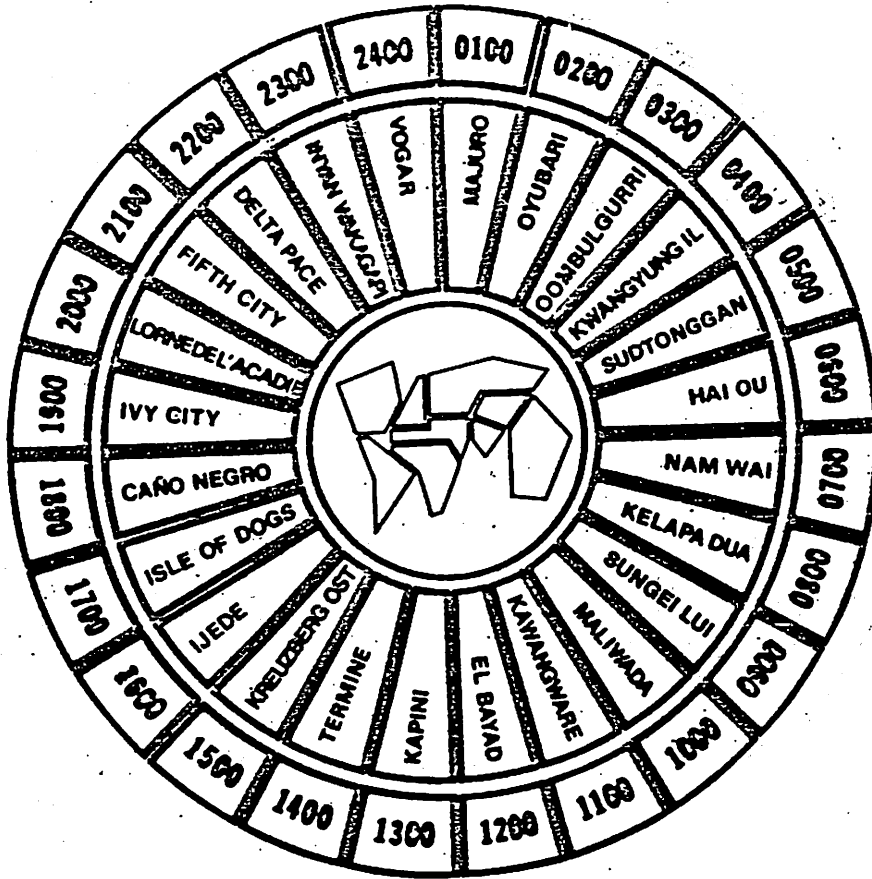


# KELAPA DUA COMMUNITY REPORT

MAY 1980



# NURADA VILLAGE

## REPORT

MAY 1980

## FOREWORD

Since August, 1976, the people of Kelapa Dua have been participating in a comprehensive socio-economic development program as a demonstration of possibility for rural villages throughout Indonesia. With the Institute of Cultural Affairs providing residential consultant staff, Kelapa Dua joined a network of 24 communities around the world in creating a global demonstration of local development. After four years work as a Human Development Project, the village residents and the Institute gathered to assess their progress, to celebrate their accomplishments, to plan their future and to tell their story. The following document was written by local residents and Institute staff during this week-long meeting. The first section is the story of Kelapa Dua and deals with its history, indicators of change and anticipations. The second section deals with the methods of development which include project initiation, actuation and documentation. It is hoped that this document itself will be a sign and a tool for other communities concerned with rapid, comprehensive, human development.

KELAPA DUA COMMUNITY REPORT

May 1980

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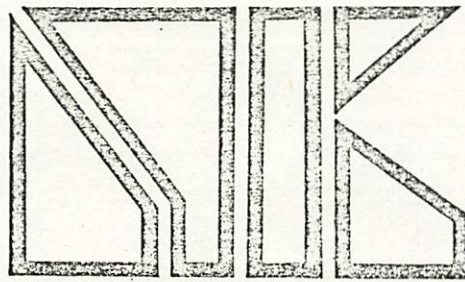
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Acknowledgements

The Story

of

Kelapa Dua



"KELAPA DUA CARES FOR INDONESIA,  
INDONESIA CARES FOR THE WORLD"



## HISTORY

"Nurada" is the name given to the village by its residents in 1978. It is located six kilometers south of the city of Tangerang on the fertile Sundanese plain of West Java. It is composed of three kampungs--Asam, Dahung and Nurdin. The stories of the first settlement of the Sundanese people at this location are unrecorded, but it seems likely that kampung Asam (meaning "sour tree with sour berries") was settled first in the early nineteenth century.

Around 1850 some residents moved over to Dahung, a place whose name is derived from a howl uttered when a young man spiked his finger with a fish hook ("Where do you live?" "Near the place where the boy yelled Dahung!"). Nurdin was settled last, around 1880, by the movement of another family from Asam, and derived its name from the man who looked after the security of the kampung.

Village life was simple but hard. Long hours of work in the padi were necessary to plant and harvest enough rice to supply the bare subsistence diet. The opportunity to broaden the economic base came sometime prior to 1900 when the Dutch Government established a rubber plantation nearby. This provided jobs for many of the village residents and the opportunity to grow cash crops between the rows of trees. This pattern of life continued until 1942 when the Japanese occupied the island of Java. The people recall this period as a time of hardship and uncertainty when some members of their families were lost and some of their rice harvest was commandeered. After the war came independence and an influx of Chinese immigrants to Tangerang. Along with their merchant skills many became landowners, and approximately 50% of the Nurada land passed into the possession of Chinese landlords, but continued to be farmed by Nurada residents on a 50% share basis.

In 1969 the Indonesian government introduced the first Five Year Plan stabilize the economy. The country's natural wealth and resources began to be tapped and channelled into productive enterprises. Agriculture expanded, hydro-electric and steam power production increased and new oil resources were tapped. For the kampungs of Nurada, the influence of this began to be felt in the threat of encroaching industry as the nearby city of Tangerang began to expand. This industrial development also had its benefits in the way of providing an expanding market for cash crops and pandang products. However, the process of providing adequate services such as health, education, electricity and water supplies to the villages in the surrounding countryside proved difficult. With the second Five Year Plan launched in 1974, the Indonesian government has turned its attention to broadening the development effort. Responsible leaders stress the importance of village development for the nation's future and to this end are demanding a new self reliance at the village level. In 1976, the kampungs of Asam, Nurdin and Dahung decided together to take on the task of demonstrating the feasibility of comprehensive social and economic development at the village level. In association with the ICA as consultants, the Kelapa Dua (Nurada) Human Development Project was launched through a cooperative effort by villagers and concerned citizens of Tangerang and Jakarta and with the knowledge and en-

couragement of government officials. The week-long consultation held in August 1976 produced a four year plan for the village. Its aim was to develop economic self sufficiency through intensifying farming and expanding local business, to develop social self-reliance through providing practical education and upgrading essential services and to develop self-confidence through extending effective leadership. The remainder of this report is a description of the results of efforts to implement those aims.

## INDICES OF DEVELOPMENT

### A. TOWARD ECONOMIC SELF-SUSTENANCE

INTENT: At the time of the Human Development Consultation it was the expressed intent of the villagers of Nurada to move toward self-sufficiency by broadening the economic base of the community. This was to be accomplished through commercial development, creating broader employment openings, localizing credit sources and diversification of crops and the introduction of modern agricultural methods:

CONTRADICTIONS: During the consultation a total of twelve inter-related contradictions were identified. The four most directly related to economic development had to do with the debilitating effects of subsistence living, the underdeveloped business expertise, the constriction of insufficient capital for development, and the stagnated agricultural production.

INDICES: Among the many indications of rapid economic development, the following three have been selected as representative:

1. Rice production has, through experimental use of hybrid varieties, fertilizers and insecticides, more than doubled, taking the village from a point of 70% sufficiency to one of surplus.
2. Livestock, and in particular chickens, once individually owned by families, are now becoming corporately and systematically managed as profitable enterprises which benefit the entire village.
3. Individual employment in non-agricultural work has increased by 115 new jobs, a factor which has contributed to a tripled average family income over the four years.

### RICE

At the time of the project launching in 1976, only 70% of Nurada food requirements were grown on village land, and most families were too poor to make up the shortfall. Half of the families owned land and several more families cropped land on a 50% share basis with absentee landlords. Rice yields averaged less than one tone per hectare to the use of low yielding varieties and little if any use of fertilizer or insecticide. The possibility of extending production by the planting of a dry season crop had been diminished by the silting up of a storage dam which was originally built to supply irrigation water to the village.

Now in 1980, rice production has more than doubled and the annual harvest is sufficient to supply the total needs of Nurada, with some surplus for sale.

This remarkable change has come about through the introduction of improved varieties and the use of fertilizer and insecticides. In 1976 and 1977, six farmers worked together to experiment with the use of nitrogen fertilizer and insecticide on 4.7 hectares of land (approximately 5% of the land farmed by villagers). One of these farmers, Pak Subur, had one field of .43 hectares from which no rice had been harvested for five years. Each year he would plant the field, but when the crop was six weeks old, it would turn red (bronzing), and although it would continue to grow, the heads would be empty. In the experiment, he applied urea and insecti-

tonnes per hectare. The adjoining plots yielded approximately one tonne per hectare.

In 1977 and 1978, 12 farmers sowed land, totalling 4.4 hectares, with a hybrid variety, IR36, again using fertilizer and insecticide on the seedbed and the field. At harvest time this variety yielded 3.5 tonnes per hectare. In this same year, another 20 hectares was sown to variety Pelita, to replace Saigon, and yielded 2.6 tonnes per hectare. The combined effect of these changes resulted in total rice production for that season doubling that of 1976-77.

In 1978-79, the farmers took seriously the possibility of increasing production still further. The irrigation water supply was improved so that about 50% of the land was planted to a summer crop. Although the harvest yield was only 50% of a wet season crop, it nevertheless contributed an extra 25% to total rice production for that year. In this year, eight families took loans from the Nurada Fund to finance demonstration planting of the rice hybrid, Asahan. This was done with the local PPL agent who has come every other Tuesday to give advice and training.

In 1979-80, the area of land sown to the hybrid IR36 has remained steady as the farmers weigh up the advantage of its higher yield against the widely expressed belief that the grain is harder and more difficult to chew. However, the trend to substitute Pelita for the old Saigon variety has continued and fertilizer is being used regularly on this.

A further challenge to the farming skills of the villagers is imminent as 50% of the village owned land has recently been sold to the government for a super highway. Although this land at present is still being farmed by the villagers when it is finally taken over it will put pressure on the farmers to adopt improved varieties and fertilizers more widely.

#### ANIMAL HUSBANDRY

At the beginning of the project, livestock production was limited and animals were poorly controlled. Most families had chickens which ran loose throughout the village. The 50 goats were owned by ten families, 20 water buffalos by six families and 20 ducks by one family.

The most dramatic change occurred in the chicken industry. During 1977, the first commercial chicken house was built. It was stocked with 200 egg laying chickens. This was followed in 1978 with three more being built and construction was completed in 1979 with a fifth, each being located in a different stake. Each house held 200 egg layers for a total of 1,000 birds. Five men were trained as managers, and the eggs were sold locally in surrounding kampungs and in Tangerang. Five skilled jobs have been added to the community as well as the material assets of five chicken breeding houses. The managers were paid a fixed wage, and profits went into the village chicken fund.

By November of 1979, the picture had changed drastically. A sudden rise in chicken feed prices made the business marginally profitable, on top of which production was critically effected by disease. One villager at that time took a formal, month-long training course with a Jakarta chicken firm, and out of his learnings suggested to the village that they convert to broilers. With the help of P. T. Indomilk, a loan was secured to stock the first house. Free training was provided by the plant manager of P. T. Indomilk, who runs his own very successful broiler business.

