoon	Visit historical sites in Old Cairo (independent initiative of visitors)

FIELD VISIT: FRIDAY SEPTEMBER 27TH, 1996

SITE:

**Human Development: Squatter Communities
Sharabeya District, Cairo
(max: 20 visitors)**

WHAT YOU WILL SEE:

Hekr El Sakakini and Ezbet Hashem Agha are two squatter slum communities in the center of Cairo. For generations rural migrants from Upper Egypt, pursuing the illusion of urban economic prosperity, have flooded into the city and settled in these areas, burdening what little infrastructure there may be. The majority of the inhabitants are day laborers or street vendors, living in dilapidated and deteriorating buildings, with no electricity, clean water, or sewage systems. Since 1986 CEOSS has implemented its comprehensive development process in these squatter communities, organizing local development committees and associations to tackle the wide range of challenges facing their constituents.

You will be taken to see several projects being implemented in the area, *including literacy classes, nutrition and health programs for children, and home economics programs for women.* CEOSS would then be pleased to host you at their training center, where they will exhibit their *micro credit program*. Visitors will later be invited for lunch.

HOSTING ORGANIZATION:

**Coptic Evangelical Organization for Social Services
CEOSS**

ABOUT YOUR HOST:

CEOSS is an Egyptian Christian voluntary organization dedicated to community development, individual well being, social justice, and interfaith relations. Established in 1952 as a rural literacy program, CEOSS is now one of the largest development organizations in Egypt. Its projects range from economic development, and preventative and curative health programs, to rehabilitation services for people with disabilities. In all of its endeavors, in both urban and rural communities, the poorest members of society, particularly women and children, are targeted for special empowerment. Although it is a Christian organization, CEOSS helps to mobilize all the members of a community, both Muslim and Christian, to work together toward achieving their common goals.

SCHEDULE OF THE VISIT:

09:00 : Board the buses
12:00 : 01:00 Training Center - Micro Credit Scheme
01:30 : 02:00 Lunch

FIELD VISIT: FRIDAY SEPTEMBER 27TH, 1996

SITE:

Human Development Project: Garbage Collectors Mokhattam, Cairo (max: 50)

WHAT YOU WILL SEE:

Your visit will begin at the hosting organization's headquarters in Mokhattam, from which you will be taken on a guided tour of the service and economic projects being implemented for Cairo's neglected garbage-collecting class. These include; (i) the *Organic Composting Plant*, where biological waste is processed into marketable, high-grade fertile soil, ideal for desert reclamation, (ii) the celebrated *Paper and Rag Recycling Centers*, that produce a variety of cottage industry goods for income generation, as well as provide a place where women and adolescent girls can come to receive instruction in basic literacy and hygiene. Additionally, you will be taken to a *Children's Club*, that provides basic child development services.

You will be offered an opportunity to purchase the colorful rugs, quilts, bags and folders produced in the Recycling Centers, which will be made available at the end of your visit. Your host is responsible for quality control and the marketing of these products

HOSTING ORGANIZATION:

Association for the Protection of the Environment A P E

ABOUT YOUR HOST:

APE is a grassroots NGO, that for a number of years, has implemented a comprehensive program of economic and social development, targeting the dispossessed communities of Cairo's garbage collectors. Victimized by, yet economically dependent upon the city's traditional structure of waste disposal for generations, these families have historically lacked basic health, education and sanitation services. In the neglected district of Mansheyet Nasser Mokhattam, APE is working to provide essential social services to instill pride and human dignity. Additionally, the organization seeks to establish small, community-wide income generation projects, to ease economic dependence, and empower these people to look beyond the system that has humbled them for centuries.

SCHEDULE OF THE VISIT:

09:00	Board Buses
Morning	Mokhattam Project

SATURDAY 28 SEPTEMBER - 14.00 - 17.30

PANEL WORKSHOPS

A	DEVELOPMENT Dr. Goran Hyden , Swedish Professor of Political Science	Ballroom Section I
B	EDUCATION Dr. Mona Makram Ebeid , Former Member of the Egyptian Parliament President's Association of Education	Ballroom Section II
C	CULTURE Hope Neill , Australian Aboriginal Artist, Poet and Wise Woman	Ballroom Section III
D	BUSINESS Christian Nacht , President of the Mills Group of Companies, Brazil	Ballroom Anteroom <i>Heron</i>

From the above list -

What is your 1st Choice? _____

What is your 2nd Choice? _____

*E Civil Society
Watch Project*

*Pelican
Rm*

Wanda Cody Rm 2021

SUNDAY 29 SEPTEMBER - 9.00 - 5.30
&
MONDAY 30 SEPTEMBER - 9.00 - 12.30

WORKSHOPS

BR Anteroom I

A	YOUTH	IBIS A
B	WOMEN	IBIS B
C	LOCAL ECONOMIC SYSTEMS	Falcon
D	MEANING & WORK	Pelican A
E	SOCIAL RESEARCH	Pelican B BR #1
F	PARTICIPATION	Heron
G	PARTICIPATORY RURAL APPRAISAL	Citadel Grill 1215

You will be attending ONE of the above WORKSHOPS.

A more detailed description of each WORKSHOP and FACILITATORS can be found in the following pages.

From the above list -

What is your 1st Choice ? _____

What is your 2nd Choice? _____

(In the event that your 1st Choice WORKSHOP is fully booked)

You will be asked to indicate your selection by signing up on the BULLETIN BOARD.

WORKSHOP Information

Sunday 9.00 - 5.00 & Monday 9.00 - 12.30

YOUTH

This workshop will focus on the challenge of involving young people in community development work as a keystone of building civil society globally. Information will be shared about the development of a national movement around this field in the United States that is a combined effort of national organizations and grassroots people. A participative workshop will be held to gain a collective picture of how this focus can revolutionize community building efforts. An invitation will be issued to partners in forming the International Institute for Community Youth Development to begin in 1997.

Workshop Leaders:

Paul Watson, serves as Executive Director of San Diego Youth and Community Services. He also serves a number of local organizations including the Board of Directors of the San Diego Community Congress, as well as the Strategic Action Committee of the San Diego Children's Initiative. He is currently completing a book based on his life experiences, entitled 'The Price of Dignity'.

Patricia Carducci is Center Director with SDYCS. She is also attached as facilitator/office director of ICA San Diego. She has led many course on facilitation methods.

Wendy Wheeler, Director, Community Youth Development, National 4H Council, formerly the Director of Training with the Girl Scouts of the USA, Wendy has fostered, facilitated and led organizational transformation and youth development efforts in the USA, Sweden and Zimbabwe.

John Oyler, Director of ICA - Phoenix, USA

WOMEN

From Dreams to Commitment. For centuries the role of women in society has been ignored. Over the last few decades the world has begun to recognize the significant role that women play in society. If you don't develop the role of women in civil society the world will continue to be unjust and underdeveloped. There has been a U.N. Conference on the Role of Women every ten years since 1966. In 1994 the International Conference on Population and Development (ICPD) was held in Cairo followed by the fourth World Conference on Women in Beijing in 1995. There have been no women's development organizations in Egypt for over fifty years, but the Egyptian NGO movement received a catalytic push from these last two conferences. Egypt has many strong NGOs working to improve the status of women today. The bridge between the Platforms of Action adopted at the International Conferences and the implementation at the local level is the commitment of individuals and organizations. Join us for a symposium workshop that will share what we as individuals and members of organizations are doing and then together we will create resolves to take over the next four years to continue building the Civil Society that we want to come into being.

Workshop Leaders

Judith Hamje, Programme Consultant has thirty years with ICA in Asia, Latin America the USA and Egypt.

Nagwa Abdel Moneim has ten years in ICA MENA and is the Field Training Coordinator.

LOCAL ECONOMIC SYSTEMS

How do we empower local economic alternatives in a world that is ordered through global monetary systems? This workshop offers an opportunity to share in the experience and on-going research behind alternative money schemes presently being implemented. Local credit, bartering and savings for the purpose of alleviating poverty, creating employment and sustaining the environment will be reviewed and evaluated.

Workshop Leaders:

Richard Douthwaite, economist, worked in Jamaica and Montserrat before finally moving to Ireland. He writes regularly on economic and ecological affairs. His latest book is 'Short Circuit' about the local economic alternatives for the world economy.

Marc van der Valk is an executive of Aktie Strohalm. For the last six years he has given lectures and workshops, publicized, campaigned and lobbied on issues like growth and environment, ecological tax reform and Financial Micro initiatives.

Edgar Kampers, Political Scientist, is an executive of Aktie Strohalm. He gives trainings, advice and lectures on Financial Micro Initiatives. He is involved in several experimental Fin. Micro Initiatives in the Netherlands.

Matina Hammerli, has broad experience in third world countries, especially India, which enabled her to develop the bonus system. She is also one of the founding members of Talent-experimenz, an exchange and trading system in Switzerland and chairman of INWO International.

MEANING & WORK

The "Technology of Meaning" Think Tank is an ongoing effort of numerous people to identify and fine tune those methods of facilitation that elicit a deep level of spirit from participants. It began work during the IAF meeting in Denver, in January 1995 and continued at the OTN meeting in Taipei in May 1995, and the IAF meeting in Dallas in January 1996. It continued at the Asia OTN meeting in Malaysia in April 1996, and at the Chicago PSU in June 1996.

The sense of meaning is extraordinarily elusive, but is at the heart of motivation, commitment and productivity. The Think Tank is approaching its task from multiple directions, attempting to stay practical in its research. Theoretical formulations serve as guides and a framework within which to pursue the REAL question: "How can we best help people discover the meaning in their work?" (This is related to, but substantially different from the question of meaning of life or of individual development).

The Civil Society depends on people finding meaning in their work - understanding that their work contributes significantly to the well being of the social unit and the unit itself significantly participates in the whole of society. This Think Tank is a search for practical methods of disclosing this level of meaning and purpose.

Workshop Leaders:

John Epps is currently working with LENS International in Malaysia. He has consultancy experience with both companies and NGOs in the South-eastern region of Asia.

Jack Gilles has been with ICA for over 25 years. He is currently working in India. Over the last ten years he has worked as a consultant to private industry as well as to NGOs in the area of effective change management.

Gail West, Director of ICA Taiwan is a facilitator of participatory processes, focusing on individual and group reinvention for organizational transformation.

SOCIAL RESEARCH

This workshop has three sessions, that will combine an introduction to this course with a data-gathering workshop on emerging trends in society. The morning session will introduce participants to the "Social Process Triangles", a tool for understanding society around us and creating effective strategies to promote positive change. The afternoon session will use the Social Process Triangles as a tool to explore emerging trends in society around the globe, starting from participants observations. The data gathered and interpreted in this session will be added to a larger research project in process. Participants may also request to continue to be a part of this research project after the conference ends. In a third session participants will create strategic directions for action that will accentuate emerging positive trends and address emerging negative trends. The results of this workshop will be documented and distributed to participants.

Workshop Leaders:

Jo Nelson has worked with ICA around the world for 26 years, and has taught the "Working with Social Change" course 7 times across Canada and in the USA.

Judy Harvie is Chair of the Board of ICA Canada and is an active member of the Research Task Force which initiated the Social research Project.

PARTICIPATION

This training seminar looks at approaches and methods by which situational and strategic analysis as well as problem solving solutions can take place through dialogue and group action. Techniques to spark and facilitate creative group participation and interaction make up the agenda.

Workshop Leader:

Marilyn Oyler is the Technology of Participation Network co-ordinator in the USA. She leads facilitation events and training course with ICA - Phoenix. Marilyn has been working for over twenty years in the area of facilitation with both non-government organizations and businesses.

PARTICIPATORY RURAL APPRAISAL

How can we adopt the attitude of learners, conveners, catalysts and facilitators, and begin acting less as "development experts". This is a training seminar to sensitize practitioners towards approaches that empower others to do their own research, analysis, presentations, planning and implementation. Directions are created to access the two-way highway of mutual learning and intelligent development action.

Workshop Leader:

Dr. Marlene Kanawati, Manager Education for Development Unit Center for Development Services - Cairo, Egypt.

EVENING OPTIONS

- O Tuesday, 24th September '96***
****** Nile Cruise Dinner***
- O Wednesday, 25th September '96***
****** ICA: MENA, 20th Year Celebration (by invitation)***
(Pelican Room)
- O Thursday, 26th September '96***
 - O Australian Embassy Reception***
For Hope O' Neill and people asked by invitation
 - O Slide presentation: ICA MENA***
(Pelican Room)
- O Friday, 27th September '96***
Demonstration on Internet, e-mail, WWW
(Pelican Room)
- O Saturday, 28th September '96***
Australian CS Slides
(Pelican Room)
- O Sunday, 29th September '96***
Egyptian Evening Out Dinner with the American University of
Cairo (AUC).
 - * 6 - 7 p.m. Guided Tour of the AUC (sign up)***
 - * 7 - 8 p.m. AUC Egyptian Dinner***
 - * 8 - 9 p.m. Arab Entertainment***

EVENING SESSIONS

O Tuesday, 24th September '96

*** Nile Cruise Dinner

O Wednesday, 25th September '96

*** ICA: MENA, 20th Year Celebration (by invitation)
(Pelican Room)

ICA MENA wants to give all the participants the chance to celebrate twenty years in Egypt with ICA-MENA through several scheduled special events. On Wednesday evening, the 25th of September from 6 - 8 p.m., ICA MENA will hold a journey workshop and create a wall of wonder of the organizational structure, strategies, projects, people and learnings of the project. We especially want everyone who has participated in any way with ICA MENA during that time to participate in the event.

On Friday, 27th September on daytime, there will be a site visit to one of ICA-MENA's projects in Bayad and Beni Suef for the first 30 people who sign up. If there are more people who want to go on a site visit, there will be a second one scheduled for 1st October after the Conference.

O Thursday, 26th September '96

O Australian Embassy Reception

For Hope O' Neill and 100 people asked by invitation

Continuation 20 years Celebration ICA-MENA

O Slide presentation: ICA MENA
(Pelican Room)

O Friday, 27th September '96

Demonstration on Internet, e-mail, WWW
(Pelican Room)

E-mail has become common place in the Business World, but is only recently becoming widespread for NGO/ NpO networking. The old costly Menu driven E-mail systems are being replaced by low cost fast automatic systems. These new systems give worldwide prompt friendly communication which is more convenient and powerfull than fax and mail systems. Non-Profit Organizations need these technologies to 're-engineer' themselves, so they can have a strong influence in building the 21st Century Civil Society. E-mail and World Wibe Web Internet will be demonstrated for the purpose of: a) Basic daily communications (text, images, voice), b) the transfer of working data, c) files between partners, d) the mass distribution of information, e) the researching of vital information, and f) utilizing e-mail and WWW for Business Marketing Strategies.

Demonstrators:

Wayne Ellsworth is the co-director of the Global Partnership Center in Japan which is actively working with more than ten development projects in Asia, Africa and the Americas. He only recently began using the new e-mail and internet resources, and has since created three web sites, and is facilitating the transformation of their networks based upon the utilization of electronic media.

Frank Maguire, consultant with Unfolding Futures in Australia.

O Saturday, 28th September '96

Australian CS Slides
(Pelican Room)

O Sunday, 29th September '96

Egyptian Evening Out Dinner with the American University
of Cairo (AUC).

- * 6 - 7 p.m. Guided Tour of the AUC (sign up)
- * 7 - 8 p.m. AUC Egyptian Dinner
- * 8 - 9 p.m. Arab Entertainment

MOONLIGHT EVENING AT THE PYRAMIDS

MONDAY, 30th SEPTEMBER '96

- O Barbeque Dinner**
 - O Dancing Horses Show**
 - O Horse Back Riding under a Full Moon**
 - O Spectacular View at the Footsteps of the Pyramids**
 - O A great way to end your stay in Egypt A real room with a view**
 - O Cost US \$ 25.- with transportation**
-

Sign up at the Registration Desk.

***** Limited number of people to be registered (75 people maximum)**

“Civil society is where we meet each other voluntarily, work towards common purposes and learn the essential democratic habits of collaboration and trust.”

“Civil society is a lot more than simply an alternative administrative system for the delivery of social services. It is a moral and social order that transcends each of us, and to which we must all yield some of our cherished personal autonomy if community institutions are to possess any legitimacy.”

Don Eberly

Civil Society Commentary on National Public Radio

March 25, 1996

“In country after country, people are demonstrating that they are no longer willing to leave it to mainstream political parties and special interest lobbyists to set the terms of the public policy debate. They are acting to reclaim their basic rights and sovereignty as citizens to recreate their societies in ways that better respond to their needs and aspirations.”

“It is a fundamental, though often neglected fact, that social bonding is as essential to the healthy functioning of a modern society as it was to more traditional or tribal societies. Indeed, the market itself depends on the bonds of a well developed social capital to maintain the ethical structure, social stability and personal security essential to its efficient function.”

“The principle of civic engagement underscores the most basic principle of democratic governance, i.e. that sovereignty resides ultimately in the people - in the citizenry. It is about the right of people to define the public good, determine the policies by which they will seek that good and reform or replace those institutions that no longer serve.”

David C. Korten

*“Civic Engagement to Create Just and Sustainable Societies
for the 21st Century”*

“Neither Prince or Merchant: Citizen.” Written seven years ago by Marc Nerfin, these words capture the emergence of an unprecedented worldwide phenomenon - men and women, groups and individuals, getting together to do things by themselves in order to change the societies they live in. In the last two decades, people of all classes, creeds and ethnic backgrounds have organized themselves to defend democracy and human rights, to fight for more equitable development and a safer environment, or, more simply, just to help those in need or improve the quality of daily life in their neighborhoods and communities.”