The first batch of 200 broilers were sold in seven weeks at a respectable profit. The second batch of 313 birds will be sold on June 1st, 1980. The manager is not salaried as he was previously, but receives a percentage of the profit after the loan payments are made. The broiler success has renewed the interest of the other four former managers who will be reopening the houses during June and July of 1980. The present houses will have a total capacity of 3,000 birds. Loans are presently being negotiated with Bank Rakyat Indonesia in Tangerang to finance the stocking of newborn chicks.

A second major event occurred in Nurada with the purchase of ten female goats. They were distributed evenly to ten families across the three kampungs. Several months later, 13 more goats were given to the community by the Department of Social Affairs. The presence of the goats has provided another source of income and protein for the people of Nurada.

An integral part of all farming communities in Indonesia is the water buffalo and cattle. Since 1976, when there were only 20 buffalo and two cows in all of Nurada, there has been a steady increase in numbers. There are now 36 buffalo and 12 cattle, an increase of 100%.

The people of Nurada have great confidence in the future and are continually looking for ways to demonstrate it to the other kampungs in Indonesia.

#### NEW EMPLOYMENT

A short time before August 1976 was a critical time in the economic life of Nurada. Some 75 families lost permission to intercrop on a nearby rubber plantation, which has been a substantial increment to their economy for decades. New sources of income were demanded.

Since August 1976, at least 115 new jobs have enabled the people to establish a higher economic base. The average family income in 1976 was estimated at Rp. 90,000 (USD 217.00). In June 1980, the average family income estimate was at least Rp. 400,000 (USD 644.00). Even accounting for rupiah devaluation, the net result is a tripling of average family income. The gross village income has unusual factors, such as the sale of land for a new super highway by more than 20 families. Some estimate the increase to be as much as ten times the 1976 amount. Though inflation has been a factor in the apparent income increase, other factors such as paved road accessibility (1977) to Tangerang, the increase of money circulation within Nurada, the higher prices for the sale of meat animals over against nationally controlled prices on rice and oils, the high return on land sale in Nurada and the establishment of small commercial ventures, have all contributed to a noticeable increase in real income.

New jobs have been key. The number of people with marketable building construction skills has jumped from 3 to 32. Those working in Jakarta and Tangerang, e. g. selling bread, has increased from 2 to 31. Full time merchants including mobile ones have increased from 10 to more than 34. 20 now work in nearby factories. Substantial local stores

now number 11. The sand industry employs 15 workers. There are three transport drivers, four pre-school teachers and five staff working with the ICA. The income from these jobs average from Rp. 1,500 to 2,000 per day. Other new jobs are beginning, e. g. five chicken houses, one already producing under a private loan, and the other four in the process of securing initial loans through Bank Rakyat Indonesia in Nurada which moved a branch to the village in 1977, and from the Nurada Fund.

The increase of construction skills is illuminating in the journey of the past four years. There were only three professional craftsmen in August 1976. Now there are seven professionals and 25 apprentices. Training began soon after August 1976 with the supervised construction of the large training center and ICA staff residence. P. T. Santa Fe Pomeroy loaned one professional supervisor for over a month. Then came the ten water buildings (MCK's), again with loaned supervision. Next came the five block foundation chicken houses, then the 46 new houses and 29 renovated houses. In 1980 the large Community Center (BPM) was built by villagers with no outside supervision. These 31 are marketing their skills nearby as well. Nurada is fast becoming known as a village of building craftsmen.

The economic journey of the past few years has been filled with much struggle with industries that have not proved feasible: brick, hats, tempe, cruppa, paper bags, advanced handicrafts, toy trucks, sewing, string art and flower making. Some individuals have used learned skills profitably and now there is a Nurada Small Industry Fund to finance new feasible efforts proposed by villagers.

The sense of the people is that they have created a most positive momentum that will further enhance their economic livelihood and meaningful engagement. It is no longer adequate to call Nurada an exclusively rice producing economy.

AVERAGE FAMILY INCOME

3 TIMES

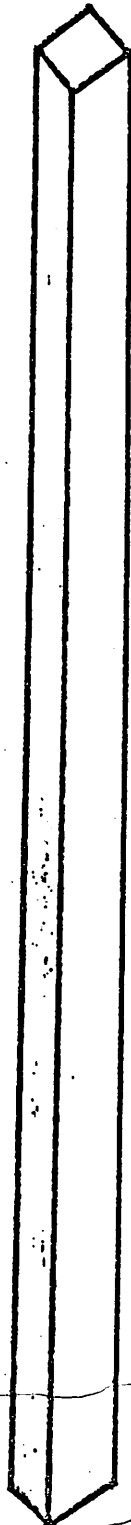
400,000

\*Devaluation in 1978 reflects a tripled family income, not four times.

90,000



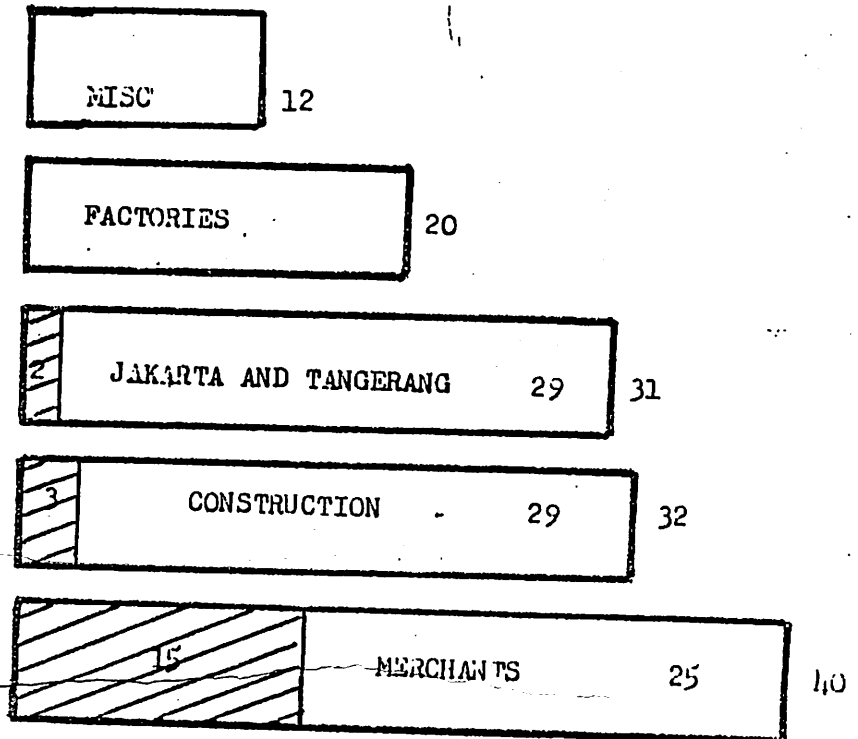
1976



1980

NEW EMPLOYMENT PROFILE

TOTAL: 115 NEW JOBS



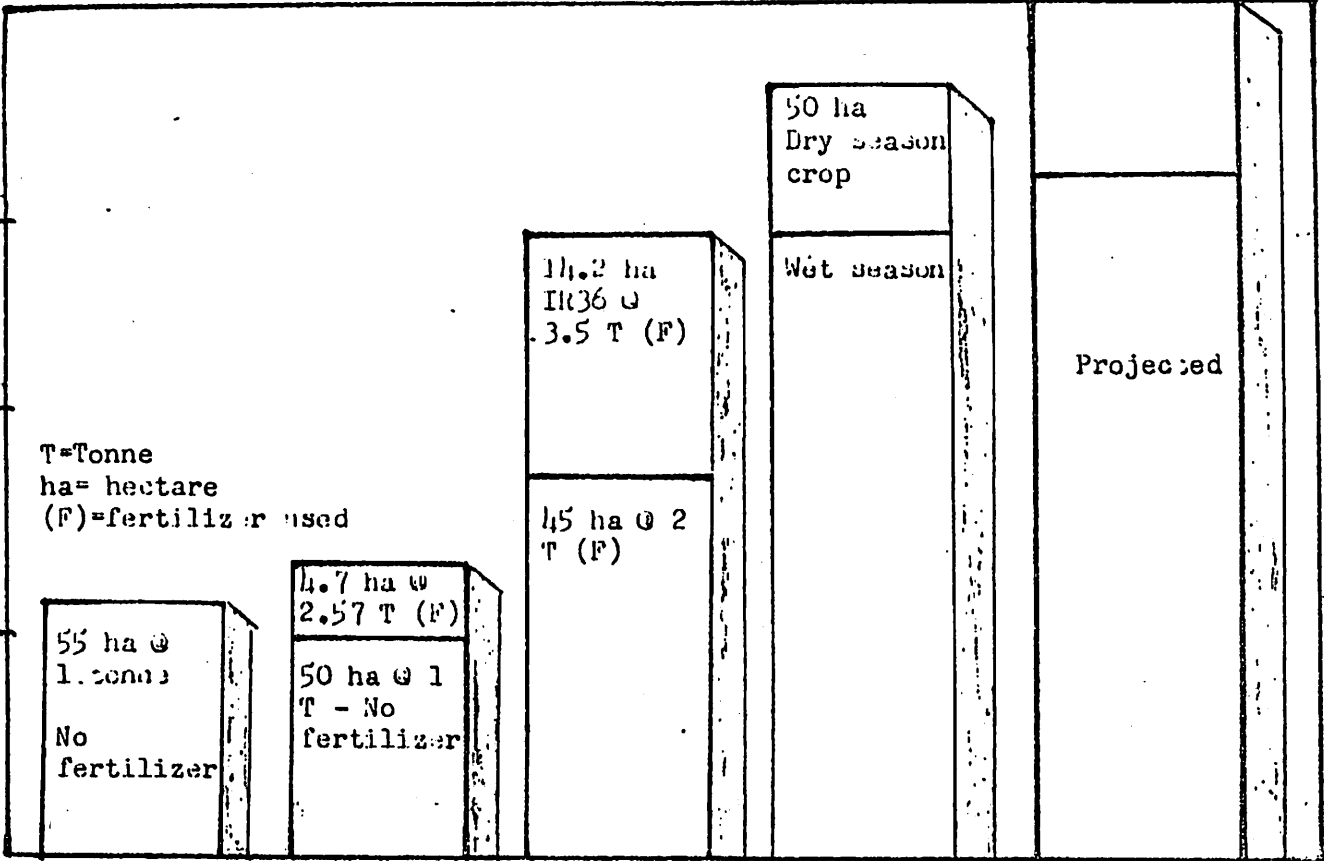
STATE PRODUCTION

EST.