“Today’s massive, almost universal movement toward greater citizen participation and influence is a new phenomenon. It is not being promoted by one all-encompassing structure. It has no fixed address. It seeks neither converts nor political militants. Its target is not state power. At its center is the figure of the citizen. And there are many citizens, with their myriad faces, concerns, and sources of inspiration in today’s world.”

“People coming together and helping each other solve problems is by no means a novelty..... What is distinctive about today is the extension of (the) virtues of solidarity and responsibility to the public sphere on a global scale.”

Miguel Darcy de Oliveira

Rajesh Tandon

“An Emerging Global Civil Society”

CITIZENS: Strengthening Global Civil Society

BUILDING CIVIL SOCIETY AT THE TURN OF THE MILLENNIUM: PHILOSOPHICAL ORIGINS AND PRESENT CHALLENGES

Goran Hyden

Introduction

The 1990s have witnessed a marked reorientation of both academic and political discourse on development. For thirty or so years, the development debate focused on the state or the economic forces underlying a country's aspiration to make progress. This was as true for the modernization theorists of the 1960s as it was for subsequent generations of neo-marxist and neo-liberal thinkers in the 1970s and 1980s. The intellectual trend in the 1990s is new in that it focuses on what generically is referred to as "political culture." This orientation differs from earlier structuralist theories in that it attributes a distinct role to human agency. At the same time, it differs from the neo-liberal "rational choice" theory in that it acknowledges that human choice is mediated by institutions.

More specifically, development discourse has in recent years come to focus on the relationship between democracy and development. An increasingly common premise of what is being said is that "democracy is good for development"; that it may be a causal factor of development. It is in this perspective that the concepts of **"social capital"** and **"civil society"** have come to acquire relevance. The former refers to the **normative values and beliefs that citizens share in their everyday dealings**; what Tocqueville referred to as "habits of the heart and the mind." These habits provide reasons and design criteria for all sorts of rules. It is hard to imagine that constitutional arrangements, laws and regulations would work without being embedded in, and reflecting, particular values and norms upheld by groups and communities making up a given society. **"Civil society," therefore, is viewed as the forum in which habits of the heart and the mind are nurtured and developed.** In this sense, both social capital and civil society are analytical categories in their own right, independent of democracy. Yet, it is assumed that investments in both social capital and civil society are necessary to achieve democracy and, by implication, development.

It appears as if analysts have arrived at this view of development from two different directions. One is the perception -- based on a broad range of experiences -- that a "top-down" approach to development does not work. For a long time, the basic premise was that the state is a rational instrument of controlling and promoting change. The state is indispensable to achieve growth and redistribution in desired directions. By the 1980s, however, confidence in the state's ability to be such a powerful instrument had been replaced by disillusionment. From both a leftist and a rightist perspective, the state was viewed as an instrument of exploitation, preempting popular or individual initiative. As the pendulum has swung in the opposite direction, analysts now

maintain that **developmental wisdom is lodged not in government bureaucracies but in local communities and institutions**. "Indigenous knowledge" and "popular participation" are examples of concepts that have come to occupy increasing prominence in the debate.

The other direction from which analysts of social capital and civil society have come is the problem of political apathy or lack of organization. Democracy requires organization; organization an interest in public affairs. During the 1980s, many people in countries around the world adopted a cynical and distrustful attitude towards politics. Politicians suffered from lack of credibility in democracies and autocracies alike. Robert Putnam's study of the evolution of civic values in Italy is an example of studies in this genre (Putnam 1993). Contrasting what Edward Banfield (1958) had identified as the "amoral familism" of southern Italy with the rich associational life of Emilia Romagna and other regions of northern Italy, Putnam concludes that the general difference in development between these two parts of the same country must be attributed to a difference in the presence of social capital and the strength of civil society. Thus, **civil society is more than just society. It is that part of society that connects individual citizens with the public realm and the state. Put in other words, civil society is the political side of society.**

The literature on social capital and civil society is not new. According to Sabetti (n.d.), the notion of social capital can be traced all the way back to the 19th century and the democratic currents of the Italian Risorgimento movement, which conceptualized *valor sociale* (roughly translatable as social capital) as the educative feature of the growth and practice of self-governing institutions. Civil society can also be traced back to the period when modern ideas of democracy were beginning to take root. In order to fully understand and appreciate the current arguments about civil society it is important to first look at its philosophical origins. Following such a historical review, I shall examine the contemporary issues associated with using the concept of civil society. This will occupy the rest of this chapter and be divided into separate parts. The first deals with the question of where analysts locate their investigation when examining civil society. The other identifies some of the challenges that analysts and practitioners alike face in operationalizing the concept. What are the practical and political measures that seem to follow from using civil society as the conceptual lens for understanding development in various parts of the world?

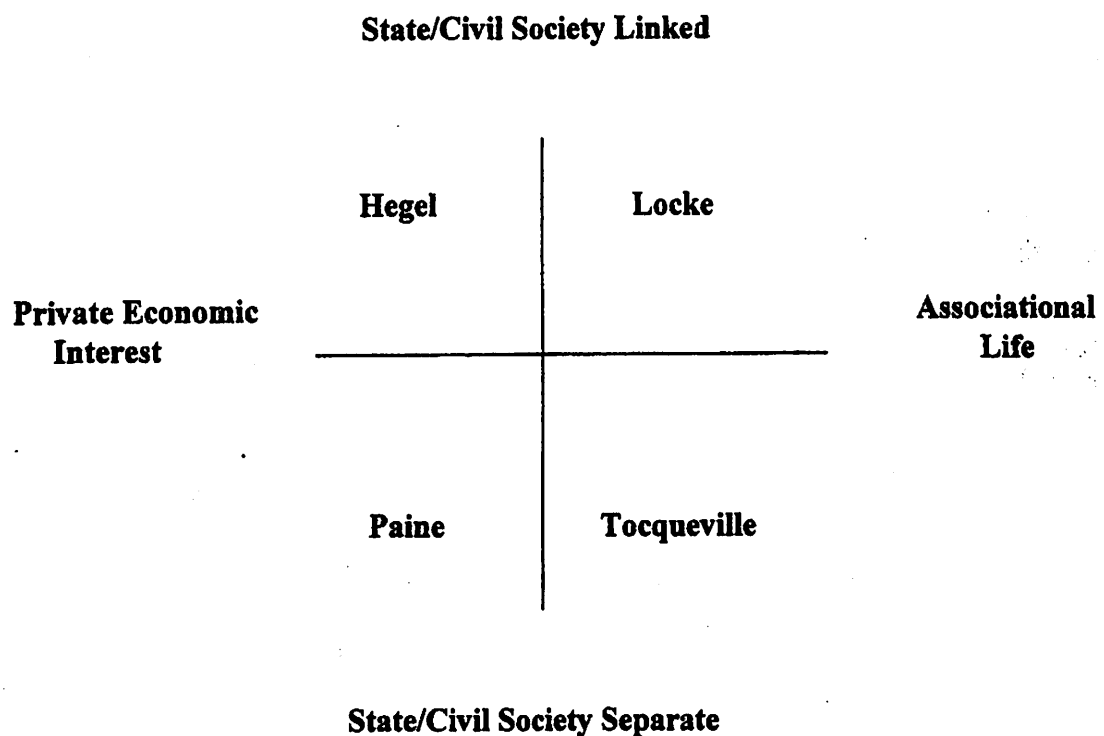
Philosophical Origins of the Contemporary Debate

The emergence of a concept of civil society is historically connected with the rise of capitalism and the evolution of a modern state in the Weberian sense of rational-legal structures of governance. Thus, it seems clear that **"civil society" cannot be viewed in isolation from either market or state**. For example, a totalitarian society in which the market is rendered inoperative leaves no space for the growth of civil society. Similarly, in societies where the state in the sense described above does not exist, civil society cannot develop. These points are not always

considered by participants in the contemporary debate on civil society. Their significance, however, becomes clear if we take a closer look at the philosophical origins of the concept.

Drawing on the “founding fathers” of the civil society concept, it is possible to distinguish variations along two principal parameters. The first concerns the question whether civil society is primarily an economic or a sociological phenomenon: whether the focus is on the extent to which economic activity is privately controlled or the role associations play as intermediaries between individual and state. The second concerns the relationship between state and civil society: whether civil society is essentially autonomous of the state or the state and civil society are organically linked. Taking a more careful look at the philosophical pioneers of the debate about civil society, we find that each of the four positions listed above has a master advocate, as indicated in Figure One.

Figure 1. Different Perspectives on Civil Society



Locke’s position, reminiscent of Hobbes’, is that the state arises from society and is needed to restrain conflict between individuals but he emphasizes the need to limit state sovereignty in order to preserve individual freedoms derived from natural law. In this perspective, the state exists to protect civil society from destructive conflict. Natural rights are not absolute and must be regulated to enable civil society to prosper. A social contract, or some constitutional arrangement, that is being respected by both state and civil society, is the cornerstone of liberal democracy. Locke’s position might be called social-liberal in that it recognizes the need to balance the interests among different groups in society.

This is quite different from Thomas Paine's argument that societies become civil as commerce and manufacturing expand through division of labor. Writing in the tradition of the Scottish Enlightenment (David Hume and Adam Smith), Paine's position is particularly anti-statist. As the state expands to provide order and reduce conflict, the state may threaten the very liberties that cause civil society to flourish. In his libertarian view, civil society flourishes when individuals are able to freely exercise their natural rights. It is the market rather than the state that provides the best opportunity for the growth of civil society, because the limits of individual capacity to satisfy natural desires can only be transcended by commercial exchanges. Paine's focus on natural rights prevents him from recognizing that the state, even in its minimalist version, may be used by one segment of society to the detriment of another.

Tocqueville was alarmed not only by the prospect of a powerful state but also by the tyranny of the majority and treated associations as the strongest bulwark against this. Reflecting on the lessons of the French Revolution, he is particularly afraid of an unmediated popular will because it could lead to revolution. To prevent such outcomes, an active civil society made up of self-governing associations is necessary. Such a civil society educates the citizenry and scrutinizes state actions. It facilitates distribution of power and provides mechanisms for direct citizen participation in public affairs. Without taking such a pro-market stand as Paine, Tocqueville nevertheless adopts a voluntarist view of civil society, i.e. it is capable of protecting and promoting the interest of individuals regardless of their socio-economic position.

Hegel breaks with the tradition of civil society as a natural phenomenon and instead regards it as the product of historical processes. He recognizes that division of labor creates stratification within civil society and increases conflict between these strata. Civil society in his account is made up of the various associations, corporations, and estates that exist among the strata. The form and nature of the state is the result of the way civil society is represented. Civil society thus stands between individuals and a legislature, which mediates their interests with the state. The conflicts that these processes engender within civil society will lead to its destruction in the absence of a strong state. In Hegel's "organic" perspective, the state exists to protect common interests as the state defines them by intervening in the activities of civil society. Marx picks up on the theme of the destructive influence of the capitalist economic system and arrives at the conclusion that civil society is equated with the bourgeoisie. Antonio Gramsci, the foremost Marxist analyst of civil society, bypasses the economic determinism of Marx by arguing that associations are the mechanisms for exercising control in society. By transferring the focus from the state to civil society as the key arena of conflict, Gramsci comes to the conclusion that the control the dominant class has over society can be overturned through the development of counter-hegemonic associations that represent alternative norms.

A few general observations on these four philosophical positions may be helpful before trying to demonstrate their links to the contemporary debate. The first is that those writing in the tradition of either Paine or Hegel are essentially trying to retain a political economy perspective. Civil society cannot be viewed in isolation from economic forces. In contrast, those following in the footsteps of either Locke or Tocqueville, believe in the autonomy of non-economic forces.

Constitutional arrangements reflect such factors as prevailing norms or the institutional set-up in civil society which, in turn, is viewed as independent of division of labor, technology and capital.

Another observation is that **discourse on civil society in Europe has been much more influenced by the Lockean and Hegelian traditions.** The organic relations of state to civil society have rarely been questioned in the European debate, even with regard to developing countries (e.g. Medard 1991, Bayart 1992, Berg-Schlosser and Rytlewski 1993). **The U.S. debate on the same subject, on the other hand, has been much more influenced by the writings of Paine and Tocqueville.** It has stressed the importance of the market and the active role of associations. As I shall indicate below, these differences are evident in the contemporary debate. For example, the Europeans have a more instrumentalist orientation towards civil society. Its only *raison d'être* is its ability to reform the state. U.S. thinkers have a more fundamentalist view of civil society. It is good in and of itself because it is in civil society that democratic norms are lodged.

- Yet another observation is that the pioneers of the debate about civil society are all Western philosophers. The concept has evolved from the historical experience of European and North American societies and been formulated by individuals reflecting on these processes. Yet, today it is being discussed not only by members of these societies but also by others around the world. **Civil society has become a universal concern.**

The contemporary debate about civil society, however, also reveals that pretty much the same differences as existed among the early writers on the subject continue today. While being a meeting-ground of the political right and left, the discourse is reflective of points of contention that can be traced back to the four philosophical schools identified above. Perhaps the most dominant is the group of authors who emphasize **the importance of autonomous and active associations.** Examples of writers who reflect this largely Tocquevillean position are Stepan (1985) and Diamond (1994). More specifically, civil society is here defined as the "realm of organized social life" standing between individuals and political institutions of representation.

- For instance, according to Diamond (1994:6), civil society acts to strengthen democracy by: (1) containing the power of the state through public scrutiny; (2) stimulating political participation by citizens; (3) developing such democratic norms as tolerance and compromise; (4) creating ways of articulating, aggregating and representing interests outside of political parties, especially at the local level; (5) mitigating conflict through cross-cutting, or overlapping, interests; (6) recruiting and training political leaders; (7) questioning and reforming existing democratic institutions and procedures; and (8) disseminating information. Although the argument of this "associational" approach to civil society accepts that the development of civil society is not sufficient for the consolidation of democracy, its advocates have a generally high expectation of the role civil society can play in achieving democracy. A critical function of civil society is to promote the principle of citizenship (Sztompka (1991) and Calhoun (1993) is also reflected in the writings of Robert Putnam (1993). The authors belonging to the "associational" school are generally optimistic about the opportunity for civil society to make a difference to democracy and development.

This assumption is also reflected in the position taken by many **non-governmental organizations (NGOs)**, whose development agenda in recent years has come to incorporate democratization goals. Whether expressed in terms of popular participation or human rights (or both), this agenda presupposes an active civil society and thus an expectation that these NGOs themselves can make a difference to the conditions under which a developmental philosophy is being implemented. While the fear of mass politics seems distant in the contemporary debate, the arguments carry a distinct affinity with Tocqueville's view of civil society: active citizen participation is needed for the organization and functioning of development activities; communication of information and ideas is needed to encourage participation and guard against abuses of state power.

The "associational" school can be criticized on at least two principal grounds. The first is that it is based on a rather simplistic version of pluralism: groups organize to pursue a shared interest and are countered by other groups that mobilize to pursue an opposing interest, so that policy emerges from the balance of power among groups. The fuller pluralism argument developed by Truman (1951) and Dahl (1961) and others which recognized that resources are distributed unequally in society, but which also asserted that multiple, *overlapping* interests of individuals would mitigate the impact of inequalities and reduce conflict over policy, occupies a relatively insignificant place in the contemporary debate. The second line of criticism leveled against this school, therefore, is its tendency not to explicitly acknowledge that an associational focus makes its advocates blind to the risks of elite pluralism, i.e. a society in which resource-rich interests dominate.

A second approach in the ongoing debate draws its inspiration largely from Locke. This school focuses on **the nature of the regime and how rules can be made more democratic**. It recognizes that the consolidation of democracy may require changes in both state and civil society. The "regime" school, therefore, tends to be concerned specifically with the constitutional issue of how state-society relations can be organized to promote democracy. A constitution by itself, no matter how ingeniously designed, no matter what formal arrangements of checks and balances admirably arranged, will not limit authoritarian rule. To be effective, constitutions must relate to the realities of society. They must intertwine state and civil society in ways that permit the effective articulation and aggregation of societal interests. Like the American Federalists, advocates of this position do not treat the state and civil society as standing apart. They are concerned with instituting constitutional and legal mechanisms that limit the risks of abuse of political power.

Students of regime transitions are particularly prominent within this school. O'Donnell and Schmitter (1986) set the tone for much of this writing by evaluating the Latin American experiences of transition from authoritarian to democratic rule in the early 1980s. The specific challenges of regime transition in Africa have been discussed by Bratton and Van de Walle (1994). Some of the literature on governance also falls into this category. Hyden (1992), for example, discusses the challenges facing African countries in terms of managing regimes, here defined as the "rules of the political game". The difference between the "regime" and the "associational" schools is that the former concentrates its attention on the framework within

which civil society can grow, while the latter focuses on its content. One does not preclude the other as many organizations working in this field recognize.

For example, many human rights organizations tend to spend their efforts shaping and monitoring adherence to the law of the land without denying the importance of the strength of associational life for democracy. A regime orientation is also naturally prevalent among the many constitutional bodies that have been set up to facilitate the transition to democracy. In several countries, e.g. Eritrea, Ethiopia and Uganda in Africa, the government-appointed constitutional commissions have made a special effort to involve civil society in constitution-making by holding special hearings and inviting submissions from societal groups. In all these cases, there is a recognition that while containing state power is important, constitutionalizing relations among groups in civil society may often be equally important. Civil society is not automatically democratic. Many groups may be using the relative freedom of civil society only to pursue anti-democratic objectives. To the extent that state and civil society are viewed as linked to each other, citizens rights must be balanced by citizen obligations. Furthermore, not all groups in civil society are ready to accept the existence of others. Justice and tolerance, therefore, are principles that civil society must learn to accept.

The "associational" and the "regime" schools both share a relatively optimistic view of civil society and its ability to make a difference to development. By largely ignoring the role of social structures, they assume a lot of scope for human agency. In this respect, they differ from the remaining two schools which take a more cautious view of what civil society can achieve on its own. **The "neo-liberal" school, which draws its inspiration especially from Paine, particularly emphasizes the importance of structural reform to enable private property to be strengthened.**

The historical relationship between capitalism and democracy is well known and has been explored in many different ways ever since Max Weber's time. The issue became especially important again in the 1980s when development analysts realized that "social engineering" using the state was a failure. Many experiments, based on Keynesian ideas in Europe and Latin America and on Leninist ideas in Eastern Europe and Africa, had proved untenable -- more costly than beneficial to society. "Structural adjustment," as this policy of economic liberalization and financial stabilization has been called in the past decade and a half, while not explicitly being introduced to foster democracy, is seen by many as an important corollary to the ongoing political reform efforts. All the same, this aspect of structural adjustment has received generally less attention than the social costs perceived as associated with this approach. One reason may be that the relationship between market and democracy is by no means decisively clear (Przeworski 1990). For example, economic reforms were initially in the 1980s most successful in countries like South Korea, Chile, Indonesia and Mexico, all of which at that time had authoritarian forms of government. One reason for their success that was often cited was that these governments did not have to cope with the inflationary demands of strong pressure groups in society. A weak civil society, therefore, was a boon rather than a bane.

More recently, some economists have come around to argue that economic freedoms are good for economic growth and, therefore, by implication in the neo-liberal view, for development. The clearest lesson from the collapse of communism is that. To prosper, an economy must be allowed to order itself spontaneously in the main, according to the principles of competition and voluntary exchange. The invisible hand, in other words, works better than the visible boot (Economist 1994). On top of that can be added the importance of security of private property, which analysts believe is more easily secured in a liberal economy. The anti-statist view has been particularly pronounced among dissidents under communist rule in Eastern Europe. A liberal economy creates the conditions under which a civil society of associations autonomous from the state can flourish. An interesting twist to the argument of the neo-liberal school is the notion that economic freedoms alone may be worth little unless supported by political ones. For example, Mancur Olson, drawing on the historical experience of Europe, argues forcefully that democracy is far more conducive to long-term economic growth than dictatorship, even of an apparently benevolent kind (Olson 1993).

The fourth of the approaches discussed here is the "post-Marxist" school. Like its neo-liberal counterpart, it recognizes the importance of social structures formed by the dominant economy. In contrast, however, it has a more sanguine view of the influence of structural reforms. Such reforms might be feasible but their effect is to reinforce social stratification and thus enhance elite interests. The point made by this school is that the ability to organize and participate is related to socio-economic status, so that policy-making is usually the province of a select minority with sufficient resources. Lindblom (1977), for example, reminds us of Hegel, Marx and Gramsci when he speaks of government as two separate spheres of authority; business has a privileged position in politics because of the necessity for the production of material needs and its ability to more thoroughly socialize individuals in its norms.

Authors like Bayart (1992) and Fatton (1993) echo this position when they analyze civil society in terms of the power and domination exercised by specific social classes. In general, such writers are skeptical of ongoing economic and political reform processes. For them the democratic transitions represent only minor adjustments rather than radical changes. Fundamental relations of power and privilege remain solidified. Rueschemeyer, Stephens and Stephens (1992), for example, examine how the capitalist mode of production transforms society and the regimes that result from different power relationships between classes. They emphasize the important role the working-class has played historically in consolidating democracy, but they also point to the important influence of transnational power structures in the contemporary global setting. In general, these authors maintain that only the emergence of strong social movements capable of challenging existing power structures provides hope for a more fundamental change. Although their role in certain parts of the developing world, notably Latin America (see Escobar and Alvarez 1992), should not be underestimated, paradoxically, such movements, e.g. feminist and ecologist, have been more evident in post-materialist industrial societies than in developing and democratizing societies elsewhere.

In summing up this review of how the contemporary debate relates to the philosophers pioneering the civil society concept, it may be worth emphasizing that inherent in the four

schools identified above are also two distinct roles that civil society tends to play in the context of democratization and development. The first is that it helps mobilize resources in ways that the state alone is unable to do. Development benefits from the freedoms that civil society provides because people can take initiatives they would not otherwise do. The second role is that of socializing individuals in a democratic direction. Civil society associations are looking at the power structure from the bottom up and as a result they tend to instill a participatory philosophy in which checks on abuses of power feature prominently. A vibrant civil society is a necessary, although not sufficient condition for democracy. To fully appreciate the challenges of building social capital through civil society, it is necessary to also examine the various levels at which the relationship between civil society, democracy and development can be analyzed.

Levels of Analyzing Civil Society and Democracy

The introductory section has confirmed that civil society means different things to different people. Although there is no single view of the phenomenon, there is a tendency for most analysts to define civil society as the realm of organized social life standing between the individual and the state. The consequence of this outlook is that civil society tends to be analyzed primarily in the context of a single country. The latter becomes the most common level of analysis. There are, however, at least two other levels of analysis which in the contemporary context of building social capital and strengthening democracy become important. One is the associational level. To fully appreciate the task of building social capital, it is important to know what is going on within civil society associations. How democratic are they? What norms or values do they foster? How do they relate to other associations? The other is the global or transnational level. Many of the organizations that are actively engaged in advocating certain issues operate across national boundaries. They interpret issues in a global context and are interested in fostering civic values that apply to the global arena. For example, many of the strongest development NGOs are international. So what are the implications of this "globalization" of civil society? In this section, I shall explore some of the specific issues that arise at each of these three different levels of analysis.

A. The Country Level

The task of building social capital is always mediated by existing social structures. It is not possible to induce individuals to cooperate or respect one other without first paying attention to the institutions that make up society. Neither pure self-interest nor altruism alone explains why social capital is being formed and why civil society may flourish. One issue that has attracted attention in the development literature is how far traditional institutions can form the basis for the growth of civil society. In their extensive review of the role of local organizations in

development, Esman and Uphoff (1984) found that they often play a positive role. For example, the Naam movement in Burkina Faso grew out of existing institutions among the Mossi people. Traditional ways of organizing may also serve as a model for new associations, as Dirven (1993) shows with reference to rural trade unions in Bolivia. Korten (1990) also adheres to this position when he argues that, as much as possible, new institutions should be made compatible with existing traditions and norms. This cluster of authors all take the position that civil society cannot be created from the top down. It has to grow organically from below. Lodging development efforts in existing institutions, while at the same time adapting them to new tasks and working to make them more democratic, seems to be the preferred approach.

There are others, however, who maintain that traditional structures are hindrances to the evolution of a strong civil society. While indigenous organizations do not have to be controlled by elites, Julie Fisher (1994) for example, found that new organizations emerging from below are even less likely to be dominated by the already powerful. One of the best concrete examples of how civil society associations can be fostered to overcome traditional patterns of non-cooperation is Uphoff's study of the Gal Oya irrigation project in Sri Lanka (Uphoff 1992). Building on the lowest common denominator -- the property they held in common -- a group of outside facilitators (a combination of Cornell researchers and government staff from the Agrarian Research and Training Institute) managed to gradually make farmers cooperate to improve the irrigation system so that water distribution dramatically improved and productivity on the land rose. In this case, building social capital involved circumventing traditional norms and authority, which became possible by institutionalizing new, initially informal, relations among the farmers.

Another issue that tends to get prominence in the literature analyzing civil society at the country level is **how far associations should adopt a confrontational approach or not towards the state**. This issue has arisen particularly in the literature on human rights advocacy organizations. Because this type of association is foremost concerned with the defence of individual liberties against the state, they almost inevitably get into a confrontational relationship with the authorities. There is no scope for compromise on these issues; either an individual enjoys these rights or he/she does not. Activist organizations like Amnesty International and various branches of Human Rights Watch uphold the principles of civil and political rights of individuals at any price (Cohen, Hyden and Nagan 1993).

Others, however, suggest that taking an uncompromising approach towards the state undercuts the overall objective of building social capital and strengthening civil society. This position is more common among developmentalist organizations for which the scope for bargaining with the authorities over policy issues is also greater. Although this position is sometimes being criticized as cowardly, it has been common with NGOs working in developing and democratizing countries because it has prevented them from being banned. At stake here, therefore, has been the question of what to do when the associational space is limited and civil society threatened. The most common answer has been that it is better to move slowly and try to enlarge available space without invoking the rage of those in power. As Hadenius and Ugglä (1996) argue, however, such a position is also fraught with its own risks. Entering into a relationship that allows the state to influence associational priorities may undercut their autonomy. Civil society leaders,

furthermore, may become tempted to join the ranks of "men of the state." What this debate underscores is that civil society associations are likely to have very different perceptions of strategy and tactics in their relation with the state.

Yet another issue of importance in the context of building civil society at the country level has been the question of **how the state can be made to loosen its grip on society**. Two major strategies have been discussed. The first is associated with **breaking state monopoly over resource mobilization and allocation**. Strengthening the market economy has been one way of delegating authority to individuals and organizations outside the state realm. This is a conspicuous component of the strategy of the World Bank and other donors in their effort to promote more democratic forms of governance. Although this effort has been couched more often in the terms of limiting "rent-seeking" by state officials, its implications also affect civil society.

The other strategy involves **decentralization of developmental responsibilities to local self-governing institutions**. Elinor Ostrom (1990) has been a particularly consistent advocate of the need for building autonomous organizations at the local level. This strategy, however, also requires a corollary devolution of political authority to local government institutions so that these autonomous "grassroots" organizations, many of which are quite limited in geographical scope, have a chance of influencing public policy-making. The importance of a decentralized government structure that provides opportunity for local communities to make decisions about resource allocation, management and distribution on their own has also been stressed by Brautigam (1992) and Fox (1994). As the latter argues: pluralist politics must be learned and sub-national governments make the best school.¹

Decentralization, however, is not a panacea. If local traditional patrons, for example, are able to control the state apparatus at its lower levels -- as they do in many parts of the world -- they may actually constitute a strong impediment to the emergence of civil society associations. Decentralization sometimes becomes just another means of strengthening the central government by way of patronage. Instead of being fostered, civil society in this scenario is being choked.

B. The Associational Level

The analysis at this level has largely centered on two questions: **what institutions make up civil society? what qualities must associations possess in order to foster the process of democratization?** The answers provided in response to the first question can be divided between a "minimalist" and a "maximalist" position. **The minimalist argument tends to limit the inclusion of civil society associations to those that are explicitly political or "civic" in the sense of fostering the norms of democracy** (Harbeson, Rothchild and Chazan 1994). In this perspective, there is a tendency to exclude those organizations that are engaged in economic or productive activities. Some make a distinction, once made by Aristotle, between human activities

of "work" (*techne*) and "interaction" (*praxis*), suggesting a communicative metaphor of the public sphere juxtaposed against an instrumentalist reading of manipulative work-processes. The latter is not congenial to the development of democratic norms or the evolution of civil society. Hannah Arendt, Juergen Habermas and Simone Weil have argued along this line that politics is a vibrant and unique human activity. Their critique of modern society aims at freeing the subject from the "unnatural" technical domination they resolutely associate with work. Taken to a practical level, this suggests that explicitly political or "civic" associations possess an autonomous capacity to shape the political sphere that other organizations lack.

The maximalist position, on the other hand, makes no distinction between political and other types of organization. Here the spectrum ranges from small, exclusively local organizations in neighborhoods to organizations with a national orientation and membership. The groups in question may organize anything from activities mainly of a social or cultural nature, e.g. drama groups and sports clubs, to profit-making or service provision, e.g. producer associations, trade unions and private hospitals. Anything that takes place outside the state realm counts as part of civil society and contributes to building social capital. In this context, the writings of Robert Putnam (1993) are of particular interest. He does indeed show that groups that have little directly to do with politics are all the same instrumental in fostering civil norms and thus building social capital. In his attempt to explain the developmental differences between northern and southern Italy, he arrives at the conclusion that organizations like choral groups may have played an important role in building trust and thus cooperation.

The second question focuses on **the qualities of civil society associations.** The point here is that not all these associations necessarily promote democracy. Civil society associations may be places for egotistical pursuits (Calhoun 1993). They may also be places in which authoritarian values are nurtured. In short, civil society can undercut democracy if its associations pursue values that go against tolerance and respect for others. For example, in many societies currently undergoing democratization, its objectives are being threatened by anti-democratic organizations. Russia is a case in point, where fascist tendencies have cropped up in the post-Soviet period. Many women argue that civil society associations remain sexist and thus hamper participation by women in public affairs. Yet others focus on the racial or ethnic exclusivity of some of these organizations, maintaining that they must be more inclusive in order to promote democracy. Although it is possible, in line with the maximalist position above, to argue that any association regardless of its internal characteristics is part of civil society, the tendency is to assume that these associations must have some distinct qualities in order to qualify as "civil" or "civic." In other words, there is a definite normative choice made by analysts in favor of those criteria typically associated with democracy.

Analysts have identified **several criteria they consider important for understanding what associations qualify to be part of civil society.** One is **autonomy.** A civil society association should be independent of the state in terms of decisional competence, recruitment of leaders and control of important economic and managerial resources. It is no coincidence that authoritarian regimes have tried to curb the activities of civil society by circumscribing the autonomy of its associations. (Hadenius and Ugglä 1996). A second criteria is that these associations should

internally be democratically structured. They should be microcosms of civil society itself, so that members are socialized to internalize values that are compatible with democracy. The more horizontal the decision-making structures in the organization, the more likely it will foster democratic values. Organizations with a very hierarchical constitution or those dominated by patron-client relations would be less likely to contribute toward a democratic civil society.

Yet another criterion that is important for fostering a democratic organizational culture is **accountability**. There must be procedural mechanisms for members to hold leaders accountable for their decisions and actions. Procedures, however, are not always enough. Action speaks louder than words and elected leaders must be ready to respect the principle of accountability and voluntarily accept its significance in the context of fostering a stronger civil society. A fourth criterion is **open recruitment**. This is particularly important for the purpose of social or national integration. Associations that are exclusive and closed tend to be less democratically inclined. They tend to become particularly problematic in societies characterized by cultural pluralism, i.e. places where many ethnic, racial or religious groups live together in the same nation-state. Organizations that do not transcend these boundaries usually have the effect of polarizing civil society, turning politics into a zero-sum game. Multiple affiliation through open recruitment enables individuals to be members of more than one association. Multiple or cross-cutting membership encourage individuals to seek out common ground in ways that foster tolerance and respect of others. In these respects, open recruitment promotes a democratic culture, one that is also strengthening civil society (Offe 1996).

This last point is particularly important to emphasize because there is a tendency to look at non-governmental organizations in developing countries almost exclusively in terms of how their role in development management can be strengthened. For example, the primary emphasis is on creating networks or other forms of linkages. While this is not unimportant, much of the debate on the role of NGOs is too instrumental and overlooks the inherent potential for democratization that is embedded in these organizations. They are not merely resource mobilizers or providers. They are also -- at least potentially -- serving an important role as socializing agents. If they are democratically constituted, they are likely to make a significant contribution to the formation of a vibrant, but also tolerant civil society, one that fosters democracy rather than autocracy.

In sum, one can argue that **civil society is no better than the sum of its associations**. The latter make it what it is. Little social capital of value for democracy will be built unless the associations that make up civil society themselves respect and adhere to democratic values in their own internal governance. Values and norms institutionalized at the micro-organizational level are likely to be the strongest bulwark against attacks by the enemies of democracy. We know from the historical experience of many countries that cooperative societies, trade unions and grassroots movements have served as the vanguard of building democracy. It is in such associational contexts that the social capital needed for democracy is being formed.

C. The Global Level

One of the most interesting developments in recent years has been the rapid growth of independent organizations that operate on a transnational basis. The building of social capital to strengthen civic and democratic norms no longer takes place at the national level only. There are two aspects of this globalization of the norms of democracy that are particularly important here. The first relates to the **"universalization" of specific policy issues and the evolution of organizations serving as global advocates.** Greenpeace and Amnesty International are cases in point in the fields of environmental conservation and human rights respectively. The other concerns the **growing role of donor agencies in pushing the democratic agenda in developing countries.** In the 1990s, both bilateral and multilateral donors have increasingly stated that development aid will be tied to the readiness of developing country governments to accept democratic norms of governance. On this agenda, the notion of building social capital through strengthening civil society has been very prominent. The consequence of this globalization of the discourse on civil society is that pressures to democratize no longer come only from within a given country but also from outside. The lobbyists for democracy are not only national but also international. This development also has interesting implications for the analysis of civil society.