TOTAL  
TONNES  
YIELD

150  
100  
50

T=Tonne  
ha= hectare  
(F)=fertilizer used



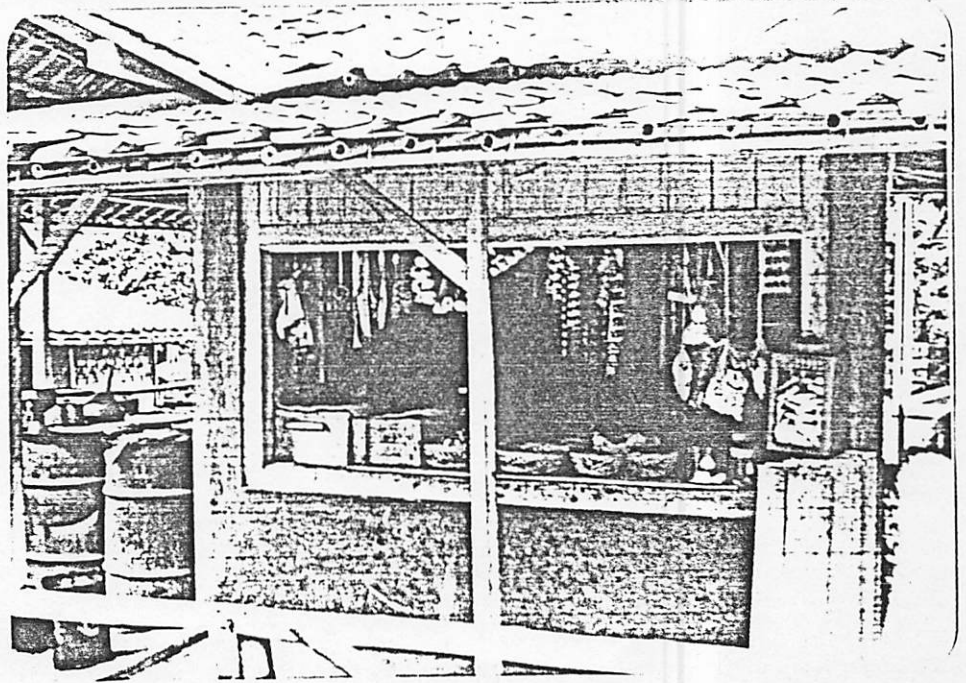
1976

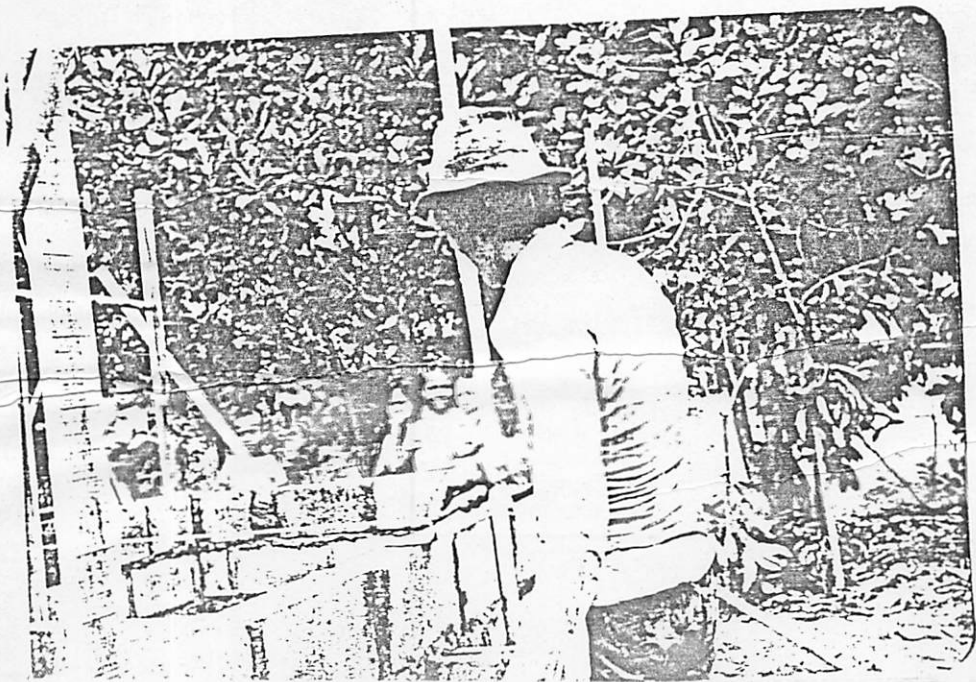
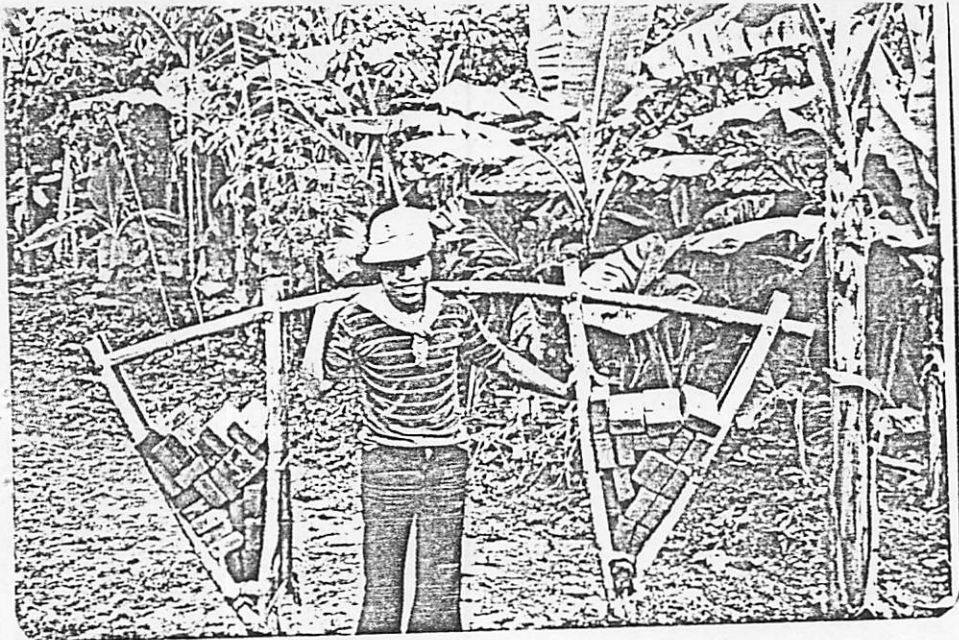
1977

1978

1979

1980





## INDICES OF DEVELOPMENT

### B. TOWARD HUMAN SELF-CONFIDENCE

INTENT: The intent of the villagers of Nurada during the past four years has been to develop self-confidence by undertaking their own housing rehabilitation and public works, by establishing new patterns of corporate effort and by building a sense of corporate identity.

CONTRADICTIONS: Although all of the underlying contradictions identified at the consult are in some way related to self-confidence, those most directly related were the disrupted styles of consensus making, the isolating factors in cultural living patterns, and the inflexible roles in village care structures.

INDICES: Among the many indicators of rapid human development, the following five have been selected as representative:

1. Forty-six new houses have been built since the start of the project and a further twenty-nine have had major renovations done.
2. A new community centre has been built entirely by village labor, without outside supervision and involving more than 100 villagers in corporate workdays.
3. Four other projects have been directly catalyzed by Nurada and these in turn have extended to 13 other villages.
4. The community now has a new organizational structure of secretariat and stake leaders, broadly representative of the whole community.
5. The identity of the kampungs of Nurdin, Asam and Dahung as one reality has been cemented by the consensus of one name, Nurada, and by the use of a common symbol on village signs, buildings and T-shirts.

### HOUSING

At the time of the consult in 1976, the housing in Nurada was primarily woven bamboo with thatched roofs. They were largely windowless with dirt floors. Several substantial brick or concrete houses with glass windows and cement floors existed in the village, but they were by no means the norm. The vision, proposals, tactics and programs of the consult all identified housing as a necessary factor in the development of the village, but when implementation began, it was deemed necessary to concentrate first on more urgent contradictions both to catalyze and to undergird the needed improvements in domestic housing.

Within the past six months, Nurada has experienced a housing boom, which has been self-initiated. Some 31.7% (46) of the houses in the village are new, having been built since the start of the project. An additional 20% (29) have had major renovation including tile roofing, cement flooring, porch construction and concrete or brick siding. An

additional four (2.7%) new dwellings are under construction, and the construction workers in the village have a waiting list. Traditional workdays (Gotong Royong) have accounted for much of the building. A further remarkable fact is that the villagers do not have access to bank loans for housing construction. Instead, they must stockpile materials little by little until enough to build a house has been secured.

The shift in the style of housing has changed the appearance of the village dramatically. The former limited durability construction has given way to a substantial style of housing. The frame and foundation is stone and reinforced concrete. The walls are block and brick plastered inside and out. The houses have tiled roofs, windows and cement floors. They exhibit a permanency and sanitary habitability rare in a village. New homes are being built in neat rows along pathways, unlike the former haphazard arrangement.

Besides the benefits of ventilation, permanence and beauty, yards are now swept daily. The new housing built, in process, and projected, represents a firm decision to stay in Nurada for many years to come.

#### COMMUNITY CENTER (BALAI PERTEMUAN MASYARAKAT)

One of the keystone events which has catalyzed the engagement of many people and which has symbolized the unity of the three kampungs more than anything else, is the new community center. Located near the entrance to the village, it is the first major construction project undertaken by the villagers without outside supervision.

Seeded by a grant from USAID, the community was able to purchase the chosen land and some of the materials needed for construction. The remainder of the materials were donated by a number of companies in response to requests from villagers, involving more than 50 trips to Tangerang and Jakarta. But the real miracle has been the workdays. The village Secretariat and stake leaders met, planned the construction program and called upon village support. More than 20 workdays were held with never fewer than 50 and sometimes over 100 people participating.

Leaders appointed a local building committee to oversee the operation and another resident to keep the books. The bookkeeper had never before undertaken such a task, but after three training sessions with the largest accounting firm in Jakarta, he went to work with vigor. In proudly turning in his final report, he was asked who he was training to take his place. He remarked with a twinkle, "No one yet, but I have an eye on four more that I need to train."

The community center will house the Nurada office, Nurada clinic and community kitchen in small rooms. The large meeting room will be used for a wide variety of activities including the Nurada preschool in the morning and religious school (Madrasah) in the afternoon, as well as other meetings at night.

The impact of the BPM is far greater than the physical facilities alone would warrant, although they are well built. But the BPM took

on a symbolic dimension. It represents a decision to move ahead without outside supervision, a decision to function as one and not three communities and a decision to manage their own affairs. And so it stands complete with landscaping, steel fence, flagpole, fresh paint and a sign of Nurada's resolve.

#### EXTENSION

The Nurada Project has extended its demonstration in a variety of ways over the four years. Four other projects were directly catalyzed by Nurada: two in Indonesia (Bubun and Bontoa) and two in Malaysia, (Sungai Lui and Serusup). These projects have extended to other villages: Bubun (7), Bontoa (6) and Sungai Lui (3). Therefore, what began as a three village experiment is now a part of a 20 village network of human development.

Before Bubun, North Sumatra was begun, the representative of the government project, Desa Pantai (coastal village), came to see Nurada at the suggestion of a friend who heads all agricultural plantations in Indonesia. The Desa Pantai representative immediately began to encourage the Provincial and National government to ask for such a project as a model within the Desa Pantai government project across North Sumatra. The Governor of the Province became interested as well and requested the Ministry of Home Affairs to sponsor such a model in his state. Their officers agreed after visiting Nurada and invited ICA staff from Nurada to launch Bubun.

The Governor of South Sulawesi and the Department of Social Affairs requested the same type of project in his province. So both Bubun and Bontoa were begun in late 1978, after Sungai Lui began in Malaysia in March 1977, sponsored by the Prime Minister's department.

Thirteen villagers of Nurada made 19 training and consultation trips to these and other projects, two helping to initiate the project in Nam Wai, a village in Hong Kong. Two village families have joined the staff of ICA for more than a year, one teaching in the Human Development Training School in Bubun and presently a staff member in Bontoa. More than 30 villagers from Bubun, Bontoa, Sungai Lui and Serusup have been trained in Nurada. Several government and social training organizations have sent individuals and groups to train in Nurada. Nurada villagers have conducted planning meetings in neighboring villages. Over 50 ... Indonesian and Malaysian staff of ICA have been trained in Nurada for six months or more, later being assigned to train villagers in development methods in Egypt, India, the Phillipines, the United States, Korea, Malaysia, Australia and Holland.

A sampling of other modes of extension also indicates the wide impact of Nurada. A prize winning picture brochure was published, a documentary film about the project was shown on Indonesian national television; a radio documentary was broadcast on Voice of America, a number of national newspapers and journals have written articles; over 500 visitors have come to Nurada from Indonesia and more than 15 other nations; and more than 200 Nurada presentations have been made by villagers of Nurada to audiences in Indonesia.

Now there is a strong emphasis in the village to ensure that all the villagers can articulate the general story and accomplishments as the number of visitors and outside presentations increase. The people of Nurada feel that they are making a significant impact on Indonesia and the world. One line from the many songs written over the last four years is:

"So stand tall for all of Indonesia to see."