Important in the context of this paper is that the transnational activist organizations are viewed not merely as agencies seeking to change state policies or create conditions in the international system that enhance or diminish interstate cooperation (Wapner 1995). These organizations also work across societies, i.e. they help shape norms at the level of society as much as at that of the state. Accepting a definition of civil society which presupposes that it is the arena of social engagement which exists above the individual yet below the state (Keane 1988; Cohen and Arato 1992), it is, as suggested above, a complex network of economic, social, and cultural practices based on friendship, family, the market and voluntary affiliation. This concept is beginning to make sense increasingly not only at the national but also international level thanks to the interpenetrating and intermingling of symbolic meaning systems, and the proliferation of transnational collective endeavors.

For example, market forces shape the way vast numbers of people in countries around the world think and act on specific public issues. Voluntary associations or social movements based on religion, e.g. Christian-based communities in Latin America, represent significant attempts to politicize various public arenas and bring about change. Women organized into movements or fora on an international scale, as for example in the context of the huge NGO forum associated with the Fourth World Conference on Women in Beijing in September 1995, are other cases in point. There is now a special global alliance for citizen participation, whose aim is to strengthen global civil society (Darcy de Oliveira and Tandon 1995).

We can see, therefore, that civil society is no longer just that slice of associational life that exists between the individual and the state at the country level but also across national boundaries (Walzer 1995). When transnational activists direct their efforts beyond the state, they are

politicizing global civil society. These efforts involve identifying and manipulating instruments of power for shaping collective life. In short, it is too limiting to think of NGOs in world affairs merely as transnational interest groups. Their political relevance goes beyond this by forging new alliances across national boundaries, reconceptualizing public issues, and empowering local communities. They are building social capital through long-distance relations, thereby helping to promote what amounts to a "global civil society".

The other aspect of this process is that played by **bilateral and multilateral donors** who by insisting on democratic conditionalities for dispensing their aid, often through international NGOs, help foster the evolution of a new form of global governance that encroaches on the previously sacred notion of state sovereignty. By contracting funds to these NGOs, donors strengthen their power vis-a-vis national governments, particularly in developing countries, and help provide the political space that enable these organizations to influence not only individual governments, but also civil society in these countries. In fact, it can be argued that the influence of most international NGOs in developing countries tends to be more at civil society than state level. For example, we know that many such NGOs have had a marked influence on how people in these countries view development in new ways that have yet to be adopted by governments. In fields such as public health and environmental conservation, these donor-funded NGOs have helped shape the character of public opinion and public life.

The prominence of the donors, however, is itself problematic in that many of the beneficiaries of their financial support tend to lose their autonomy. They are not rooted in domestic conditions in these countries and therefore their ability to sustain collective activities is often limited. Associational life in many of these places tends to be so dependent on donor funding that civil society is very fragile. Thus, there is sometimes a conflict between the ambition to foster civil society at the global and the national level. The international NGOs tend to focus on the global level at the expense of their potential contribution in fostering associational life at the national level. There is a limit to how far democracy in developing countries can be built with the assistance of international actors, be they NGOs or donors (Bratton 1994 and Barkan 1996). This is an issue that needs to be fully recognized and further studied.

The Challenges

Building civil society, as was indicated in the previous section takes place at three levels and the various issues associated with this task can be meaningfully studied at the same three levels. It is also important to recognize that efforts at these different levels interact with each other. They do not take place in isolation. For example, the emergence of a social movement like the Greens with a democratic self-governing agenda influences the nature of civil society in a given country but also invites alliances with similar movements in other parts of the world. It would be wrong to assume, however, that civic norms spread evenly throughout the world or that building civil society consists of a linear process from transition to consolidation. Strengthening civil society is

essentially a political task and as such subject to constant contestation by those for whom an open and accountable associational life is a threat. The evolution of civil society has always been a long and contradictory process.

Yet, there are more and stronger social forces geared up to fulfill this task than ever before. The past two decades have witnessed remarkable progress for democracy. Since 1972, the number of democratic political systems has more than doubled, from 44 to 107. Three out of five of the world's 187 countries today have adopted a democratic government (Chull Shin 1995:136). With the collapse of communism, moreover, democracy has reached every region of the world for the first time in history. And, as Huntington (1992:58) has noted, it has become "the only legitimate and viable alternative to an authoritarian regime of any kind." Civil society has been both a cause and a consequence of this process. In many places around the world, the rise of civil society has contributed to the emergence of democratic government. In others, its rise has been facilitated by the introduction of a democratically elected government. It has provided the political space in which new forms of social capital can be built. We must recognize, therefore, that the challenges of building civil society are bound to vary from place to place.

There are essentially three scenarios that can be sketched out here as constituting the range of challenges that the world faces as it is moving towards the 21st century. The first focuses on limiting the role of the state in the public realm. In this scenario, civil society is already relatively strong and capable of autonomous action to achieve this end. The second centers on the task of strengthening civil society. Here civic associations are weak and rarely able to challenge state authority. In the third scenario, the challenge is a dual one. Here both state and civil society are weak and in need of development. I shall discuss each one of these in turn.

A. Limiting the State

This scenario takes on special significance in the Latin American context where much recent democratization can be attributed to the failure of an authoritarian state to solve economic and other problems in society. In these countries democracy is not a new ideology or practice. In fact, most Latin American countries have had at least one, in some cases, two spells of democratic governance prior to the "wave" that began in the early 1980s. Although the pattern varies from country to country, the Latin America region has a tradition of relatively strong trade unions. In the past two decades, civil society has also been enriched by the emergence of social movements. These include Christian-based organizations drawing on liberation theology, feminism and environmental conservation, notably of the bio-diverse Amazon basin. The frequent human rights abuses by previous dictatorial regimes have also served as an impetus for the emergence of civil society associations. As can be gleaned from these examples, civil society has continued to grow in strength in opposition to a powerful but illegitimate state.

The "attack" on the state has taken two forms. One has been the effort by civil society associations to constitutionalize power relations in new ways, i.e. they facilitate the introduction of democratic regimes in which civil and political liberties are guaranteed and public accountability effectively secured. Particularly good cases in point here are both Argentina and Chile where the legacy of excessive abuses of power by the military in the 1970s provided a rationale for the calls by civil society associations to delimit the powers of the executive. In both these countries, the democratic transition in the past decade has been quite successful while it has been more problematic, yet not unsuccessful, in other countries, e.g. Brazil, in the same region. Other countries where a strong civil society has played a catalytic role in the democratic transition include the Philippines and South Africa.

The other form has been the effort to privatize the economy to reduce the role of the state in development. The Keynesian tradition of an interventionist welfare state was inherited in many Latin American countries, e.g. Argentina, Chile, Mexico and Uruguay for the same reasons as in western Europe: to manage economic growth and control distribution of benefits and resources. Part of the transition in the past years in that part of the world has centered on liberalizing the economy by reducing state control. Although it has been resisted in many places and gone slow, some countries, e.g. Argentina and Chile, have created much more opportunity for private business and reduced the opportunity for state officials to seek "rents," i.e. add to the costs of providing public services. In spite of the strong support in many of these countries for a state-led strategy of development in the past, the failure of authoritarian governments -- military or civilian (as in Mexico) -- in the 1970s and early 1980s to bring back economic growth, reinforced the demands for regime transition (Nelson 1989).

This scenario also applies in different ways to Eastern Europe and the former Soviet Union. One difference here is that there was no real tradition of a strong civil society, but in the 1980s, in particular, underground movements were developing in many communist countries challenging the totalitarian governments in the field of human rights. Solidarity in Poland and Charter 77 in Czechoslovakia are the best known of these organizations. Another difference is the communist economy proved incapable of sustaining itself as division of labor became increasingly complex. Transaction costs simply became so heavy that the economy literally collapsed under their weight. The withering away of central planning and direction paved the way for economic reform which in turn opened the doors for civil society associations to grow in importance (Sztompka 1991; Bernhard 1993). Again, the situation in the mid-1990s varies from country to country in this region, but it seems reasonable to suggest that civil society rests on a stronger foundation in Latin America than in Eastern Europe and the former Soviet Union. The prospect of bringing about economic and political reform, and thereby strengthening civil society, seems easier and brighter in the former as compared to the latter region.

B. Strengthening Civil Society

Not all governments in developing countries see democratization as a positive phenomenon. This is especially true for governments in the Muslim world and in many East and South East Asian countries. Western attempts to motivate and pressure these countries to adopt democracy have met with little success. A growing sense of solidarity among these countries makes it difficult for the international community to isolate or effectively pressure any single country. Nonetheless, governments in Asia are coming to recognize that popular sovereignty is a key component of political legitimacy. At the non-governmental level, especially in Southeast Asia, there is a growing political consciousness and increasing support for both democracy and human rights. The values of democracy and human rights are thus becoming part of the domestic political discourse and can no longer be excluded by fiat, except in a few places in the Muslim world. Perhaps most important, nearly all governments now embrace the principles of a market economy. Because economic growth frequently leads to greater political openness, economic liberalization is likely to have the greatest potential for inducing democratic change in these countries.

A strong reason for the reluctance of leaders in East and Southeast Asian countries to accept more pluralist forms of governance is that the state has proved to be a catalyst for development in ways it has not in Africa or Latin America. Economic growth in the Asian context has been achieved with a strong and interventionist state. The economic successes of these countries were reached with strategies that contradict those that the international finance institutions have been trying to get governments in other regions of the world to adopt. Civil society has played a minor role in paving the way for economic and social development in these countries. Their trade-based growth strategies have largely relied on state initiatives and regulation.

Most Asian leaders would agree that economic reform must precede political reform. That is why, for instance, Singapore's senior minister, Lee Kuan Yew (1993) has been campaigning against Western democracy for countries like China and the Philippines. Lee and others have been particularly skeptical of Western advice on this issue and have insisted that only incumbent governments can decide on issues like the pace of reform and the sequence to be followed in developing their countries. Strengthening civil society, like democracy, therefore, is not a top priority in these Asian countries. This is clear, for example, from the final declaration of the Asian regional human rights conference in Bangkok, in which government representatives attest to the high premium they place on sovereignty and noninterference in domestic affairs (Alagappa 1994:8). The same position is also widely embraced by governments in the Muslim world, where religious dogma is often invoked to prevent the growth of civil society associations.

This reluctance, even outright opposition, among government leaders to the idea of building a stronger and more democratic civil society notwithstanding, there is a small but growing constituency for doing precisely this -- even in countries like Indonesia, China and Burma. Despite being labeled a "threat from the left" by the Indonesian government and a "threat from the right" by the Chinese government, democratic governance has become part of the

contemporary political discourse in these countries. The Tianamen Square incident in 1989 shows that there is a constituency for strengthening civil society in China, although it is difficult to gauge its size. It is also worth noting that the meeting of Asian non-governmental organizations that preceded the regional intergovernmental human rights meeting in Bangkok endorsed the significance of civil and political rights. Their starting-point was the citizen, not government; the civil society, not the state.

The existence and work of these organizations and individuals, despite grave danger to their lives, families and property refute, at least in part, the position taken by the governing elites that democracy and human rights are Western concepts with no resonance in Asian political culture. Despite the growing salience of these constituencies, their importance should not be exaggerated. These groups are still relatively small. Through repression, co-option, and control over the funding and activities of these emerging associations, governments in these countries closely control, both informally and formally, civil society.

In the short run, therefore, the prospects of these groups for influencing the system of government are limited. Compared to the state, civil society remains weak and must be strengthened as a means of obtaining greater respect for democracy and human rights in these countries. Over the long run, this may prove possible, particularly during a "crisis of authority." Economic growth, industrialization, higher levels of education, and the accompanying growth of the middle class are likely to sharpen the public's political consciousness and increase their awareness of the importance of popular sovereignty. These, however, are only long-term consequences and there is no guarantee that they will lead to greater acceptance of democracy and human rights unless non-governmental organizations take deliberate measures to strengthen civil society. The latter objective is likely to be a prerequisite for reducing authoritarian tendencies in these countries.

C. Strengthening Both State and Civil Society

Civil society presupposes the existence of a public realm in which there is a clear delineation of rights and obligations between individual citizens, on the one hand, and the state, on the other. There needs to be a legal and constitutional framework which applies to every one, big or small, man or woman. A society lacks in civility if some members believe that they stand above the law. A state in which this is the case is one where the rule of law is in question. In these countries, the task of building civil society cannot be seen in isolation from building the state. If the latter lacks what Max Weber referred to as a "legal-rational" foundation for its authority, building civil society is bound to run into special problems. In the contemporary context, this is the challenge particularly in sub-Saharan Africa.

The reason for this complication in the African context is the prevalence of what political analysts refer to as "neo-patrimonialism" (e.g. Medard 1982; Callaghy 1984; Bratton and van

de Walle 1994). Drawing again on Weber (1947), patrimonialism can be characterized as a system of rule in which all governmental authority and the corresponding economic rights tend to be treated as privately appropriated economic advantages and where governmental powers and the associated advantages are treated as private rights. Historically, this form of rule has existed everywhere. Kings and chiefs alike saw no difference between the public and the private realms. Taxes, or tributes, as they typically were called in those days, were retained by the ruler as part of his household even though it was collected by titular officials. Remnants of the system are retained in the titles of British government officials. By reining in the powers of kings and constitutionalizing relations between different groups or actors in society, a public realm was gradually established. It was in this space that the modern state arose and civil society was built.

"Neo-patrimonialism" exists in societies where the impact of the modern state has been felt, but where prevailing social norms make no such distinction between private and public realms. Former colonies, especially those in sub-Saharan Africa, where the influence of the modern state was confined temporally to 60-70 years and spatially by virtue of the limited number of colonial officers employed in the enterprise, neo-patrimonialism is particularly common. Here modern bureaucratic norms coexist with patrimonial ones. Public policy is mediated by the struggle between these two sets of norms. This situation is different from the patrimonialist society of the past, where there was no such contestation between norms upholding a public as opposed to a private realm. For example, in seeking legitimization, the neo-patrimonialist state refers to public norms and universal ideologies. These provide a facade behind which patrimonialist values can be pursued. That is why we speak of corruption in neo-patrimonial states, yet what is corruption from the point of view of imported public norms is not by the prevailing private norms in these societies.

At the core of neo-patrimonialism in Africa is the tendency by the ruler to personalize power. This has been going on ever since independence as part of the ambition to indigenize the rule of these societies. For a long time, the rest of the world saw no reason to react to this trend, either because it was believed to be a matter of state sovereignty or there was a belief that African societies must find their own way to develop and thus they should be allowed to experiment. In recent years, however, the position of the outsiders has changed. There is no longer the same willingness to let the Africans continue on their own, especially since these outsiders believe that the limited impact of their foreign aid can be attributed to inadequate forms of governance. Neo-patrimonialism, therefore, is on attack from the outside. Many Africans too, however, are fed up with the private accumulation of wealth and power that has taken place in these neo-patrimonialist regimes. That is why there is a growing interest among members of both the elite and the public at large in Africa to bring about the rule of law and the delineation of rights and obligations between state and individuals so that the task of building civil society can become reality also in their countries.

This task, however, is not likely to prove easy. Neo-patrimonialism is a phenomenon that cannot be disposed of overnight because the whole power structure in post-colonial African societies has rested on the assumption of its general acceptance. Thus, calling it into question or attempting to wipe it out is bound to be associated with political instability. The examples of Liberia, Rwanda,

and Somalia are often invoked -- not always correctly -- to highlight the dangers of overthrowing neo-patrimonialism. Yet, this process is ongoing across the continent and the political battlelines in the past few years, and probably in the next ones to come, are not likely to be between the "right" and the "left" but between advocates of neo-patrimonialism and those of constitutionalism. The latter constituency is made up of those who believe that peace and stability, democracy and development are only possible with the creation of a strong public realm in which rights and obligations are known and protected.

We have seen, however, that even in countries that have not collapsed, such as Cameroon, Kenya and Nigeria, neo-patrimonialism is not easily dislodged. At the crucial junctures of elections, there prove to be too many ways that those in power can use to rig elections to their advantage. Electoral monitoring by external or internal groups have not been able to prevent this happening. The ability of neo-patrimonial rulers to survive and continue their arbitrary rule has caused special concern among donors who disapprove of their behavior but who wish to aid the people of these countries because they are poor. The tendency has been to apply economic pressures on the governments of these rulers but there is little evidence that this leads to a change of heart. Instead, as the case of Kenya illustrates, the whole exercise turns into a cat-and-mouse game, in which the mouse (Kenya) tries as much as possible to escape the claws of the donors.

Some of the same difficulties apply also to the large number of international NGOs that nowadays work in Africa. Unlike the donors, they cannot escape the whims of neo-patrimonial rule but have to learn how to live with them. Viewing themselves as part of the effort to build civil society, do they try to help reform African societies from within by accepting neo-patrimonialism or do they take a confrontational approach refusing to accept these norms? The tendency among development-oriented organizations has been to work from within in, using their development work as a catalyst to achieve positive change. Rights-based organizations, on the other hand, have taken a much more uncompromising stand and have typically ended up accusing the neo-patrimonial regimes of serious human rights violations.

Both these stands make practical sense given the agendas of these types of organizations. For no one, however, is there an easy victory because becoming part of local African society in ways that make the latter demand not only "goods" but also the right to decide on the rules for allocating these goods takes time and requires a type of civic courage that has no precedent in these societies. In Africa, therefore, the task at the turn of the millennium is not to limit the powers of the state but rather to create a public realm in which both a state, in the legal-rational sense, and civil society can be built. This double challenge is likely to be at the root of whether African societies are going to develop or fall further behind in the years to come.