#### ORGANIZATION AND LEADERSHIP

The community was loosely organized with leadership provided by the two RT's and the traditional leadership of the Jaro. Planning was done at desa meetings attended by the two RT's and the Jaro, with similar representation from the other villages in the desa. Leadership was limited at the village level, with most leadership being exercised at the desa level.

The first significant change was the organization of the community into five neighborhoods called "stakes." Each stake had a leader appointed by the neighbors; they met regularly to discuss concerns and plans of the various stakes. Today, each stake has two leaders, and these leaders represent their stakes in regular community councils. The community now has a village based planning and action structure, thus allowing immediate participation by any villager who so desires.

A second significant change was aimed at broadening the formal leadership at the village level. In December 1978, a village Secretariat was elected. The Secretariat now consists of five men who were formally installed by the Camat of the sub-district. They have been the key catalytic force in Nurada, and they have carried the major responsibility for the development of the village. They chose from among themselves a president, vice president, secretary and treasurer. The formal leadership is represented on the Secretariat by one of the RT's. These men now represent Nurada at the desa planning meetings, provide the Lurah and Camat with regular reports and update district, provincial, and central government departments on progress in Nurada.

At the time of the creation of the Secretariat, a community fund was established. Called the Nurada Fund, it has a checking account at Bank Negara Indonesia 1946 in Tangerang. Checks require two signatures, and three men are authorized to sign. Donations and community income are deposited in this account.

With these structures and leadership in place, another event took place which further dramatized that responsibility for development in Nurada was now in the hands of the villagers. A grant was coming to an end that had provided money for the employment of 18 villagers in the various development programs. In May 1979, the money ran out and the jobs ended. This caused a great deal of struggle in Nurada and further saddled the leadership with additional responsibility for the programs. It was now dramatically clear that development of their village was ~~in the villagers' hands. The struggle~~ of local leaders with the new situation has been creative. The resolve of the village is now stronger and the motivation is manifest more intensely than ever before.

During the past three months there have been over 7,100 cooperative and volunteer village work hours expended on the community center by over 150 different villagers from all three kampungs. If paid Rp. 1,000 (USD 1.61) an hour, the village would have earned Rp. 7,100,000 (USD 11,433), which is more than the cost of materials and paid professional labor spent on the building.

Participation and responsibility is no longer a major issue in Nurada.

#### IDENTITY

Nurada is a collection of three related villages on the far southern edge of the desa of Panungganga Barat. It is six kilometers from the district capital of Tangerang, linked by a road which until recently paved, was often impassible during the rainy season. The people are Sundanese whose historic center is Bandung 120 kilometers south east of Nurada. Tangerang, originally a Sundanese town, became a center for Chinese merchants and landowners during the 1950's and 1960's, and rapidly developed into a major trading center for West Java. The issue which arose at the start of the project was how would these villagers now identify themselves? What would they understand themselves to be doing? How would they see their future? During the past four years, these questions have been addressed through the means of symbols, rituals and stories.

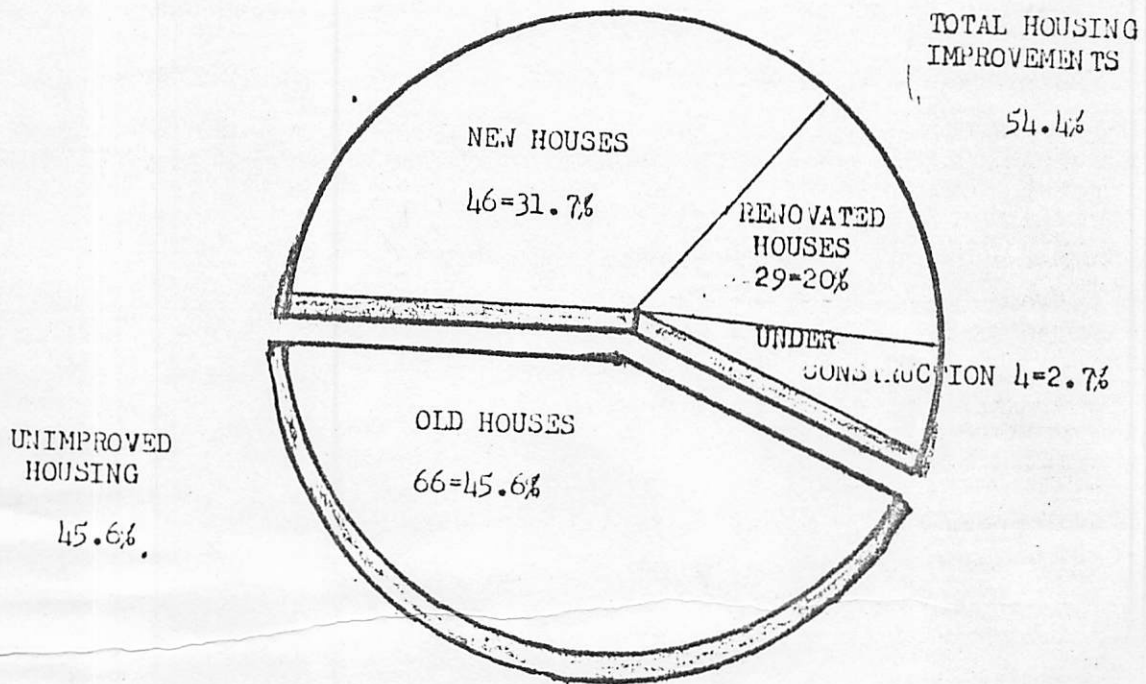
The creation of new symbols began with identifying Nurada as one of the 24 demonstration projects around the world. From the start, the kampungs were related to a worldwide venture engaged in demonstrating the possibility for local communities anywhere in the world. They were doing this demonstration on behalf of other villages, not just for themselves. A symbol of the 24 is now displayed on a brass plaque at the BPM, the Those Who Care symbol.

Locally, a grid was created to identify the three villages. The design came from an analysis of the geography and the social relationships of these villages. The grid is a pictorial representation of a geo-social reality, a picture of who the people of Nurada are. This grid now appears on all community signs, preschool T-shirts, community newspapers, announcements and reports. It identifies the three villages as one reality.

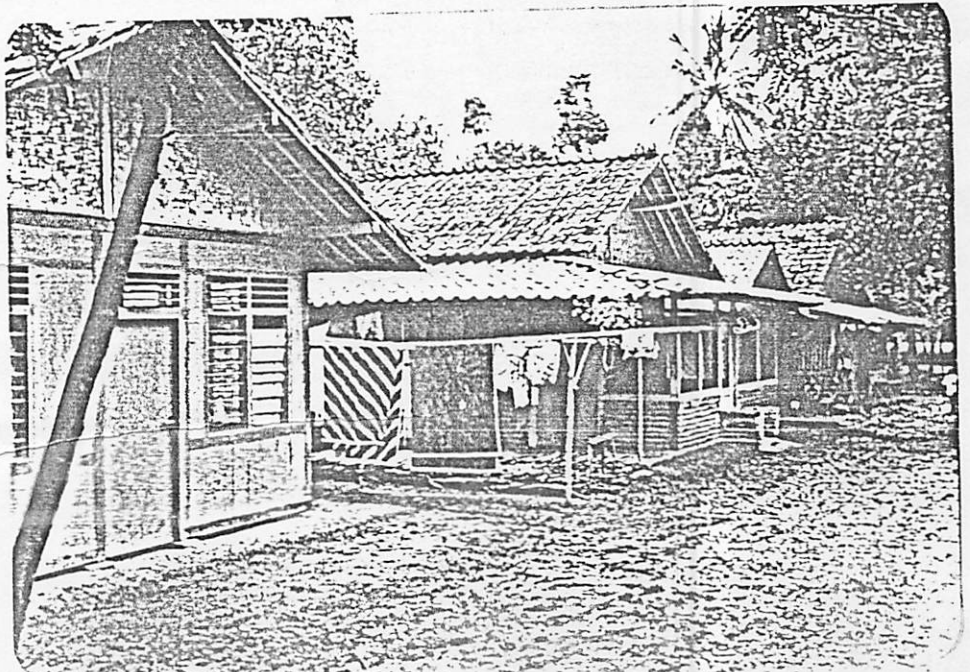
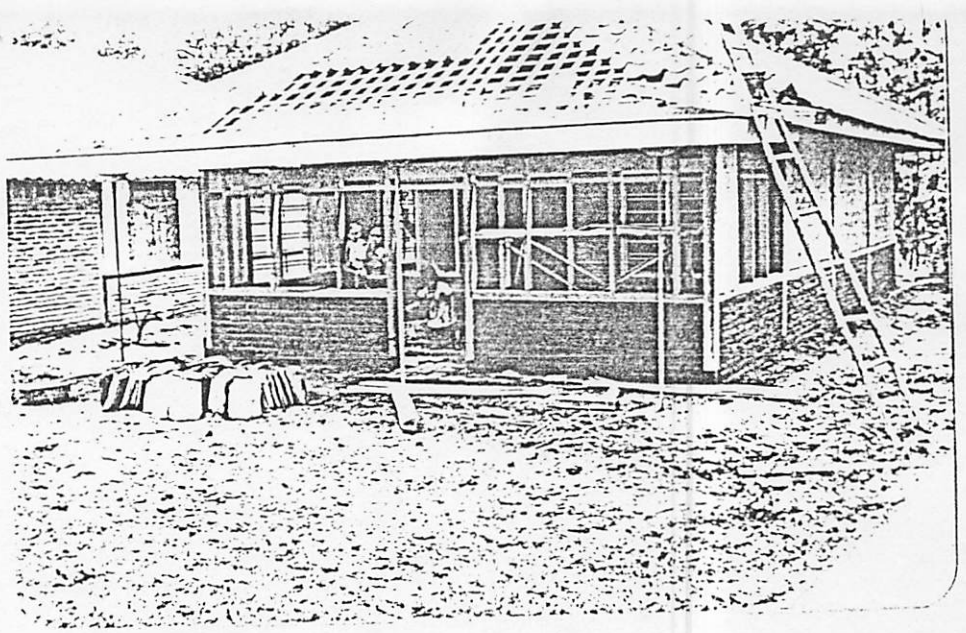
Music has been important in providing a way for the community to rehearse its story. Songs have been written which tell of the community's struggle, hopes and journey. These are sung at community meetings and celebrations. The songs were supported by a traditional Sundanese rhythm band of girls and young women which has appeared at events both within and outside Nurada.