Conclusions

The rise of civil society is for the first time a global phenomenon. It is no longer confined to a few economically advanced and privileged countries in the West. The idea that even the poor have rights and can exercise them is now being spread to all corners of the world. This is an important aspect of the ongoing process of globalization as we move into the next century. A hundred years ago, this idea was being embraced by social groups in Europe, e.g. workers and women, who until then had been denied the right to participate in public affairs. After years of imperialism and colonialism, the principle that every human being has the democratic right to participate in public affairs through voluntary associations, i.e. in civil society, is finally being extended to those in the world who have suffered most. To be sure, it is being opposed and contested in many places but by being on the global agenda, it will not easily disappear. Rulers who deny the rights of their citizens are under increasing pressure to change.

The idea that civil society is a Western concept may still be invoked to refuse acceptance of the concept of civil society (or any other aspect of democratic governance, for that matter). No doubt, there will continue to be a struggle between the "universal" and the "particular," i.e. the ideas that human values and norms are shared by all regardless of race, religion, etc., on the one hand, and that these norms and values are determined by specific cultures, on the other. This paper has tried to demonstrate that although the effort to build civil society is global, it is characterized by at least four different philosophical strands, it takes place at different levels from the global to the grassroots, and that the specific challenges are likely to differ from region to region, and often from country to country. It behooves analysts and practitioners alike, therefore, to adopt a humble approach to the task ahead. It requires conviction but also ability to empathize, i.e. see the world from the side of those not yet convinced. It requires strategy but also the ability to make tactical concessions. None of this is easy; the risks of mistakes, many.

All the same, civil society will never become a global reality unless there is networking and exchange of ideas. Local perceptions of what is right and wrong or how to do things must be allowed a voice and be listened to by others before they are dismissed. Civil society is not being built by ignoring others or by shouting them down. It comes about through tolerance and the readiness to dialogue with others. This is how the social capital is being formed that helps develop countries.

The End

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Note:

1. It is worth noting that this was also the argument of officers in the British colonial administration in the period leading up to decolonization. The idea that local governments were schools for learning democratic norms, however, was deemed too paternalist by African nationalists who at that time were more interested in seizing national power, paying only little attention to how it was achieved.

THE GHOSTS IN OUR CLOSET:
THREATS TO A NEW WORLD ORDER*

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As I am sitting down to write this paper, the Republican Party convention in the United States is in full swing. It is being broadcast simultaneously on both NBC and PBS, during part of the peak-time viewing period in a new collaborative arrangement between private and public corporations. Speaker after speaker deliver sermons to boost the party morale in preparation for what President Bush calls "the most stirring political comeback since Harry Truman gave 'em hell in 1948". Since there isn't much concrete result to show for the last four years, the political oratory is a string of fierce, mocking attacks on Bill Clinton's policies and character.

A refreshing exception is Condoleeza Rice, the African-American political science professor from Stanford, who has also served as President Bush's special advisor on Soviet and Russian affairs. She speaks eloquently about the need for diversity in unity, both domestically and globally. But Republican as she is, the bottomline consists of an endorsement of Bush as the person best suited to bring this about. The next speaker is Pat Buchanan and he quickly restores the rhetoric to a primordial level, questioning Bill Clinton's moral authority as a draft-dodger to send U.S. soldiers into combat and that of Hillary Clinton as a defendant of gay rights to praise family values. There isn't much substance in what he says but he makes one thing clear: unlike Al Gore's notion that the "environment" is the organizing principle for the world of tomorrow, Buchanan insists it is "freedom". And, it is George Bush who presided over the demise of totalitarianism who is best placed to guarantee the sustenance of Judaeo-Christian values.

Politicians are probably at their worst -- at least in the eyes of outside observers -- when performing at party conventions. Speaking to the already converted is not particularly demanding. They can afford to bathe in the public limelight in all their ideological nakedness; to show their true colors. The result are simplistic and one-sided tirades against opponents interjected with nostalgic references to the party's greatness in leading the country forward. I suppose one should not read too much into what is being said at these party meetings -- after all, politics is also being pursued in other more respectable fora -- but it is hard to ignore them because they often tell us more about individual politicians and parties than what can be discerned from their behavior in other settings. Views are being expressed in a candid fashion. The intellectual roots of specific party positions are being excavated. In short, we are being told a fuller story about our principal political actors here than anywhere else. We can more easily perceive not only the strength but also the weakness of each actor.

The Ten Commandments of Development

But why pick only on Republicans, if these qualities associated with party conventions are universal? Isn't this just another example of academic snobbism typical of "progressive" intellectuals? There may be those who think so, but my interest in examining the Republicans transcends any partisan preferences that I have. After all, it is their party and its counterparts in other countries that have been particularly successful in the last twelve or so years. It is their ideas that have been allowed to dominate the global agenda. Hegemonic ideas come and go, but there is little doubt that the dominant political religion in recent years comes closer to conservative Republicans than to liberal Democrats, leave alone socialists and other radicals on the left. Kishore Mahbubani, a columnist in Family Mirror (No 83, August 1992), one of Tanzania's most respected privately owned newspapers, recently summarized this belief system into ten commandments that seem to guide development thinking today:

1. Thou shall blame only thyself for thine failures in development.
2. Thou shall acknowledge that corruption is the single most important cause for failures in development.
3. Thou shall not subsidize any products, nor punish the farmer to favor the city-dweller.
4. Thou shall abandon state control for free markets and have faith in thine own population.
5. Thou shall borrow no more, only get foreign investment that pays for itself.
6. Thou shall not reinvent the wheel, only take the well-travelled roads.
7. Thou shall scrub the ideas of Karl Marx out of thine mind and system and replace them with the ideas of Adam Smith.
8. Thou shall be humble when developing and not lecture the developed countries on their sins.
9. Thou shall abandon all North-South fora as they only encourage hypocritical speeches and token gestures.
10. Thou shall not abandon hope because people are the same the world over.

Such is the conventional wisdom that emerged in the 1980s and came to dominate political platforms in different parts of the world. Ronald Reagan and Margaret Thatcher became the most important

catalysts for these currents, but the latter emerged independent of these individuals. They were the outcome of a sense of failure with state directed policies, that became apparent in the 1970s both in the West and in the East. Keynesianism, like Marxism, had run its course. That is why the claim is hollow that Reagan or Bush had a major hand in the collapse of communism. It was a sick system that had outlived itself. When its end came, it did so in a surprisingly swift manner. Reagan and Bush, like the rest of us, had to confine themselves to attending its funeral.

The Peculiarity of Western Thought

When partisan perspectives are turned into conventional wisdom it is easy to lose sight of the whole width of values that our civilization stands for. For example, in recent years it has been commonplace to associate "western" values only with those of the political right. Although Buchanan may be extreme in his interpretation of what constitutes the core of the Judaeo-Christian civilization, there has been a distinct tendency, especially in America, to deny that anything socialist is part of it. Yet, Marxism, the ideology that Lenin and his successors used to build the Soviet system, is the product of a long line of ideas closely associated with the core of our civilization. This interpretation is not difficult for Europeans to accept because they have lived with Communists in their midst throughout this century. In the U.S., on the other hand, Communism has always been foreign and thus easier to deny as part of our own legacy.

This point is important because "western values" are not just what its protagonists and enemies want them to be, but a complex web that draws its strength not from being simplistically propagated but from being constantly problematized and thus subject to critical examination. It is the combination of aspired universality and self-criticism that gives "western values" an edge over others. As Paul Ricoeur, the French philosopher, noted recently in an interview, published in the Swedish daily, Dagens Nyheter (29 July, 1992), it is interesting but also worrisome that no other continent has been able to produce anything that can be compared to the European philosophy. Even the revolutionary political movements in Africa, Asia and Latin America have been dependent on Marxist ideas which in turn had their roots in German idealism. This sequence in Western thought all started with Hegel when he attended the seminary in Tübingen.

A potential rival to the globalization of Western values is Islam, but cultures built on the latter still have to prove that they are capable of harboring their own self-criticism in the way Christianity has. It is from its handling of the tension between universal values and cultural specificity that the West has been able to gain its strength and dominance. The universality requires an ability to transcend the particular, which translated into practical action means that people can afford to engage in a mutual

pardoning because they accept a set of underlying rules as applicable to all regardless of their peculiar circumstance. Western values have spread across the world most effectively not when they have been propagated in blind faith but when people have been encouraged to internalize them with help of their own experience. It is not a coincidence that Communism, as an outgrowth of absolutist positivism, collapsed, because it failed in blending self-criticism with its strong universalist aspirations.

Communism fell on its own hubris but it was an arrogance that has its roots in Western thought, not outside it. Positivism, the idea that facts and experience guide human action, has been with us for over a century. In liberal circles it has been translated into a search for empirical laws with universal validity. Much of the social sciences in the West has operated on this premise in the past fifty years. Frustrations with identifying what these laws are have in recent years led many to take a shortcut by assuming that utilitarian motives are universal. The empirical laws, therefore, can be deduced from this assumption. Neo-classical economists are today the strongest believers in this bastardized form of positivism. Their way of going about things is not very different from that of Marx and his followers who much earlier argued that there are objective historical laws that the human mind is capable of discovering by cleansing itself of myths and other forms of non-scientific thinking. By becoming rational, we will eventually discover all the roots of our evils and transform the world into a paradise in which there are no rich, no poor. It was the grandeur of this Communist scheme -- and the fact that too many people acted upon it too literally -- that finally caused its demise. The five-star generals of positivism, like Lenin, may be dead, but its non-commissioned officers and foot soldiers are very much present and alive kicking as the neo-classical economists (to which Buchanan counts himself) provide evidence of.

I am making this point because I believe that the demise of Communism also shakes the foundation of the Western civilization as a whole. It is not like a bang in outer space but rather a quake within our planet that sends shockwaves around the globe. The fact that democracy and market appear to have no enemies anymore isn't going to make the transition to one world any easier. Alan AtKisson used the metaphor of the bus running full speed down the road in darkness to illustrate our present predicament. I think his way of presenting things is wholly appropriate but let me also suggest that as we try to reach our destination in darkness we are being haunted by ghosts that come out of their closet to complicate our task. In fact, the discrediting of the Communist ghost has given all the others renewed self-confidence and they are now planning strategies to fill the lacunae left in our mind by the departure of Communism. What I am referring to here is the fact that other strands in Western thinking are being reactivated, many of which pose a threat to our ability to make the great transition. I see at least five such threats that I wish to discuss in brief below.

1. The New Sovereignty

The presence of strong and active Communist (and socialist) movements during much of this century had the effect of making us think of social class as the principal divider in society. "Class" was not only an analytical concept that helped us understand industrial society. To many, especially in the lower brackets, it was also a political concept, a catalyst for political solidarity across primordial, e.g. ethnic, racial or religious, lines. Where these social movements did not get carried away by the Marxist dogma, as the case was in Western Europe, they made a lasting contribution to the evolution of liberal democracy and a stable social order. In their perspective, democracy implied the integration of all social groups into one homogenous political entity, using the state as a facilitating and regulatory mechanism for that purpose. Social cleavages were horizontal -- between rich and poor -- and as such congenial to a positive-sum game in which it was possible for all parties to feel that they were making gains. The civil rights movement in the U.S. and the political administrations that acted in response to its challenges in the 1960s were fuelled by a similar notion: racial and other minorities must be integrated into the economy and polity on terms that make entitlements available regardless of social origin. The aspiration here was to overcome the vertical cleavages based on race, ethnicity or gender, that had survived in American society in spite of its rhetorical commitment to a form of democracy that emphasized the freedom and equality of all individuals.

With the demise of Communism and the general crisis of socialism, class as a social collectivity has lost much of its power of attraction. The last few years have witnessed a remarkably swift revival of social consciousness that fosters vertical cleavages. It is most apparent in the former Soviet Union and Eastern Europe that had been held together by an integrating ideology. Ethnic groups are demanding their own sovereignty in the name of nationalism. These demands are difficult to handle in a positive-sum fashion. Instead, they tend to take on the character of zero-sum games in which the winner takes all, the loser gets nothing. Not surprisingly, diplomacy proves ineffective, warfare the most expedient way of settling the issue.

"Shut your eyes and think", invites us James Morgan in an article in Financial Times (April 25/26, 1992): what would the world be like if the October Revolution of 1917 had never happened? Answer: it would be rather like it is today. Much of what happened in the past seventy-five years appears to constitute a historical parenthesis that we can forget. The news that dominated the headlines hundred years ago are chillingly similar to those of today: fearful famine in Russia, home eviction of families in London, German pretensions to lead the world, and plagues in Africa. When historians come to write the history of the twentieth century, maybe they will conclude, as John Lukacs suggests in Harper's Magazine (August

1990), that its greatest revolutionary was not Lenin but the much less charismatic Woodrow Wilson because of his insistence on the principle of self-determination.

The substitution of integration with sovereignty as the lead concept of our time is apparent also in the European Community. Being a child of the era of integration, it has succeeded in overcoming many deep-seated hostilities by creating a set of institutions that are now capable of mitigating past vertical cleavages among European nation-states. But the concept of integration is now being challenged by new aspiring sovereignties in the form of sub-national groups. It is most apparent in countries like Belgium and Spain where such loyalties have always been strong, but they are growing in significance also in places like Great Britain and Italy. Even the Danish referendum on the Maastricht Treaty had a clear regional dimension: the people on Jutland, which is closest to the continent, voted in favor, while those in Copenhagen (with its face to the east and with high unemployment) voted against.

This paradigmatic shift is evident also in the United States, where its African-American minority has increasingly traded the ideals of integration associated with Martin Luther King Jr for the principles of separate identity, once most fervently espoused by Malcolm X. In a critique of this trend, one African-American author, Shelby Steele laments in Harper's Magazine (July 1992) that grievance groups, like ethnic minorities and gender groups, have become nations unto themselves, seeking exclusivity rather than integration. The result, he argues, is that instead of eliminating such things as race and gender as oppressive barriers to freedom, the new sovereignty enhances them.

To be sure, this new sovereignty also has another side to it. It fosters a sense of self-esteem among people who before may have been treated as second-class citizens. It also provides incentives for individual members of these collectivities to take joint action. The problem with this new sovereignty is not that it is all bad, but that after decades of emphasis on integration, our minds and institutions are not ready for a world in which exclusivity is being preferred. As the sad experiences of many countries in Europe and Asia suggest, we lack the constitutional mechanisms for handling sovereignty claims in plural societies.

It is in this perspective that one cannot help asking if Western insistence that African countries adopt multi-party democracy is so well founded. These countries, almost all multi-ethnic and multi-religious, are being asked to adopt a democratic formula that is being increasingly challenged in the West by the growing strength of grievance groups, based on ethnicity, gender, race, region, or religion, demanding their own sovereignty. It smacks of being the wrong medicine to help Africa out of its predicament. Or, is it in fact the right recipe because we have tended to exaggerate the

significance of ethnicity and other plural features of African societies? After all, in the light of what has been happening in Europe and Asia in the wake of the dissolution of Communist states, ethnicity in Africa (where it has always been rather malleable) appears far less threatening to political stability than it does in these other two continents where primordial cleavages have been preserved for centuries in written documents and thus go much deeper in popular consciousness.

2. The New Racism

This is a ghost with some affinity to the first in that both share an interest in exclusivity. It is more sinister, however, in that it attributes superiority to one race over others. It adds to the notion of sovereignty a differential component, implying that some are worth more than others. While exclusivity based on race is by no means a Western phenomenon alone, it is only there that racism has been elevated to scientific status. It is important to remember that racial discrimination and genocide based on racial criteria did not start with Adolf Hitler. Racism evolved as an acceptable ideology in Europe in the middle of the last century, influenced by such scientists as Darwin and Spencer. The racial differentiation was often dressed up in such language as "civilized people and barbarians", but underlying these concepts was an acceptable notion that one race -- the white -- was genetically superior and that killing members of other races did not carry any punishment. For the generations living in Europe hundred years ago, their expansion into other regions of the world was deemed a biological necessity. The fact that millions of Africans died from epidemics caused by viruses brought by the Europeans to their continent was only taken as another proof of white superiority. Although indiscriminate killing of Africans did take place, for example in Congo and what is now Namibia, the brutal methods used in the New World to subjugate the aboriginal population were not always needed in Africa. Disease was the handmaiden of European imperialism in Africa.

Those of us who work as development promoters today do not want to be reminded of this shameful legacy in European thought any more than Germans want to be told of what they did to the Jews and Slavs during the Nazi period. After all, we have since taken corrective steps to marginalize any such ideas. But why do we find a re-emergence of racism in the 1990s? Why are political parties in Europe winning popularity by preaching hatred against Arab and African immigrants? Why do we find a growing tension between whites and blacks in the U.S.? It is easy to satisfy oneself by arguing that these tensions are temporal, caused primarily by the worsening economic conditions. Blood is thicker than water and it is only to be expected that we wish to favor our own kith and kin in a difficult situation. I do not deny the potential relevance of this argument but I think we cannot stop there. We have to acknowledge the possibility that the new expressions of racism are more deep-

rooted; that they actually grow out of the same philosophical heritage that gave birth to imperialism and Nazism. This is particularly so because we are today living at a juncture when sovereignty and exclusivity are honored principles much the same as they were when imperialism and Nazism took hold of Western minds.