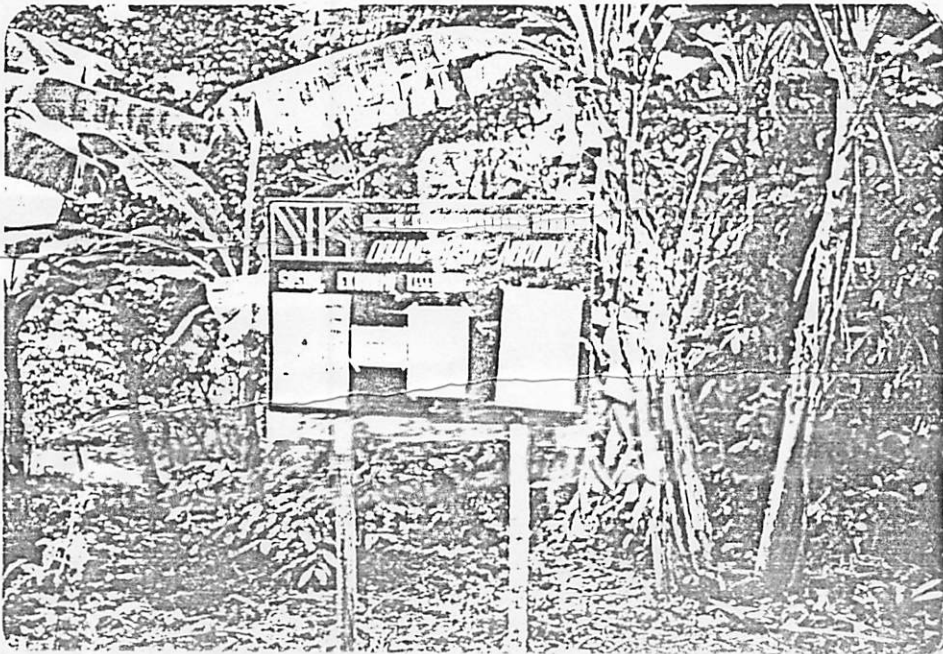
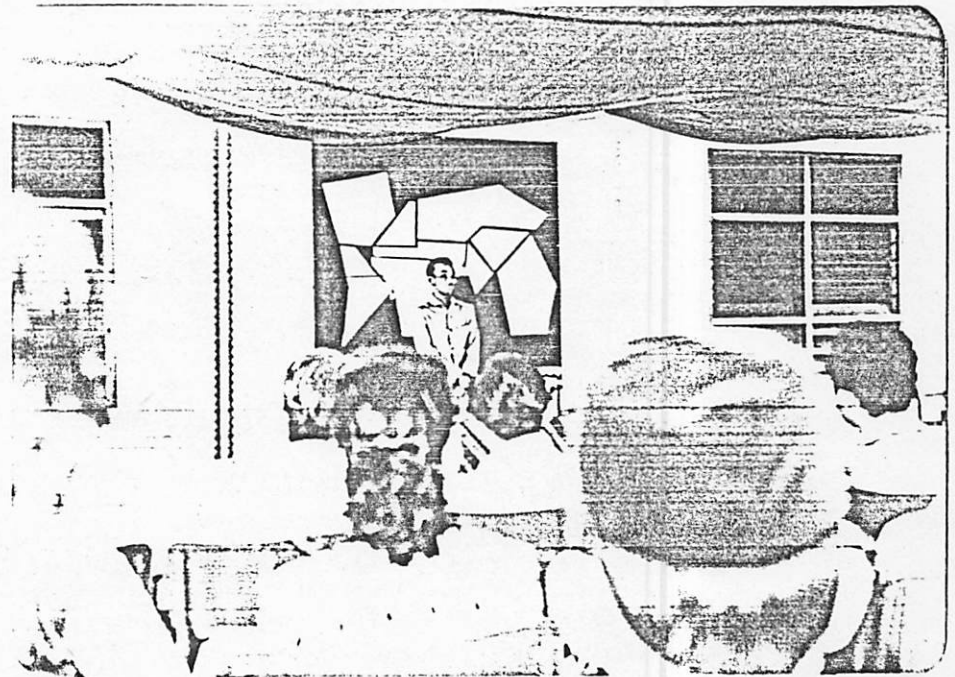
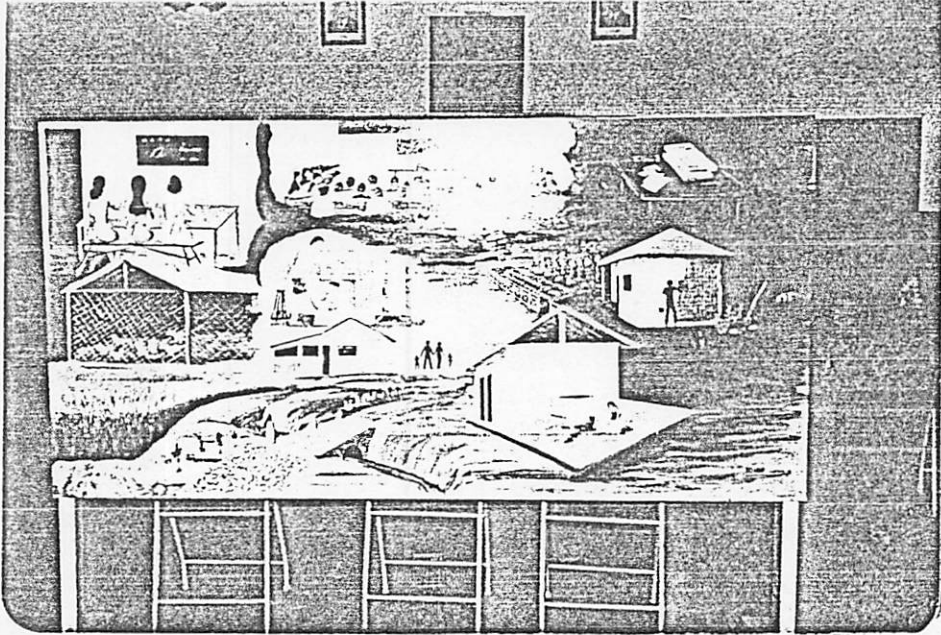
Two years after the project began, the community sensed a need to take a major step in expressing a growing awareness of who it had come to be. Nurada gave birth to two new projects, Bubun in North Sumatra and Bontoa in South Sulawesi. For the first time, Nurada experienced the concrete results of doing itself on behalf of other villages. To mark this, the

HOUSING PATTERNS			
	1976	1980	% Change
Population	679	719	+5.9%
Houses	134	145	+8.2%
Density	5.14	5.10	-0.78%



UNIMPROVED  
HOUSING  
45.6%





## INDICES OF DEVELOPMENT

### C. TOWARD SOCIAL SELF-RELIANCE

INTENT: The intent of the Nurada people has been to move toward social self-reliance by augmenting basic education, by developing the practical and managerial skills of the villagers, and by initiating health, nutrition and sanitation programs.

CONTRADICTIONS: All underlying contradictions identified in the Consultation Summary Statement have an effect upon social development. Those which seem to have the most direct relation were concerned with the impeded delivery of essential services, the inadequate maintenance of physical health, and the restricted process of acquiring knowledge and skills.

INDICES: Among the many factors indicating rapid social development in Nurada, the following four have been selected as representative.

1. Clean water is now available at ten new communal laundry-bath-toilet facilities geographically spread throughout the village.
2. The health care program has had an impact on the entire village resulting in a dramatic reduction in the incidence of cholera and gastro-enteritis by 90% and 80% respectively.
3. The village has responded in a remarkable way to the opportunity to acquire new knowledge and skills as indicated by a sample summary of 605 participants in 28 training events covering subjects ranging from chicken management to baby care.
4. Women have broken free from their traditional roles and picked up responsibility in many arenas such as the staffing of the preschool which cares for 60 children.

### WATER SYSTEM

Of all the achievements in Nurada, none has received more participation and appreciation by the residents than the water system. In a survey conducted by USAID in November 1978, villagers unanimously named the potable water system and the laundry-bath-toilet facilities as the greatest project benefit to the people. This system has by itself made a more significant alteration in the village style and health than anything else.

On the drive to Nurada from Jakarta, one sees people bathing, doing laundry and toilet in the river that flows beside the road. This pattern existed in the village at the time of the consult. In Nurada, eight families had open wells and another four had covered shallow wells with hand pumps. ~~There was one open public well.~~ All other water came from the river and irrigation canals--and along with it a high incidence of skin disease and gastr-intestinal disorders.

In January 1977, a deep bore was sunk and pure water was struck at a depth of 60 meters. A pump and generator were connected, and throughout the year pure water was available from one location in the village. Then a series of laundry-bath-toilet blocks (MCK's, now totalling ten) were constructed throughout the community by village labor. These concrete and masonry structures are equipped with a septic tank for waste treatment and with an emergency water source--a closed well with a hand pump. Virtually all the villagers turned out for a series of workdays which laid 2.5 kilometers of pipe from the deep bore to each MCK, thus providing them with clean, running water.

The village immediately adopted the system and abandoned the river. The MCK's have become more than simply practical facilities. Their construction employed village labor with outside supervision and, in that fashion, a number of people gained masonry and carpentry skills. Their presence is a source of considerable pride to villagers who never fail to show a guest or visitor the MCK and tell its story. They have also become nodes around which neighbors gather and chat. It is a common sight in Nurada to find three or four women having an animated conversation while doing their laundry as six or seven squealing children have a water fight.

In May 1980, villagers still speak of obtaining pure water as a high point of the project. One resident remarked, "I've not used the river since we got pure water and I never intend to again." Clinic records show a marked decline in skin disease and gastro-enteritis after the system began.

The system is not perfect. In early 1980, the deep bore pump motor required replacement which entailed the suspension of service for several weeks. It was also discovered that the pump did not have sufficient pressure to reach the furthest MCK. Currently plans are underway to construct a ten meter high water tower with a 3,000 litre tank which will provide the additional pressure required. Nurada has demonstrated how villagers, largely through their own efforts, can obtain pure water.

#### HEALTH

Before the Consultation, Nurada had a high incidence of malnutrition, skin disease and gastro-intestinal disease. Although records were not kept, villagers refer to 1976 as a turning point in the establishment of better overall health within the community. The general health of the people noticeably improved through the sanitation system, development of a health care system and initiation of health education programs.

Rated highly by residents are the acquisition of pure water and the construction of laundry-bath-toilet facilities in January 1977. Through these facilities, 15 families per water house unit were provided with uncontaminated water. The means of breaking a vicious cycle of disease is evident. Clothing previously washed in contaminated streams now is washed on a cement block with running water. Villagers report a notable decrease in diarrhea and skin diseases. In 1976, the health care of the village was handled largely by the village dukun. The prevailing story seemed to be that people only went to the doctor or hospital to die. This was largely true, since people waited too late to go to the doctor and, being in poor nutritional condition, were

quickly ravished by a fever or diarrhea. The nearest government medical facility was in Karawaci, three kilometers away on an often impassible road. The road condition was such that people preferred being sick in their homes rather than facing the rigors of the road and the unknown and feared hospital or doctor.

The development of a health care system in 1976 was primarily initiated through the training of 15 villagers as health workers in Curug and the opening of a health outpost in December 1976. The workers were instructed in basic nutrition, sanitation and elementary diagnosis. In turn, they provided instruction to villagers in their kampungs. The Nurada Health Outpost opened, seeing 30 people each day. The Nurada Health Clinic now operates a first aid station seeing ten patients each day, attended by a staff member from the ICA and a village volunteer. In addition to the clinic in kampung Asam, an extension of the Puskesmas has opened in Kampung Dahung operated by a community employee of the Puskesmas. The use of the clinic as a referral base has enabled the people to realize the difference in limited first aid care and in more intensive care needed in serious medical cases. With the opening of the new clinic on the main road, there is the promise of more regular visits by government doctors and nurses to assist in ongoing development of this program.

In 1977, a nurse/midwife joined the staff of the ICA and began pre-natal and child care clinics and family planning. Until this time, all babies were born in the homes with little or no pre-natal care or baby care preparation. Women were shy about going to a male doctor, and the distance, coupled with the expense of public transportation, still remains a deterring factor in people's decision to seek a hospital delivery.

Ibu Nik, a woman about 38 years old, had been divorced four times because she could not bear a child. With her fifth husband, she came to the clinic for help. She was put on birth control pills for a time and then stopped. She conceived. This was seen as a great miracle. Because of her past difficulties, she was an avid follower of the pre-natal care program and was prepared to be the first woman to deliver in a hospital. When she produced a five pound boy, it was considered a double miracle in this culture. Four women have followed her advice and received the benefits of a hospital delivery.

For several periods of time since 1976, there have been volunteer nurses on the staff and regular visits from doctors. Government doctors have initiated government programs in family planning and participated in an immunization program for all the preschool children reaching 75% of all children.

The preschool established in 1976 provided to preschoolers for nearly two years additional vitamin supplements in a daily nutritional meal. Mung beans, potatoes and bread were new additions to their diet. Liquid milk was disliked at first, but through a gradual introduction the children acquired a taste and now enjoy milk as a drink--no longer necessary to disguise it in cakes, mung beans or flavoring. Several villagers have referred to the information gained through nutrition classes in both the project and government programs. Women have come to understand that by improving the vegetable intake, they move toward

adequate vitamin intake. They now conduct regular cooking classes where nutrition is stressed. Gardens with fruit and vegetables number 35, where less than five existed in 1976.

In March 1980, a health fair was held. All babies and small children were physically checked and weighed. A marked improvement was noted in the degrees of nutrition in children under the age of five years. Nine displayed first degree malnutritional symptoms (the worst condition), 54 second degree and 40 third degree. Encouragement was given to the healthiest babies with prizes. One hundred and thirteen babies were weighed and now 75% are doing regular monthly weigh-ins. In the words of one mother deeply grateful for the last four years: "We have learned something to imitate in health care." Whereas Nurada has clearly not resolved its health issues, it has built up a preventive care system and a health consciousness that make it ready to receive and use services that become available.

### TRAINING

Training events in the village have been closely tied to the practical skills required by various programs. Skills in Nurada were limited to two carpenters and one high school graduate. The farmers were hampered by their ignorance of new methods, especially for rice growing, and the literacy was very low (10% in people over 25). Emphasis was placed on training programs that would increase earning potential, leadership capacity and basic health and education skills. The construction of community buildings exposed many men to the new skills of carpentry, masonry and general construction guided by professional craftsmen of two private construction companies. In agriculture, 15 men learned the use of fertilizers, insecticides and irrigation techniques as they experimented with rice hybrids and new cash crops. In this case, training was supervised by the unit desa agriculture agent and a private agronomist, David Barnes of P. T. Indagro. With the water program, five men were trained in diesel generator maintenance and repair. The men also received training in agriculture equipment such as tractors and spraying equipment. The start of the chicken industry trained five men in running an egg business. This has now shifted to training in broiler chicken raising, with two additional men trained. Accompanying these new skills has been general training in bookkeeping and business management, with a comprehensive bookkeeping system created with the advice of a professional accountancy firm, Tan, Oen and Eng.

The women's skills were upgraded with ventures in crafts, paper bags and sewing. About 50 women participated in these ventures.

A second major training area was the social: health, nutrition, family planning and general education. These programs have impacted every family in Nurada. They were assisted by two professional nurses, two doctors and health workers from government and private offices. One doctor and one nurse served as ICA staff for one year and were key to changing the community attitude about the importance of health. These are ongoing programs showing continued interest by the villages in their family welfare.

Formal education has been a major program. Two preschools daily enroll 50 students. Special education has been started to help other children in school raise their performance levels. Literacy classes for both men and women and English classes have been held and were well attended. At their peak, adult literacy classes had five teachers and 60 pupils. As a result, adult literacy has risen from less than 10% to more than 40%.

Finally, leadership training has taken many forms as villagers have assumed responsibility for the project. Villagers have attended eight week schools and consultations in East and West Malaysia as well as Bubun, Bontoa and Nam Wai in Hong Kong. A Global Women's Forum was held for all of the village women, and villagers were trained in community meeting methods. For over one year, weekly leadership training meetings have been held. A five day leadership training module was held for Nurada leadership with 20 in attendance. The exchange program has sent 13 villagers to five other projects where they participated in 19 training events. This especially dramatized the leadership roles and expanded people's images of responsibility for and collegiality in human development beyond their own village.

#### WOMEN AND PRESCHOOL

As of 1976, the new chances available for women becoming involved in the life of their village were not fully realized. The women of Nurada were heavily committed to a domestic life with responsibility for children at home at the task of harvesting the rice.

Almost no women attended the Consultation in 1976. Within the last four years women have shown a willingness to take part in the life of their village through active participation in community structures, in adult training programs, and in development of leadership skills.

Women became involved in starting the preschool in 1976 through a teacher training program. The ICA staff, using a curriculum pioneered in one of the 24 demonstration projects, lead the new teachers through training sessions dealing with curriculum writing, teaching methods and team teaching. Six teachers were trained to lead a total of 60 children between the ages of three to seven. They took the children to the airport, the zoo, and to points of historical interest in Jakarta. The first children who have been taught by the community teachers are now attending elementary school. Many progressed through Grade One to Grade Two in one month. The aptitude of the women has demonstrated that a high school certificate was not a necessary prerequisite for effective preschool teaching. Three local women are now fully salaried to staff Nurada's two preschools. Two others have taught for over one year.

Health, nutrition, and family planning programs conducted both by ICA staff and by government agencies have been well attended. To begin with, women were scared to use the clinic and mistrustful of baby weighing. Attitudes of trust generally developed and with it confidence in the available medical services. They ensured a wide application of nutrition

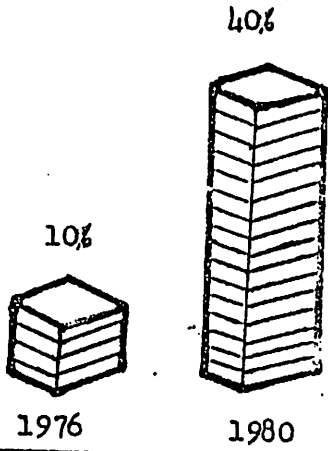
principles with meals. Meals at the preschool are provided by two women cooks.

Women in Nurdin have demonstrated exceptional leadership skills. Seventeen women have attended regular womens meetings. In 1978, a Global Women's Forum raised the question of women's greatness and role as common to all women. Over 100 women attended. They dressed in their best traditional dresses and participated with pride. Today the women of Nurada meet visitors openly and converse freely. Visitors often comment on this new reality.

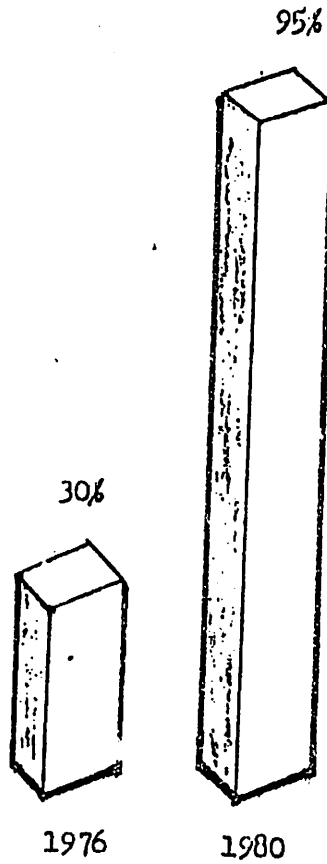
Sewing and literacy classes were designed to increase the skills of women and have enabled three to start sewing professionally. In May 1980, they sewed 54 preschool uniforms in five days.

The shift in style from a retiring, shy domestic functionary to a vital, energetic force in Nurada is a tribute to their concern for the well-being of the village. Nurada women are on the move.

ADULT LITERACY



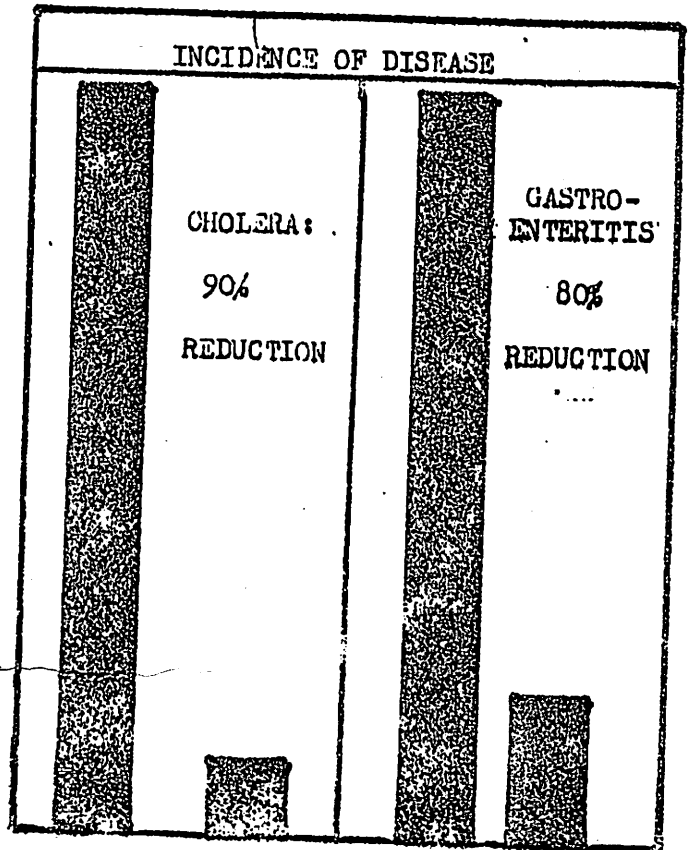
ELEMENTARY SCHOOL ATTENDANCE



HEALTH CARE ACCESS

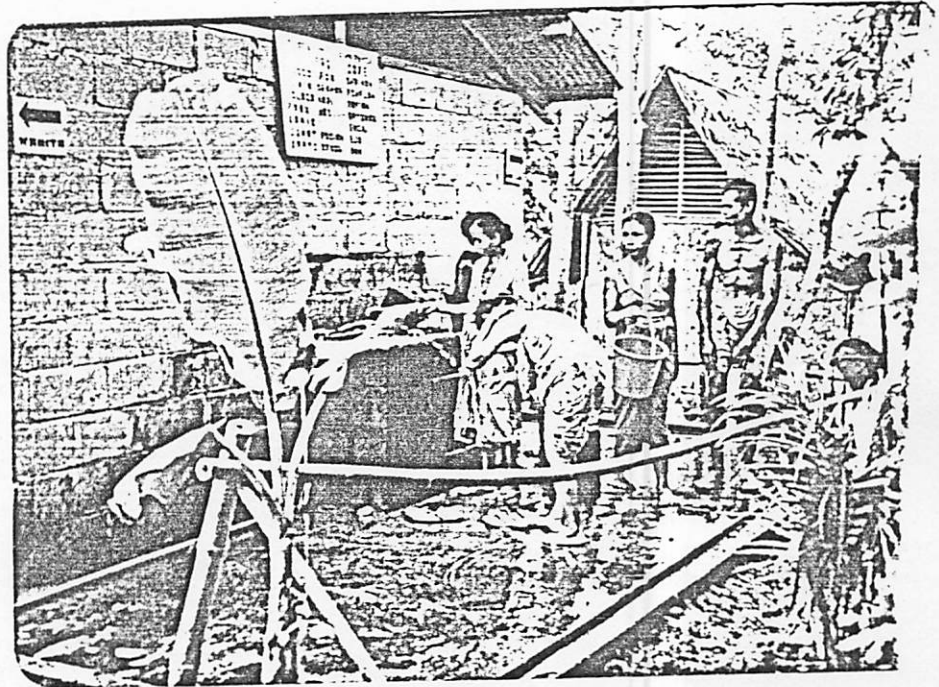
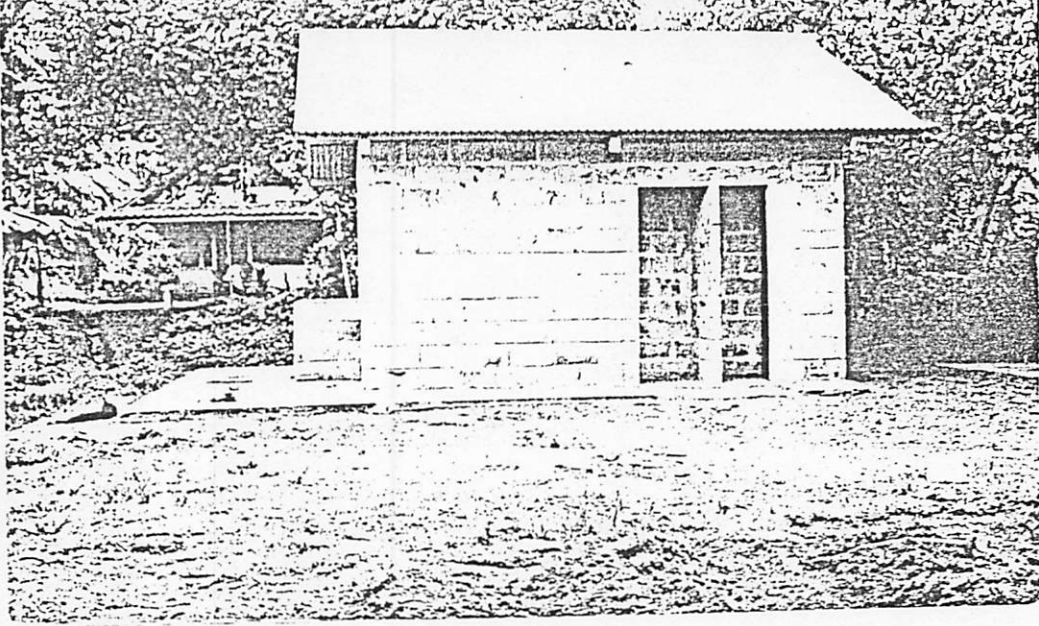
Number of Clinics Available	5
Participation in Nutrition Classes	50
Participants in Baby Weighing	75
Participants in Innoculation Program	75