I am the last person to wish to appear as a prophet of doom, but I cannot let the ghosts come out of the closet and dance before us in the dark without warning of their presence. At a time when the African peoples are battling with survival amongst internal wars and widespread epidemics and whites in both Europe and North America are growing increasingly impatient with the minorities in their midst, the new racism constitutes a major threat to a harmonious and peaceful world order. That is why the concept of sovereignty has its limits and must be handled with particular care. It is very easy to turn it into an excuse for racism.

3. The New Individualism

"Freedom of the individual" has become a rallying call for politicians around the world in recent years. From the "velvet revolution" in Czechoslovakia to the "second liberation" in Africa, the emphasis is on a restoration of the rights of individuals, a far cry from the demand for peoples' rights that dominated in the past. Ironically, even social movements with names like Solidarity in Poland have stressed freedom of the individual as their ultimate objective. What has transpired in all these countries in the last few years is no less than a revolution. It draws its inspiration from a very long liberal tradition in Western thought. But this new individualism is emerging in circumstances that are very different from those that prevailed when the bourgeoisie secured these rights in Europe and North America some hundred years or so ago.

Their revolution was aimed at expanding entitlements to increasing numbers of citizens, making rights and status less dependent on land ownership. Theirs was a genuine class struggle that fostered solidarity among the emerging industrialist and financial entrepreneurs, pulling along in its wake a rapidly growing working-class. It was accompanied by an accelerated economic growth and expansion that signalled the event of a new era. The new individualism that we are witnessing around the globe today is not a revolution against a precapitalist order but against the failures of state-managed collective entitlements. While the bourgeoisie hundred years ago was operating on the principle of the "minimalist" state, they did so on the assumption that it was their tool. The latter had legitimacy in the eyes of the rulers. Among the ruled, notably peasants and workers, it was an acceptable target of conquest. Today, the call for a minimalist state rests on other grounds, notably its failure to provide and dispense rights and benefits on an equal and efficient basis. Neither rich nor poor trust it. The result is that privatization is often allowed to go too far. It manifests itself in terms not only of demands for

change in ownership but also of measures to misappropriate public resources for private ends. While the calls for privatization in Western Europe in the 19th century led to the emergence of a stronger state, the opposite seems to take place in Eastern Europe, Africa and Latin America today. Physical security and many other basic features of a stable society are at stake in these countries because public authority, as personified by disciplined and professional state officials, is being questioned.

Even the bourgeois revolutions of the 19th century were leftist in the sense that they aimed at transforming the social order in a new and unknown direction. They were deliberately radicalizing society, thereby laying the foundation for the type of social order we are struggling with today. What we are witnessing in the 1990s -- and what started already the previous decade -- is a rightist revolution, aimed less at radicalizing than at restoring values. That is why the ghosts cannot be ignored. The collapse of Communism has provided a free-for-all competition in which outdated values are being dusted off and presented as fresh. The significance of the new individualism in all this is that it encourages an attitude of each individual-unto-himself, an orientation that diminishes an interest in solidary actions. Unlike leftist revolutions that bring people together in collective pursuits, rightist ones increase the distance between them. As experience from all regions of the world indicates, the result is that selfishness tends to go unpunished and civic action is hard to sustain.

4. The New Politics

Often forgotten today is the fact that societies have always been heavily reliant on civic action to propel themselves forward and ensure their security. The common -- the public space in which people could meet to exchange ideas about their problems -- was always the breeding-ground for such action and the energizer of political decisions. Ever since Aristotle first noted its significance, public space has been treated as the birth-place of civic virtues. It was in politics that human beings were able to realize their best qualities. This notion has been acted upon in many different ways, but whether we think of the assembly of the city-states of ancient Greece, the town-meetings of New England, the village palavers in Africa, the public squares of Latin countries, or the coffee-houses of continental Europe, they all had one thing in common: to animate interest in public affairs and stimulate concerted action.

Today, the common -- especially in industrial countries -- is characterized by social amnesia more than public vitality. In our ambition to make our cities served the functional needs of our industrial and commercial civilization, we have relegated public space, and thus civic action as the energizer of politics, to the margins of society. These modernist ambitions of ours have left little physical space for spontaneous social interaction. By

submitting ourselves to the rigors of modern design, we have allowed for the fragmentation of the social fabric. The fragmented city space reinforces the separation and isolation that increasingly diverse populations feel in these contexts. In the old days, people used to gather inside city walls with their neighbors for security from common enemies. In today's large cities, we are increasingly concerned about seeking protection from our own neighbors. Our public realm has become increasingly silent and we allow music to fill the silence, thereby relieving us of the discomfort that comes at the prospect of conversation or interaction.

We have become captives of a technology that draws its inspiration from functionalist ideals associated with the growth of our civilization this century. The result is that politics has increasingly separated from the lives and concerns of ordinary citizens. It is no longer the meeting-place of activists as it used to be. Like so much else, it has become one functional activity, to which a small group of individuals devote their careers. The spontaneous interaction between governors and governed has been largely replaced by one-way political commercials and political action committees that ensure that enough resources -- money and votes -- are being mobilized to keep the political enterprise going. As long as politicians deliver, citizens seem to accept this separation and do not want to be bothered. The politician is no different from the mailman.

This new form of politics may be most evident in the United States, but it is increasingly taking over also in Europe and, I am sure, in other parts of the world as modern technology gets accepted. The "bureaucratization" of politics has, of course, been a major part of the growth of the European Community. From being initially timid about their mission, the political leaders and the Community officials have become increasingly confident about acting above the heads of their followers. The outcome of the Danish referendum is a strong warning signal to all those who comfort themselves in the new politics. The accompanying demise of spontaneous civic action and social movements is particularly worrisome in conjunction with the individualization process discussed above. Together, these two ghosts constitute a powerful force against those who wish to build alliances among people within and among nations. The political significance of such celebrations of diversity as the carnivals of Brazil, the mardi gras of the Caribbean, or, more locally, the Mummers Parade in Philadelphia, is in danger of getting lost and the events relegated to mere tourist attractions. Building new alliances or bridges between the North and the South may also prove to be difficult as long as these ghosts are allowed to work among us.

5. The New Economics

The conventional wisdom in economics throughout most of this century has been that the state is a necessary complement to the market; that both need each other. Such is the basic premise of the many mixed economies that evolved in the wake of the great market failures of the early part of the century. The state was an effective corrective mechanism that helped restore the vitality of the market-place, as the Swedish Finance Minister, Ernst Wigforss, and later the British economist, John Maynard Keynes, learnt and came to argue after the Great Depression. Keynesian economics remained in fashion for almost fifty years until it was dethroned by the re-emergence of neo-classical economics in the early 1980s.

Not only Marx but also Keynes has been replaced by Adam Smith, as our Tanzanian columnist noted, but it is worth adding that Reaganomics, as this new economics has also been called, is more Adam Smith than he himself ever was. After all, Adam Smith placed his liberal economics in its broader political context and argued the need for institutions that helped "civilize" individuals in the market-place. In other words, he was aware of the negative sides of an economy built on the principle of free-for-all competition and saw politics as a mid-wife of the new economic order. When one listens to neo-classical economists today, they treat not only the state but politics as a whole with disdain. Cocksure that the market is now fail-proof, these prophets push a naked utilitarian ethic. For a large majority of them, institutions that do not outright promote such idelas are viewed as constraints that must be overcome so as to reduce the so-called transaction costs.

Among the many dangers that the neo-classical ghost exposes us to, two are of special significance here. The first is the erosion of the public realm. Unlike the Keynesians who strengthened the state in the course of correcting market failures, today's economists insist on weakening it. For example, tax deductions are being proposed as a means towards economic recovery, although it runs up the public budget deficit and thus threatens to cause irreparable damages to the public realm and its ability to serve society. Nobody has yet done any study of the longterm consequences of cutting budgets for education, health and other vital activities to levels where they cannot be sustained at satisfactory levels even when cost-sharing is being practised. This is an increasingly serious issue not only in Third World countries, the principal targets of so-called structural adjustment but also in industrial countries both in Europe and America. The new economics is in the process of braking the backbone of many countries with effects that will take generations to overcome.

The other danger is the shortsighted emphasis on growth at the expense of equity and sustainability. Most societies have been allowed to run up social differentials between rich and poor that would have been unthinkable only a decade ago. How long can we

accommodate such inequities with good conscience? The truth is that with the weakening of class solidarities, the social forces to correct them are not as strong as in the past. Should these inequities, however, become the target of grievance groups based on race, religion or any other such primordial factor -- which is not unlikely given their growing strength -- conflicts could become really ugly as the recent Los Angeles riots remind us.

To press on with growth strategies becomes particularly tempting in a period of extended recession. It is easy to argue that we must save jobs rather than trees. But allowing recession to become a licence for a virtually uncontrolled natural resource exploitation is a recipe for disaster, although its consequences might not be discernible until several generations hence. One of the strongest components in Western thought has been the idea of gaining control over the forces of nature. Rationality, at least in the last two hundred years, has been measured in terms of our ability to become masters of our own destiny, typically at the expense of our own environment. The latter has not been factored into our calculations of cost and benefits of specific actions. It is becoming increasingly evident that with the damage we have already done we can no longer afford to allow the same approach to continue; we must combine control and exploitation of natural resources with social responsibility for future generations. The new economics, however, stands in the way of such a change by insisting that we cannot afford to bring ecology into economic analysis because the costs of doing so are prohibitive. It discourages investments and brings the machine to a halt. By encouraging a business-as-usual approach, this ghost makes us lose sight of the longer term consequences of our action and reduces our sense of responsibility to the present only.

Conclusions

This paper has focused on the obstacles facing us in the present transition. It has assumed that ideas matter, but not always to the better. They can also stand in the way of progress, particularly at a time of uncertainty. The ghosts are already out of the closet and it is clear that we are faced with a big challenge to fend them off, because they all draw strength from traditions of thought that have deep roots in Western civilization. At the same time, we are ourselves being driven into greater separation from each other. The ideas that kept us together in the past are being replaced with ideals that emphasize sovereignty over integration, individualism over solidarity, and private over public concerns.

These do not amount to a prescription for how to build a more harmonious and peaceful world. What is needed may be no less than a complete turnaround from the ideals that have dominated world leaders in recent years. The grassroots can set such a process in motion by insisting on the need for investments in social capital. This means paying attention to the resource potential that is

contained in relations of reciprocity among people, whether they are among individuals in a community, or cut across such entities, in some instances perhaps reaching across oceans. Social capital thrives on trust and on reliable moral commitments. An individual helping someone in need does not expect an immediate quid pro quo response. The former knows that the latter will be ready to come to his assistance at some future point. In the meantime, he carries that expectation as a "credit slip" to be "cashed". These are the kinds of investments we must be making more of, not merely within primordial entities demanding their own sovereignty but also in relations that transcend their boundaries and build bridges between diverse communities. Such investments are not going to prove easy but greater levels of social capital may prove necessary to ward off the ghosts among us and ensure a safer ride until there is dawn again.

* This paper was written for presentation on September 4, 1992, at the Global Conference on "Exploring the Great Transition...Our One World" organized by the Institute of Cultural Affairs in Prague.

CONFERENCE SPEAKER'S PROFILE

HOPE NEILL

Hope is an Aboriginal Kubbi-Kubbi (from her mother's side) who was born and raised at Cherbourg.

Hope has been employed as Director/Chairperson of the Queensland Aboriginal and Torres Strait Islander Education Consultative Committee since 1995. A major responsibility of her position is to provide advice on the strategic and operational functions of Aboriginal and Torres Strait Islander Education and Training in consultation with respective agencies for the Minister for Education and the Minister for Training and Industrial Relations. QATSIECC represents the views for Aboriginal and Torres Strait Islander population of the State.

Hope was employed previously as the Assistant Executive Director (Aboriginal and Torres Strait Islander education) in the Peninsula region which has 42% of the Aboriginal and Torres Strait Islander population of the State and twelve of the fifteen Aboriginal Community schools across Queensland.

She has gained experience whilst working for a number of years in positions within a variety of educational settings - teacher aide, classroom teacher, tutor, lecturer and coordinator of teacher education programs at Brisbane College of Advance Education, which included preschool, primary and secondary schools. Hope has worked in both state and Catholic educational systems and was employed as principal coordinator at the Aboriginal and Islander Cultural Education Centre at Inala.

Hope has also been employed in a variety of positions within government agencies, including Senior Review Officer - Public Service Management Commission, Senior Officer - Human Rights, Arts and Culture, Department of Family Services Aboriginal and Islander Affairs, Commissioner on the Board of the Queensland Corrective Services Commission.

She is also a multi-dimensional artist and has painted and designed posters and book covers for a number of state and national projects. She is also a poet and playwright. The play that Hope wrote, entitled "Legend", performed at the Cremorne Theatre, South Bank, has won a number of state and national awards.

Hope's speech at the Australian Catholic Education Conference, titled "Aboriginal Spirituality is the Beating Heart of Australian Culture", was recorded for the "Encounter" ABC National Radio Program in 1988. The program itself has achieved numerous awards including a United Nations Media Award Prize for Peace and the Australian Human Rights Media Award Prize 1988/89.

As well as her present position, Hope is a trustee of the Queensland Art Gallery. She has gained recognition as an artist and has portrayed Aboriginal history in her paintings. Her exhibition, "Hope - A Continual Dreaming", was opened by Premier Wayne Goss in October 1993. This exhibition was Hope's gift on behalf of her people to everyone in the Year of the World's Indigenous Peoples.

GENDER STRATEGIES

PAPER PREPARED FOR "ICA INTERNATIONAL GLOBAL CONFERENCE ON THE RISE OF CIVIL SOCIETY IN THE XXI CENTURY, 24-30 SEPTEMBER 1996, CAIRO, EGYPT"

Deventer, 22 September 1996

Marije te Riele

Background

In order to do justice to the population as active members of civil societies the use of the concept of "gender" is important. After all, gender identifies the social relationship between men and women, whereas sex identifies biological differences. It therefore does not refer to men and women in isolation, but to the relationship between them and the way this is socially construed. Gender roles and relations vary according to historical, economical, political, cultural and religious factors. They are location specific and change over time.

In striving to build civil societies which aim at equal rights for men, women and children, the use of the concept of gender basically needs a sense of social justice and a lot of common sense. Gender then simply becomes a human rights issue, furthering human solidarity, social responsibility and the development of situations in which people, women and children as well as men, can make real choices.

Civil societies which pursue to encourage the development of such situations are on the whole committed to good governance, human rights, participation, transparency and accountability. NGOs and CBOs play or have the potential to play an important and vital role as essential democratic forces in the building of such societies.

WHAT DOES THIS MEAN IN PRACTICE?

Many organisations will not question the above, but wonder how to translate and integrate gender into their own organisational objectives, plans and activities. No ready-made recipes do exist for gender strategies/gender action plans. Still, this presentation aims to put forward suggestions on and present examples of tools for the further support, strengthening and/or initiation of a process of genderthinking leading to the articulate development of a tailor-made gender strategy.

SUGGESTIONS AND TOOLS

Introduction

In order to achieve the objective of striving to build civil societies which aim at equal rights for men, women and chil-

dren a process approach is advocated as being of fundamental importance. Such an approach aims at capacity building of communities, local administrations, NGOs, CBOs and the private sector to enable the population to participate in and ultimately own the planning, implementation and monitoring of activities in priority areas as identified by the latter.

As shown before the use of the concept of "gender" is important. A process approach will need to take into account the different roles of, access to and control over resources by men, women and children. This helps to ensure that targeting in planning, implementation and monitoring is appropriate to the needs and interests of all parties concerned and facilitates their active involvement. Whilst making interventions more effective, it can promote equality by promoting equal benefits from development activities.

Practical situation

At present a good number of organisations have experience in varying degrees with attempts to build a supportive environment: activities undertaken often range between creating gender-sensitivity, awareness and consciousness, undertaking gender studies, building gender(planning) skills and/or employing gender expertise.

However, in many situations this has not yet resulted in gender-sensitive plans, activities and concrete monitoring indicators. There is still a tendency to confuse "gender" with "women" and to continue to look at women in isolation, i.e. specific women activities through specific departments following a traditional cooking, sewing and knitting approach. It will be obvious that instead of promoting equality, this approach marginalises women even further. In many situations children are not even looked at or are being grouped together with women. Appraising the efforts of many organisations it seems not so much a lack of willingness, but rather a lack of skills and an enabling environment to develop gender-sensitive development approaches and translate these into concrete implementation protocols.

Using gender analysis it can safely be said that in many situations women and children have a lower position and therefore status in society as compared to men. Gender-based constraints inhibit women's capacity to effectively and efficiently perform many of the activities assigned to them. The principal among such constraints are lack of access to and control over land (land use and land ownership), property rights, labour rights, inheritance rights, reproductive rights, custody and maintenance, health, education, technical skills, appropriate research and technology, and savings and credit. In addition women often have limited opportunities to participate in planning and decision-making.

Suggestions and tools for operationalisation

Being aware that ready-made recipees and pre-conceived solutions do not really exist, the following ten suggestions and tools are put forward with the purpose of supporting organisations to develop their own gender strategies/gender action plans. It is anticipated that such strategy or plan will better enable the organisation to implement and monitor its activities in a gender-sensitive manner. Obviously this will have financial consequences, which need to be reflected in the organisation's budget.

Wherever possible available examples are being provided. All originate from Tanzania unless indicated otherwise.

- 1 **Data base on the gender situation:** this can serve as a practical and tailor-made planning tool. This can also be part of an integrated poverty, gender and environment profile.