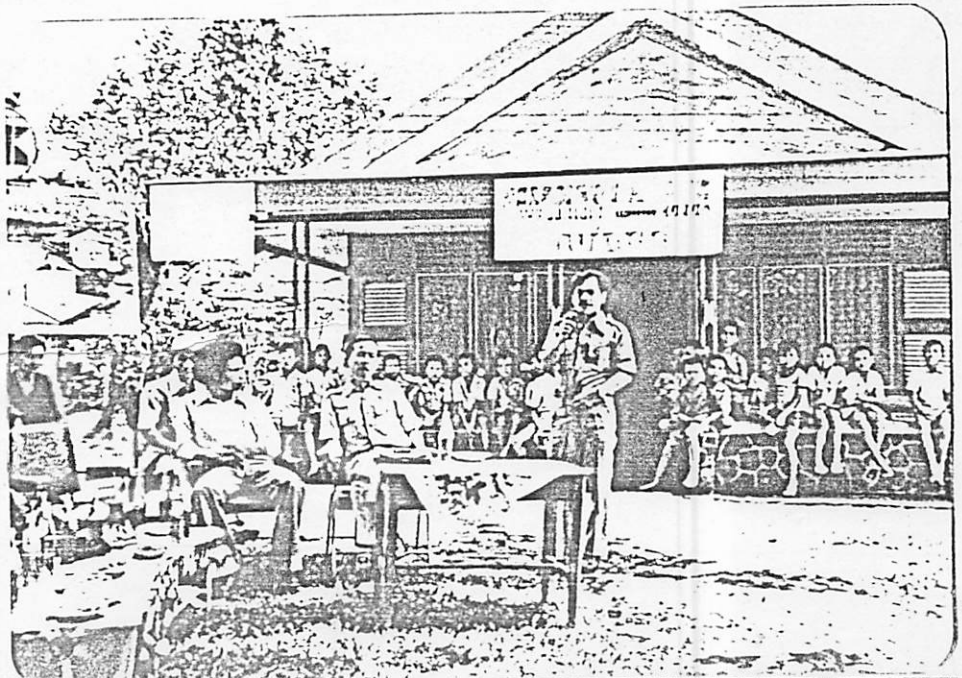
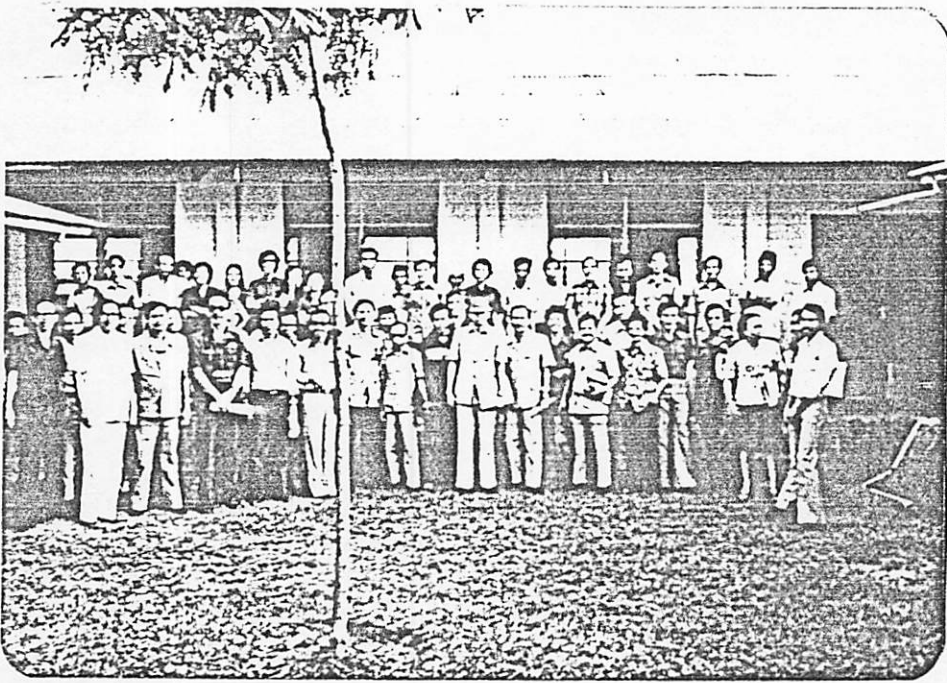
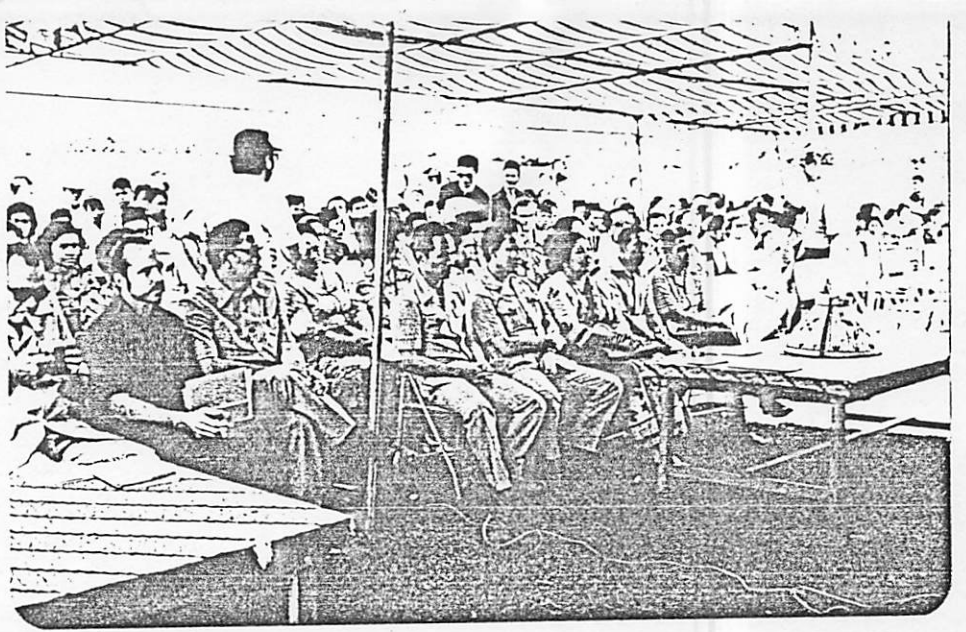
INCIDENCE OF DISEASE

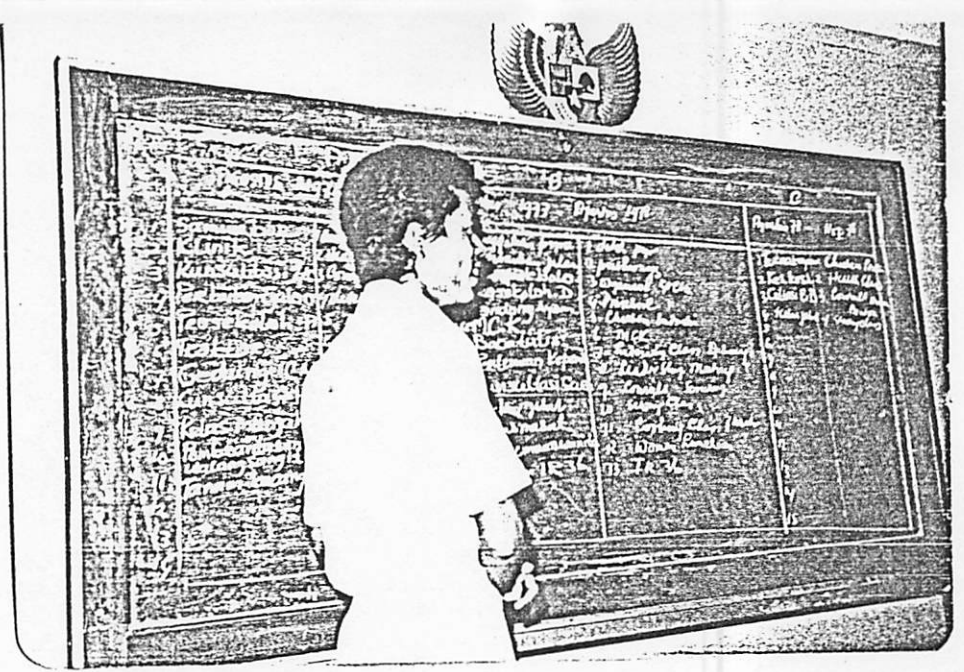


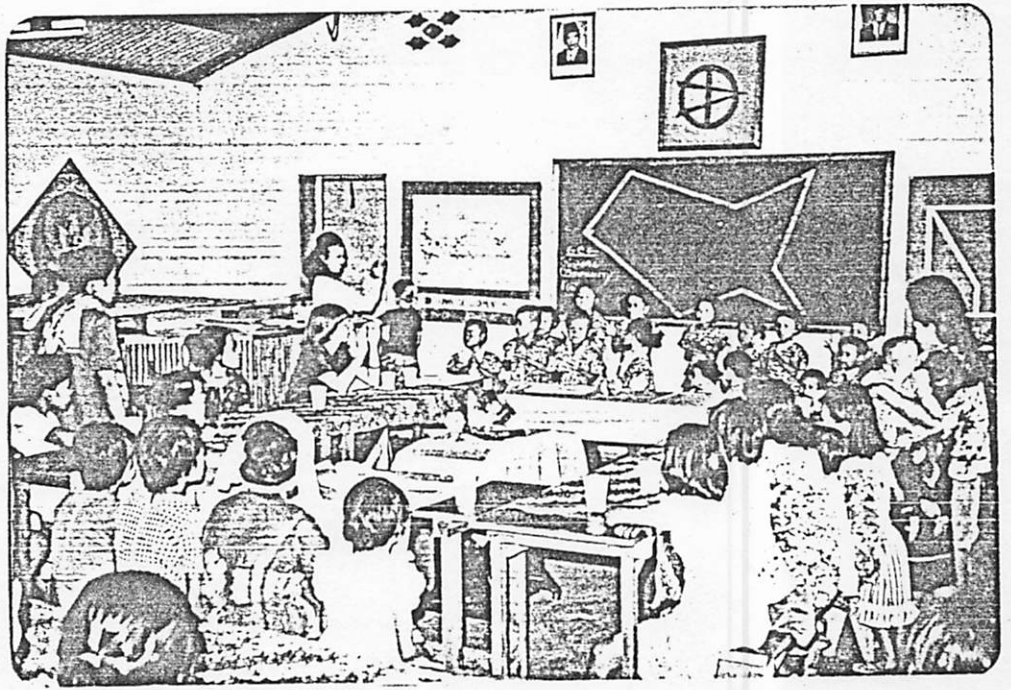
SAMPLE OF NURADA TRAINING PROGRAMS 1976-80

TRAINING EVENTS		PARTICIPANTS
PRACTICAL SKILLS TRAINING	Agricultural Methods	12
	Chicken Industry Management	7
	Local Craft	53
	Bookkeeping	3
	Administration/Management	1
	Industry (Tempe)	5
	Equipment Maintenance	5
	Sewing	34
	Construction	29
SOCIAL CARE TRAINING	Health Education	35
	Health Caretakers	15
	Nutrition	50
	Preschool Teachers	7
	Supplementary Schooling	20
	Adult Literacy	30
	Youth Training Corps	30
	English	15
	Family Planning	28
	Mother and Child Care	70
Preschool	60	
LOCAL LEADERSHIP TRAINING	Human Development Training School	0
	Global Research Assembly	0
	Global Womens Forum	67
	Community Youth Forum	0
	Pertemuan Masyarakat	15
	Methods Module	20
	Other Project Interchange	11
	Local Leadership: SMT Pertanian Tangerang	30
	TOTAL Participants in 28 events, many in more than one event	652









IBU NIK

I am the youngest of six children in my family. I was still small when my father died. None of us went to school. My mother could not afford us studying in any school, so all of us are illiterate. My bigger brothers and sisters immediately worked in Jakarta, Kebon Kacang and Kebon Sirih, so that my family would have enough money to feed the seven people in it.