Guidelines for a gender profile are available as well as examples of a Terms of Reference (TOR) for a gender study on a sugar estate (1995/96), where these were used and a TOR for a gender study in a domestic water supply project (1993/94).

- 2 **Training needs assessment:** this will show what skills the organisation has in the area of gender-sensitive planning, implementation and monitoring of activities. Building skills through training can be done in a number of ways.

Experience has shown that it is less advisable to train in isolation, but rather before other important events take place, e.g. a workshop in genderplanning skills immediately followed by a planning and budgeting exercise.

- 3 **Training in gender sensitivity and gender awareness:** such type of training of different parties concerned (e.g. communities, local administration, NGOs, CBOs and the private sector) can enable participants to reflect on and analyse their own situation, to demystify the gender concept and to translate it in concrete terms in their own work.

Often this type of training is combined with or followed by training in genderplanning skills and often leads to the further identification of additional training needs in important sectors. Important sectors are land (land use and land ownership by women), inheritance, violence, saving & credit, health (affordable quality health care, information and education), education (affordable quality education, equal access and retention at all levels:

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primary, secondary and vocational, alternative forms of education, inclusion of gender education and avoidance of gender stereotyping in school curricula), environment (formulation and strengthening of local environmental policies, monitoring environmental degradation and climatic change, formulation of policies and measures for water, water harvesting and harnessing, formulation of policies and sanctions to ensure appropriate, renewable energy).

Examples are available of a TOR for a gender planning workshop for two districts in Tanzania (1994) and a briefing document on gender planning workshops in Kenya (1995).

- 4 **Employing staff with gender expertise:** often such staff is being employed when the organisation has come to realize that it still lacks sufficient skills in this area. In many cases there is a need to have a gender(planning) advisor in place, who can support and advise parties concerned without being directly involved in the implementation of activities him/herself. Through this approach the organisation can build its own gender expertise, which is not concentrated in one or a few staff only. It is important that the TOR for such staff are being agreed upon by all parties concerned.

Four examples are available of TORs/job descriptions for a senior and a junior gender specialist in a farming system research project, for a gender planning specialist in a regional planning office and a gender programme officer at a bilateral donor's office.

- 5 **Development of gender-sensitive sectoral plans:** at implementation level this can support the further identification of specific objectives, activities, actors, timeframe, budgets, monitoring and performance indicators and reporting guidelines. Often this development is part of training in gender planning (re. 3).

Developing gender-sensitive sectoral plans often leads to the realization that it will be necessary for some time to consider support to specific women empowerment activities. Such activities are necessarily gapfilling in nature. Although they can result in a specific project for women, the point of entry is fundamentally different from the traditional "women in isolation approach". Utmost care is required in the design of such projects in terms of direct linkages with, feedback to and inputs from other actors (communities, public and private sector, NGOs and CBOs). In turn, such activities can provide important support to the further development of an organisation's gender strategy.

Examples are available of guidelines on the formulation of gender integrated development plans as used in two districts (1994), a report of a women development association (1996) and a concept status report (1996). Further reference is made to documents mentioned under 3 above.

- 6 **Periodical technical backstopping:** outside support can be considered necessary over a certain period to further support and consolidate ongoing activities. Networking (re. 9 below) often proves to be essential in identifying proper backstoppers.
- 7 **Establishment of gender teams:** such a team can combine all available gender expertise to further advise, support and council the organisation and other relevant parties. The question of coordination is at stake here. Coordination often has a positive influence on the further building of a receiving structure and an enabling environment. Furthermore it often enables concerned parties to build a bargaining position necessary in negotiating with high level planning and decision-making bodies. It can be useful to document gender activities by different actors for easy reference, to improve coordination and to improve the use of limited resources.

Examples are available of TORs for the secretariat of an inter-agency meeting on WID/GAD (1996) and a directory of donors and their activities in WID and gender (1993/94), a statement on WID/GAD for a OECD-DAC Consultative Group Meeting (1995) and a statement and TOR for a World Bank Gender Review of the Social Sector Review (1995).

- 8 **Establishing, strengthening of and support to structures of cooperation with public and private sector:** this is important in order to undertake additional activities, which fall beyond the scope of the organisation itself. One could think of i.a. joint activities in the area of training of personnel of the private and public sector on NGO collaboration and the creation and management of trust funds to support activities of small NGOs and CBOs.

Gender teams as described under 6 above can play an important supportive role. Also a close link exists with networking as described under 9 below.

- 9 **Networking:** working together and exchanging information and experiences (i.a. through study tours) with other actors in this area are important in order to further support and strengthen the organisation and to promote advocacy, lobbying and outreach activities within the organisation and beyond. Organisations whose main focus is on networking, can be important facilitators.

Networking can also lead to the formation of clusters through which organisations try to streamline their activities in a certain area in terms of content matter, geographical coverage and budget guidelines. Apart from striving to achieve a bigger impact through their streamlined activities, clusters usually have a better bargaining position when discussing with (potential) donors.

Examples are available of position papers on a political gender cluster, on a potential human rights (1996), law and legislation cluster (1996) and on the Tanzania gender Networking Programme (1996).

- 10 **Gender criteria:** setting criteria can be helpful to support the organisation to address its own objectives and to engage in negotiations with others. However, it is not a guarantee that a concrete translation at implementation level will automatically follow. Often criteria address qualitative targets, which at present cannot very well be expressed in a monetary value. This lessens their negotiating power in many situations. On the other hand, criteria can provide good opportunities to set clear work plans/targets and appointments over a certain period of time, which can support, guide and facilitate the different actors.

Examples are available of the development screening test on poverty, WID and environment as used by the Netherlands (1992), the target figure DAC/WID Criteria Tanzania (1996) and a workshop report on gender training methodologies in relation to the OECD/DAC's statement on gender equality (1996).

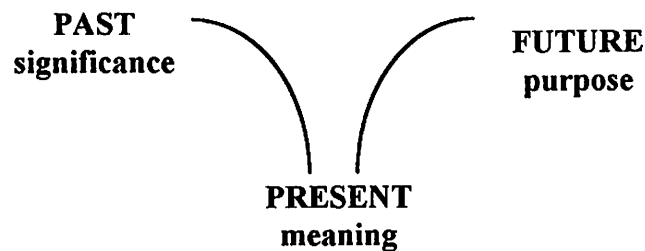
Technology of Meaning Workshop

ICAI Conference: Egypt, September 29-30, 1996

Guided by John Epps of LENS International in Malaysia, Jack Gilles of ICA Bombay, Jean Watts of ICA New Orleans and Gail West of ICA Taiwan, 45 conference participants from Lebanon, Japan, USA, Egypt, Zambia, Taiwan, Belgium, Brazil, Nigeria, Spain, Korea, Sri Lanka, Australia, Canada, Croatia and India gathered for 1 ½ days to explore the technologies of meaning in work.

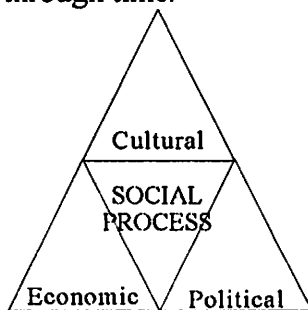
PART I

After Gail lead the group in an introductory conversation where the group listed their expectations for the workshop, John set the context for the workshop.



One basic assumption for the workshop was the fact that we would be dealing with meaning in the midst of work or work as meaningful engagement. “Meaning” has to do with importance or sensibility. Thus we would be focusing on significance, value, passion for, story, spirit, awareness, purpose, worth, or underlying core of work..

Today we are riding on the recovery of meaning. For the ancient Egyptians, death had great meaning. And the pyramids must also have had significant meaning for these monuments were built to last through time.

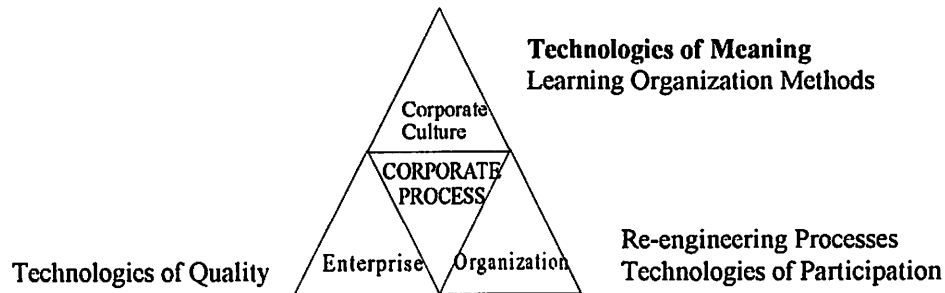


Perhaps in the 18th century the focus was in the Political Dimension. In the 19th century there was a focus on the Economic dimension. The industrial revolutions took place during this time. Then in the 20th century, there has been a focus on the Cultural dimension with an emphasis on honoring and living with cultural differences.

Perhaps in the 21st century the focus will be on the Global Civilization and the Meaning dimension of life. Dave Hewlett of Hewlett-Packard asks why is a company here and suggests that it is here not just to make money but to accomplish something collectively that could not be done individually. The emphasis will be “doing something of value.”

Maybe to find the “real path” we must go off the path or lose our way. We must approve work in a more contemplative way using more imaginal decision making. The universe will be designed

around people following their given dream. People will have a clear vision or alignment with a sense of purpose or experience making a contribution.



Today we understand that energy in motion is all there is. There is a dimension of Mystery to all there is. We encounter Mystery in the midst of work. Although work is laborious, meaning is there. What are the “methods” that provide a way to encounter Mystery at work. What are ways to discover “purpose” in work? What are ways of applying “appreciative inquiry” to the past? What are ways to practice the fact that every job has potential for meaning? In many of today’s organizations? Incompetent people are immediately promoted to get them out of the way. What are ways for people to serve their organizations

Jack then witnessed to the paradox or breakloose of change and creativity. Although we experience meaning as overflowing, there are a large number of people today who resent work or do not find motivation or practical ways to “reflect” on their work. Read passage from David Wrights book, *“The Heart Aroused”*

What will it take for our workplaces to become places where the soul comes alive., where human fulfillment is taking place, where resurgence is taking place? As we look into the history of ICA we discover that we used the following methods to release the soul or human spirit or give our work a degree of aliveness or meaning. We called them MOTIVITY METHODS:

- 1.) Extended TIMEFRAME - Methods to move immediacy to history
- 2.) Expanded SPACE - Methods to expand interior space
- 3.) Significating STORY - Methods to transcend the particular by creating a larger context
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Meaning has to do with the ability to be still or silence. There are two kinds of Meditation: that which deals with the body, and that with deals with the soul. We must uncover silent space, learning space, activity space and methods of conversation. Meaning has to do with connecting to the eternal.

PART II

Jean then lead the group in a workshop on the barriers to experiencing meaning in work. Eight major barriers or blocks to experiencing meaning were identified: **Limited sense of possibilities, People disconnected to whole, Organizational structure constrains engagement, Fragmented self and story, Questioning the significance of impact, "Money is meaning" paradigm, Doing and being imbalance, and Enforced solitary working style.**

BARRIERS TO EXPERIENCING MEANING IN WORK

LIMITED SENSE OF POSSIBILITIES	PEOPLE DISCONNECTED TO WORK	ORGANIZATIONAL STRUCTURE CONSTRAINS ENGAGEMENT	FRAGMENTED SELF AND STORY	QUESTIONING THE SIGNIFICANCE OF IMPACT	"MONEY IS MEANING" PARADIGM	DOING AND BEING IMBALANCE	ENFORCED SOLITARY WORKING STYLE
Dysfunctional societal infrastructure	Lack of common vision	Wanting to be involved in more activities	Self limitations	What difference did I make?	Money as marker of meaning	Workplace bias toward "doing"	Lack of trust
Tyranny of the economy	Not owning vision	Scope of work	Forgetting who I am	Lack of resonance	Low salary	Deadline mentality	Cubby isolation
Conventional wisdom "there is no meaning"	Unclear pressure points	Expectations block actual experience	Territorial needs/"king of the hill"	Lack of acknowledgment or recognition	Wealth meaning of work	Urgent tasks - no time for reflection	Space isolation
Someone has secrets that I can buy	Uncommunicated organizational vision & values	Those who search for meaning find meaning-less-ness	Unintegrated or fragmented approach work->-spirit do be	Incomplete meaning loop (why - what - how - therefore)	Culture definitions of success	Imbalance between work, income, & private life	Mistrust and competition so I can work alone
Victimism	"how to"	Fear of being pretentious	Work segmentation	Uncertainty of impact	Economic driven work story	Limited spirit communication	Uncertainty leads to fear
Social Pressure Ridicule Rejection	Short term don't have story of doing for what	Non-existent stewardship in organization	Need to be superior/competition	Lack of input into decision making	Beyond the \$ billable	Commoditized time concepts	Working alone (too small a team)
Traumatic situations overwhelmed			Inability to see where I fit or how I'm values Caught in past [regret] or future[hope] Routine inertia	Separation of meaning and work		Takes time to do "spirit" work Out of balance - not listen to intuitions Unsure environment for depth	

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The group then divided into three groups: Group One continued the work that had been done on the Other World Cards by the Asian OTNetwork. Group Two shared how people within each of Anthony Gregorc's mind or conscious styles experiences meaning and explored methods that enable people discover meaning or journey to the center in the midst of work. And group three took Prasad Kaipa's four dimensional triangular model and uncovered commitment, mission, fulfillment, and effectiveness as the four fields of meaning.

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The intent of this exercise was to discern which methods different mind styles prefer to use in discovering meaning in work. This group began by using Dr. Anthony F. Gregorc or Columbia CT *Style Delineator* to individually analyze their most natural or preferred way of perceiving and ordering information. The outward appearance of the way one's mind works determines his "natural style" or how one acts out what he knows.

An individual's mind usually prefers to perceive or "see" physical and non physical things either **abstractly** or through intellectual, symbolic, intuitive, or emotional ways or **concretely** through direct, realistic, or the physical senses of sight, sound, touch, taste, and smell. One also orders or authoritatively arranges, systematizes, references, and disposes of this information and experiences in a **sequential** or **random** manner. These abilities determine how one's mind or "consciousness" works and thus his "natural" way of being.

All human beings exhibit both abstract/concrete perceptual capacities and sequential/random ordering capacities regardless of color, culture, creed, race, or sex. However, since most individuals are either more sequentially or more randomly oriented while having more capacities of perceiving life either abstractly or concretely, most human beings discover themselves to excel in one or two of the following styles: Concrete/Sequential (CS), Abstract/Sequential (AS), Abstract/Random (AR), or Concrete/Random (CR).

Each being style listed the capacities that they used most in discovering meaning within work and shared their preferred ways of experiencing "the other world in the midst of this world" and methods of enabling others to discover meaning within work.

The **Abstract Randoms** perceive underlying patterns intuitively in a fluid, incessantly active world. They have an intense interest in human relationships and a natural gift of shifting the direction a group is going. They find meaning in work through their ability to feel and by using their imagination and come alive by engaging in multi-sensory activities. To journey to the center or experience the other world within this world abstract randoms preferred methods that connect them with the earth (abstractly), individual reflection, mediation, archetypes of mature masculines, x-cultural archetypes, and Celtic spirituality. They enable other to discover meaning in work by their emotional, enthusiastic, and empathetic expression on consciousness and by sparking discussion. In a group they prefer methods such as the talking stick, medicine wheel, creating organizational symbols and rituals, ORID reflective conversations, personal mastery processes, songs, and dancing.

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PART IV - Review & Reflection and the Core Values Workshop

Before moving onto articulating the core values for a civil society, John lead us in a spirit conversation on “managers,” then moved to a reflective conversation on what we had discovered about meaning thus far in the workshop.

What have you learned about meaning?

- The amount of creativity generated when dealing with the other world
- When dealing with the Other World cards, I kept having great computer software ideas
- I was amazed at how someone had described my mind style so perfectly!
- Discovered that the secret of the universe is built on fours
- The mind styles are a way of dividing a culturally diverse group into congenial, effective and fun working groups
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Where did you experience a high level of energy?

- Using a whole system in a single exercise
- When dealing with the Mystery in the Other World, realized what I am going through is experience in everyday living

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Implications?

- To deal with the problems of society or the physical, one must deal with the problems of the non physical
- I now have a mutual respect for mind styles that are not my own. No longer see my mind style as “right” and other styles as “wrong” but have an openness to receive the other styles
- People from all over the world experience spirit . Can rely on group experience

CORE VALUES WORKSHOP

John then led the group in a Workshop on Core Values. Since several people mentioned that it would be appropriate for neighborhood groups, NGO's or Church Groups to use in preparation for 2000, I am including his procedures for this workshop on core values for civil society.

The Civil Society that is emerging is founded on a set of core values that give it coherence and power. It is the values that sustain and provide guidance and flexibility to the structures. When social values collapse, structures may endure, but with a brittleness that is dehumanizing. New social forms come from new or recovered social values.

PROCEDURES FOR WORKSHOP ON CORE VALUES FOR CIVIL SOCIETY

1.) Introduce the topic: A Civil Society will be one in which all the dynamics are working well together. But for that to happen, it will depend on a set of core values. The external forms of society mirror internal values. Our job is to identify those CORE values that will undergird the Civil Society.

A core value, as opposed to a transient value, is one that does not change, that is fundamental to the process; without it, no Civil Society.

2. Present a screen (such as social process triangle) that holds all the relevant dynamics.

3. Have people individually list the core values underlying each dynamic.

Then work as small buzz groups to select their best sense of core values for each dynamic.

4. Buzz groups write their values on cards, and post them beside the dynamic (on a wall chart). The result is a huge mess! -- value cards running over each other.

5. Assign 3 teams, one for economic, one for political, one for cultural. The team is to take all the cards pertaining to it, and determine what are the core values the cards point to relative to that dynamic.

6. Once the team has identified its core values, write them into a paragraph for presentation to the plenary.

This process was used in the Thinktank. The group discerned that the core values for the emerging Civil Society are these:

In the **Economic** Sector of the Civil Society, the core value is *physical and non-physical well being* of people and the planet. Consequently **Resources** are *used with inclusive care* to ensure regenerative sustainability. **Production** is socially responsible and has *universal engagement*, and **Distribution** gives *equitable access*.

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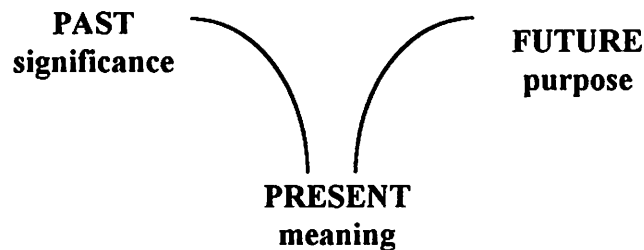
Technology of Meaning Workshop

ICAI Conference: Egypt, September 29-30, 1996

Guided by John Epps of LENS International in Malaysia, Jack Gilles of ICA Bombay, Jean Watts of ICA New Orleans and Gail West of ICA Taiwan, 45 conference participants from Lebanon, Japan, USA, Egypt, Zambia, Taiwan, Belgium, Brazil, Nigeria, Spain, Korea, Sri Lanka, Australia, Canada, Croatia and India gathered for 1 ½ days to explore the technologies of meaning in work.

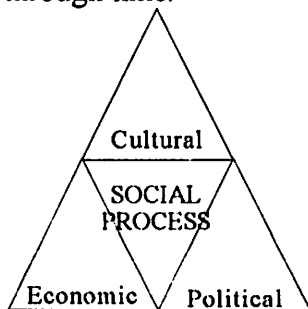
PART I

After Gail lead the group in an introductory conversation where the group listed their expectations for the workshop, John set the context for the workshop.



One basic assumption for the workshop was the fact that we would be dealing with meaning in the midst of work or work as meaningful engagement. "Meaning" has to do with importance or sensibility. Thus we would be focusing on significance, value, passion for, story, spirit, awareness, purpose, worth, or underlying core of work..

Today we are riding on the recovery of meaning. For the ancient Egyptians, death had great meaning. And the pyramids must also have had significant meaning for these monuments were built to last through time.

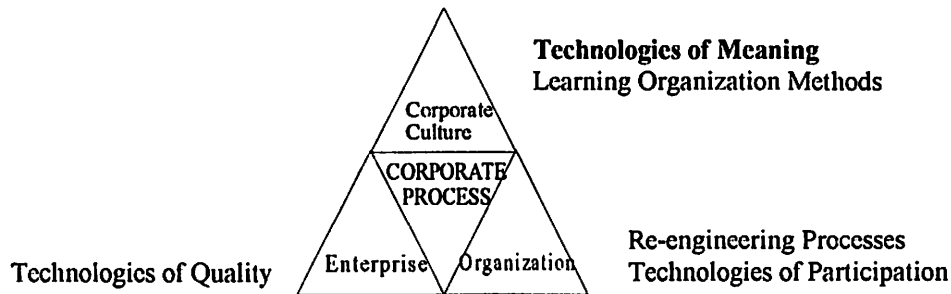


Perhaps in the 18th century the focus was in the Political Dimension. In the 19th century there was a focus on the Economic dimension. The industrial revolutions took place during this time. Then in the 20th century, there has been a focus on the Cultural dimension with an emphasis on honoring and living with cultural differences.

Perhaps in the 21st century the focus will be on the Global Civilization and the Meaning dimension of life. Dave Hewlett of Hewlett-Packard asks why is a company here and suggests that it is here not just to make money but to accomplish something collectively that could not be done individually. The emphasis will be "doing something of value."

Maybe to find the "real path" we must go off the path or lose our way. We must approve work in a more contemplative way using more imaginal decision making. The universe will be designed

around people following their given dream. People will have a clear vision or alignment with a sense of purpose or experience making a contribution.



Today we understand that energy in motion is all there is. There is a dimension of Mystery to all there is. We encounter Mystery in the midst of work. Although work is laborious, meaning is there. What are the "methods" that provide a way to encounter Mystery at work. What are ways to discover "purpose" in work? What are ways of applying "appreciative inquiry" to the past? What are ways to practice the fact that every job has potential for meaning? In many of today's organizations? Incompetent people are immediately promoted to get them out of the way. What are ways for people to serve their organizations

Jack then witnessed to the paradox or breakloose of change and creativity. Although we experience meaning as overflowing, there are a large number of people today who resent work or do not find motivation or practical ways to "reflect" on their work. Read passage from David Wrights book, *"The Heart Aroused"*

What will it take for our workplaces to become places where the soul comes alive., where human fulfillment is taking place, where resurgence is taking place? As we look into the history of ICA we discover that we used the following methods to release the soul or human spirit or give our work a degree of aliveness or meaning. We called them MOTIVITY METHODS:

- 1.) Extended TIMEFRAME - Methods to move immediacy to history
- 2.) Expanded SPACE - Methods to expand interior space
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Jean then lead the group in a workshop on the barriers to experiencing meaning in work. Eight major barriers or blocks to experiencing meaning were identified: **Limited sense of possibilities, People disconnected to whole, Organizational structure constrains engagement, Fragmented self and story, Questioning the significance of impact, "Money is meaning" paradigm, Doing and being imbalance, and Enforced solitary working style.**

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DONOR AKNOWLEDGEMENTS:

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1. HIVOS and ICCO (the Netherlands) for sponsoreing 12 participants and eight different presentations featuring a series on *Local Economic Development* which included the following titles or topics:

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THE INSTITUTE OF CULTURAL AFFAIRS INTERNATIONAL

CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

Minutes of the ICAI Board of Directors Meeting 1 October 1996 - Cairo, Egypt

Statutory members present:

Australia (John Hutchinson), Belgium (Andrea de Suray and Anna Stanley), Brazil (Christian Nacht), Canada (Judy Harvie and Jo Nelson), Côte d'Ivoire (Alli Kouadio), Egypt (Hala El Kholy, Mohamed Yasin and Judy Hamje), Germany (Ursula Winteler), Guatemala (Inga Bessin), India (Vijay Lokande, Lakshmi Bhattacharya and Shankar Jadav), Japan (Shizuyo Sato and Wayne Ellsworth), Kenya (Edward Mutiso), Netherlands (Nicolien van Eijdsen), NIRADO (Aboki Maimunato), Peru (Gloria Santos), Spain (Franco Voli), Taiwan (Willaim Wen Por Wang), United Kingdom (Martin Gilbraith and Patrick Brennan), USA Heartland (Ray Caruso and George Packard), USA West (Don Elliot, Jean Watts and John Oyler), Venezuela (John Lawton and Miriam Balbela), Zambia (Ruth Lukona), Bosnia i Hergozevna (Susan Fertig Dykes).

Absent: Chile, Hong Kong, Jamaica, Korea, Malaysia, Philippines, Portugal, USA East.

At 0900, President Shizuyo Sato opened the meeting with a welcoming address and expressions of congratulations on the successful completion of the conference on the Rise of Civil Society in the XXI Century. She stated her confidence in the effectiveness and style of ICAI member organizations and staff in their work to promote global community progress.

The Secretary General, Richard Alton, presented his report covering ICAI advancement of activity into new territories. He also cited the growth of financial strength of the African members. The Secretary General concluded by announcing his intention to retire from that post after the General Assembly in 1998.

Richard Seacord presented the financial report on the year 1996 to date. He then proposed a budget for the year 1997 for board approval.

Raymond Caruso presented the slate of new officers of ICAI proposed by the Executive Committee for election at this board meeting: for President, Hala El Kholy; for Treasurer, William Wen Por Wang; for Secretary, Franco Voli; for new Vice President at Large, Ruth Lukona; for Vice President representing Latin America, Miriam Balbela. He then called for discussion of the slate. In this, two statutory member representatives, Gloria Santos (Peru) and Judy Harvie (Canada) expressed concern that the slate had not been published adequately in advance of this meeting. Also Inga Bessin (Guatemala) noted that continental representatives had not been heard on the subject of choice of new representation, as they had been at the Prague General Assembly. Susan Fertig Dykes (BiH) then moved for a vote on the existing slate, seconded by Christian Nacht (Brazil). The board then unanimously elected the slate of candidates into office.

Raymond Caruso then presented to the board requests from organizations seeking membership in ICAI. The first, in Bosnia i Herzegovina, has been trained by ICA Zagreb for over a year. The former director of ICA Zagreb has taken up residence in Sarajevo. The board accepted this organization

as a statutory member. Four other national organizations had applied: Colombia, now being trained by ICA Japan; Sri Lanka's Agromart Foundation, being trained by a graduate of the ICA Academy, Chicago 1982, and the ToP Trainers Course, Phoenix 1995, who resides in Colombo; Tanzania's African Relief organization, ALFREDA, is being trained by ICA Kenya; also, a group wishing to be called ICA Uganda, is being trained by ICA Kenya. An additional group, based in Chicago, USA, composed of some experienced members of ICA USA, calling themselves ICACenterPoints, requested consideration. The board accepted all these last five as associate members, subject to continuing support of ICAI activities and remittance of membership fees.

The Conference Coordinator, Simon Koolwijk, then presented a brief report of the financial results anticipated from the Cairo conference. Registration fees, in hand and in transit, should provide income in excess of total expenses by an estimated US\$ 2000. The board accepted this report with gratitude.

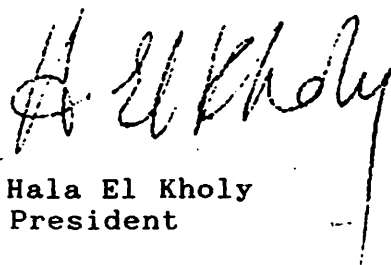
After a small task group had studied the questions of production, publishing and marketing of the book on the Rise of Civil Society in the XXI Century, for which the board had authorized preparation at its 1994 meeting, that group proposed an amendment to the 1997 budget request. This would add an amount of US\$ 6000 to the budget as income from book sales in 1997. the board then voted unanimously to accept the amended budget.

Other task groups studied the following arenas and presented their reports to the full board:

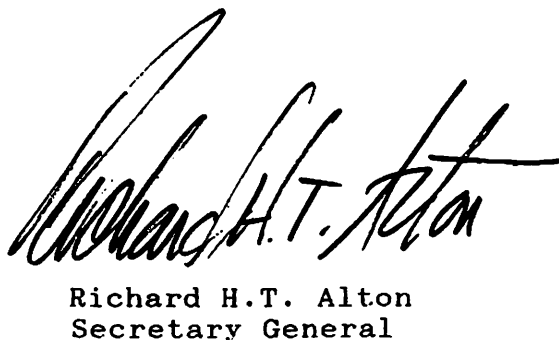
- Global conference in the year 2000
- Professionalism for the Secretariat
- Membership criteria and application process
- Cross-border programs involving ICA members from one country providing services, such as consultancy, within the borders of another country, home of a national ICA organization
- Agenda for the 1998 General Assembly

The board accepted these reports and agreed to delegate further work required therein to their Executive Committee of board officers.

The new President, Hala El Kholy, closed the meeting at 1800 with congratulatory remarks.



Hala El Kholy
President



Richard H.T. Alton
Secretary General

Task Force Recommendations:

MEMBERSHIP

- A) Associate Membership
- B) Select Membership
task force to:
 - 1. Draw up criteria for formal ICAI incorporation
 - 2. Develop a process for assuring growth and development
- C) Provisional Standard (until B. 1 completed) of ICAI incorporation
 - 1. Recommendation of a full standing member
 - 2. Produce US \$ 600 (plus) in dues to ICAI
 - 3. Participated in ICA international events
 - 4. Take certain basic training in ICA principles and practices
 - 5. And/or have shown positive results
 - 6. Legally incorporated (or equivalent)
- D) Task force develop criteria for "functional ICA"

Task Force Recommendations:

PROGRAMMES ACROSS BORDERS

Principles: Respect, Partnership, Trust, Flexibility

Working Guidelines towards Policy (Recommendations)

- 1) Inform & Consult the local ICA
- 2) Involve local ICA whenever possible; strongly persuade client
- 3) Provide "3 for the price of 2" to involve local ICA if necessary (or documenters)
- 4) Use creative images of local staff to change view of client
- 5) Market a team wherever possible in order to build up relationships that sustain local ICA's (and vice versa)
- 6) Market individual and/or local product with global trademark- i.e. "ToP inside"
- 7) ICAI contracts should be delivered through statutory members, who may ask associates to deliver programs
- 8) ICAI should benefit (\$) from contracts it shares
- 9) Each local ICA is responsible for its own legal and financial structure and updating
- 10) Reconsider associate membership roles and benefits

Task Force Recommendations:

1998 GENERAL ASSEMBLY IN BRUSSELS

- 1) Statutes - Same or Change?
- 2) Members - Current Members
Newly Admitted by Board in Cairo (1 Oct.
Board meeting)
New Proposed (all proposal need to in
Any to Terminate 6 months before G.A.)
- 3) Elect Board - One per member organization. Person must agree to serve on the board. Profile of board member must be circulated at least two months before G.A..
- 4) Budget - The Executive Committee to prepare recommendation before G.A.
- 5) Global Conference - Theme, date & site of next Global conference to be decided by Board at the General Assembly and reported back to the General Assembly
- 6) Promotion and Schedule info. on G.A. to be distributed by Exec. Comm. at least 3 mo. before G.A.
- 7) Any other proposed business to be submitted to Exec. Comm. at least 6 mo. before G.A. by the statutory member making the proposal.
- 8) CELEBRATION
- 9) Long Range Strategy for ICAI (building 4 year plan)

Task Force Recommendations:

BOOK/BUDGET EXPLORATION

- AUC Press - 3,000 books in house printing . . . \$ 9,000.00
@ \$3/book
- Mailing cost (for books distributed 5,000.00
on a consignment basis)
- Writing/Editing/Publishing 15,000.00
- Marketing/Promotion 1,000.00
(including 2 Flyers; in Nov. 500 flyers
in Jan. 1,000 flyers @ \$.50/flyer
= \$ 750.00)
- * Total \$ 30,000.00

Pricing Strategy:

cost/ book = \$ 10/book (\$30,000/3,000 books from first
print run)

cost/ book including distribution costs = \$ 12.50

Retail price of book \$ 19.95

Target Audience:

- A. • 300 Cairo participants, • National ICAs, • NGOs,
• Development (training and research institutes),
• Universities
- B. • Distributors of development books (3), Intercultural
Press, Miles River + others
- C. Publishers
- D. Chapter Writers

Needs:

- Title and sub-title (need to have by Nov. flyer)

Book Timeline: Issues - new contributors (pressure); John
Burbidge's time needs protection (between now and March,
need agreement with ICA West)

Nov. 96 - flyer & pre-promote

Jan. 97 - 2nd flyer

1 Feb. '97 - Print

15 March '97 - distribution on consignment

Estimate of Sales April - Dec. '97: 500 books

500 x \$ 12.50/book = \$ 6,250 income for 9 months in '97

= income/month = \$ 694/month income.

Task Force Recommendations:

GLOBAL 2000 CONFERENCE

A) Vision: "Only a spiritual vision, cosmic in its dimensions and global in its scope can rescue civilization"

Each ICA (50) goes back and brainstorms their vision for the conference: the images, practices, needed research and focus. These will be sent back to ICA CentrePoints in Chicago

B) Current Recommendations:

- Location - Univesity Campus
- Rates - Low rate for everyone
- Increase interchange of info.
- Team of dedicated translators
- Conference needs a focus with daily interchange of information, synthesis and mechanism for harvesting results
- Inclusive closing celebration - corporate
- Showcase ICA's work - using videos
- More training and sharing of methods
- Research event more products and context
- International reporting presentations; 5 or 6 content speakers; Visionaries encompass multi-political and religious perspectives

C) Preparation Methods & Communications

- WWW
- Exchange of Articles
- Local Research exchanged globally
- Vision workshops locally
- Papers

Task Force Recommendations:

PROFESSIONALISING THE SECRETARIAT

A) **Caring for the Network**

- Collecting dues + donations + financial bookkeeping
- Network Exchange
- Recommendation letters
- Inquiry clearing house/ Liaison
- Having an international office gives authority as an international organization
- Executive Committee meetings
- Provide Assistance in organizing global conferences + General Assembly (provide "buy in" talent)
- ICAI - Directory (could be subcontracted)

B) **Should not be doing**

- Fundraising
- Consultancy Services
- IAF-support
- Book project
- Global Conferences (Function + Responsibility for the Board)

C) **Recommendations**

- 1 Professional Secretary General paid at the market rate
- 2 or 3 volunteers from different continents for approximately one year to work at the Secretariat with room and board (preferably from the ICA network)
- Comprehensive transparent bookkeeping including in-kind contributions