Just like other girls in this village, I married when I was big enough. The difference was, I never had a baby in the 12 years since I married. My fifth husband and I had been waiting for three years to have a baby.

In the meantime, the clinic in the Kelapa Dua Project, now Nurada, was started. I am one of the villagers who utilized that clinic, especially the family planning service. By assistance of one of the nurses, I became pregnant. She advised me to give birth in a hospital. So I gave birth there safely. It's hard to tell how happy I was to have the first baby. I name him Hamdani, so that I can always remember the name of that nurse.

Among all babies by mothers in Nurada, Hamdani is the first one born in a hospital. Formerly the mothers were scared to go there. It is enough to go to "dukun", a traditional midwife. But now some of them prefer giving birth in a hospital, for example Ibu Iyong, Neni, Wati and Asni.

--A Village Woman

IBU SANTINAH

I am here in Nurada to be with my husband. My husband works in Jakarta. Out of his job he gets income enough to feed my family with three children. I also receive stipend from teaching in the preschool in Nurada, but that amount is almost nothing. I teach in that preschool, in fact not to get my salary.

Imagine, I only had four years studying in Madrased. I have never gone to primary school. When the preschool in the Nurada project started in 1976, the community looked for a teacher. None of the villagers were ready. So they tried to appoint me. I frankly told them that I cannot teach. I never finished primary school. My neighbors and all villagers know that I am a shy woman. I cannot stand speaking in front of crowds. How can I teach the children?

The auxiliaries stopped urging me. They did not have any reason to think of me as a candidate for teacher. I felt I was winning: it was success to avoid their interest in me. But the community had decided to start the preschool. Already 40 children had been registered. Who will teach them?

This kind of question pushed the auxiliaries to think of me again. They wrote a letter to me asking that question. Who is supposed to teach

those children? I realized that all of my children have been in primary school. I personally will not miss that preschool if it was stopped. But have the children to be disappointed? I was confused. I could not give them the proper answer, except raising another excuse: "How can an uneducated person teach the uneducated ones? You think I who have never been in school can teach the know nothing kids?"

"No problem," they said. "You will be trained. The most important is you already can write the 'a-a'." (Means I can write and read the Latin alphabetical letters). Soon after that I was trained and started teaching until now. I have become familiar with that job, not trembling anymore like four years ago.

--A Village Woman

## FUTURE NURADA VILLAGE EXTENSION

At present Nurada is awaiting the decision from the local government of West Java for next steps in village extension. Two major alternatives are possible from conversations: 1) that Nurada become a training center for surrounding villages in Tangerang District and Curug Sub-District; 2) that Nurada be one part of a village circuit centered in another District and Sub-District. Either alternative intends that necessary consultation from ICA be continued until the leadership formation in Nurada has proven its capacity to sustain the village's development. At least one more year of ICA presence is seen as necessary, though with lessening input, which has been the pattern for the past year.

During the next three months, before September 1980, agreements must be reached with the Provincial and District Government concerned in West Java. The Governor's office in Bandung and the Bupati's office in Tangerang have begun serious conversation with ICA toward this end. All understand that the next phase of human development village efforts in West Java must have formal government support to maximize the effect of such demonstration projects for all villages.



*Adnan Malik*  
Menteri Dalam Negeri  
Republik Indonesia

Jakarta, 10 Agustus 1976.-

Kepada  
Yth. Sdr. H. Amir Machmud  
Menteri Dalam Negeri R.I  
Di  
J A K A R T A . -

Dengan Hormat,

Saya hadapkan kepada saudara pembawa surat ini adalah Mr.J.Mathews dari The Institute of Cultural Affairs yang baru2 ini datang menemui saya, sehubungan dengan proyeknya yang sedang direalisasi di Indonesia ( di daerah Kelapa Dua, Tangerang ).

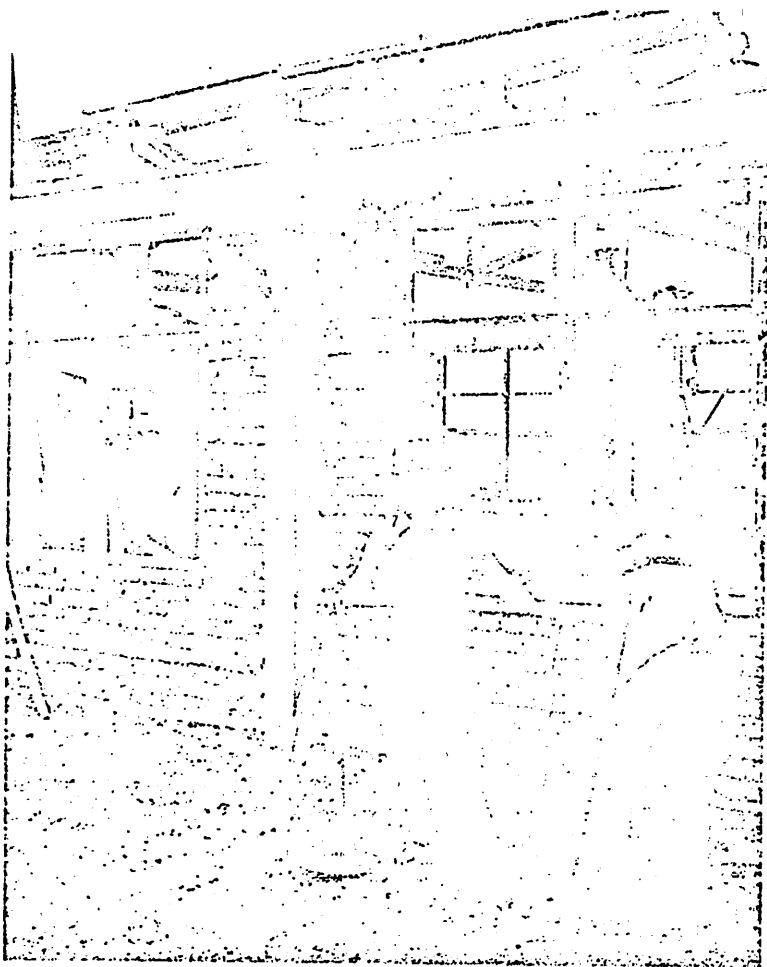
Sesudah saya pelajari, maka dari pihak saya tidak ada keberatan dan saya dapat menyokong proyek tersebut.

Tetapi oleh karena ini bukan termasuk bidang saya, maka saya harap saudara Menteri dapat menanggapi dan memberi keputusan dalam hal ini.

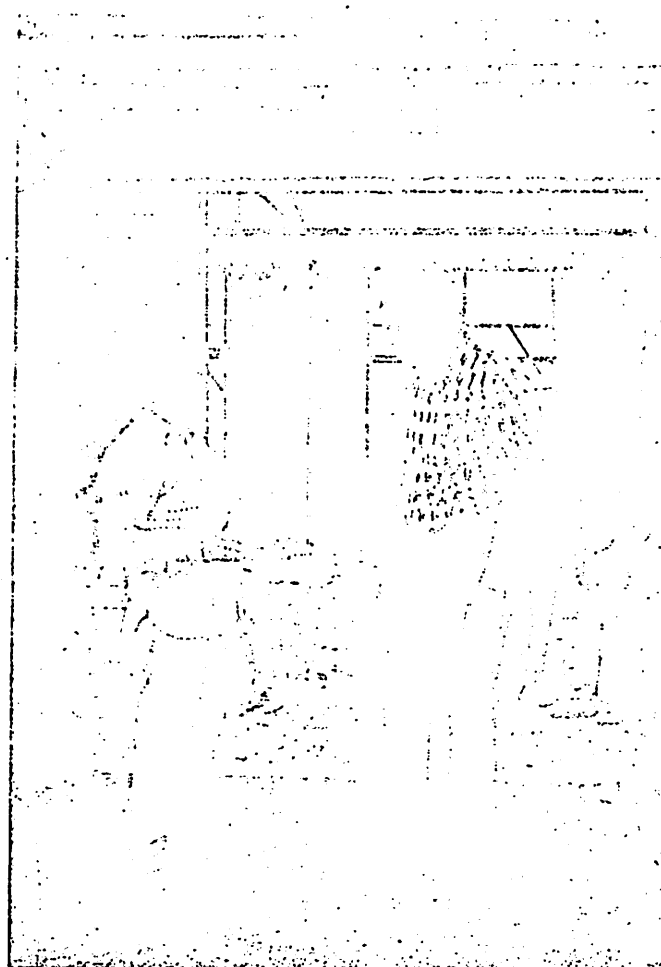
Atas perhatian saudara Menteri, sebelumnya saya mengucapkan terima kasih. Bersama ini saya lampirkan surat Mr.J.Mathews kepada saya (copy).

Sekian,

W a s s a l a m ,



Villagers gain practical experience on the job. Here, craftsmen who once worked in rice paddies build their first brick and mortar structure—a community house.



Pacific Area Manager Gary Smith, right, on a visit to Kelapa Dua, chat with Yusberry about progress of the work.

## Santa Fe Puts Its Stamp on Kelapa

Overseas work isn't strictly a matter of building terminals, drilling wells, or laying pipelines.

There's also the expectation that, whatever country we're in, we will, as an appreciative guest, leave behind some contribution to the welfare of the local citizens.

A current case in point is Kelapa Dua, a small Indonesian rural village whose inhabitants survive on the rice and vegetables they grow, live in bamboo and thatched huts, possess little education, lack medical care and do without such conveniences as telephones and electricity.

Santa Fe became involved in Kelapa Dua through an organization called the Institute for Cultural Affairs.

ICA is a nonprofit group of business advisors and consultants dedicated to improving the welfare of local peoples. It has, in the twenty

years since its founding, helped villages and towns around the world.

Kelapa Dua was selected by ICA to be a model village. It is to be an example to other rural villages in Indonesia of what they can do to build a better way of life for themselves.

When ICA began its work at Kelapa Dua this past August, it enlisted the aid of more than a dozen companies. Some are providing funds, others equipment and material and others the time of experienced personnel.

Santa Fe's initial contribution is to help build a community center.

Since the residents had no construction skills, Santa Fe's first job was to train the people in the building crafts.

"We had to train the people in every skill," said Merak Base Manager Clint Dougherty, who is charged with coordinating Santa Fe's work at Kelapa Dua. "This is an agricul-

tural area—rice paddy farming—and this is all the people know."

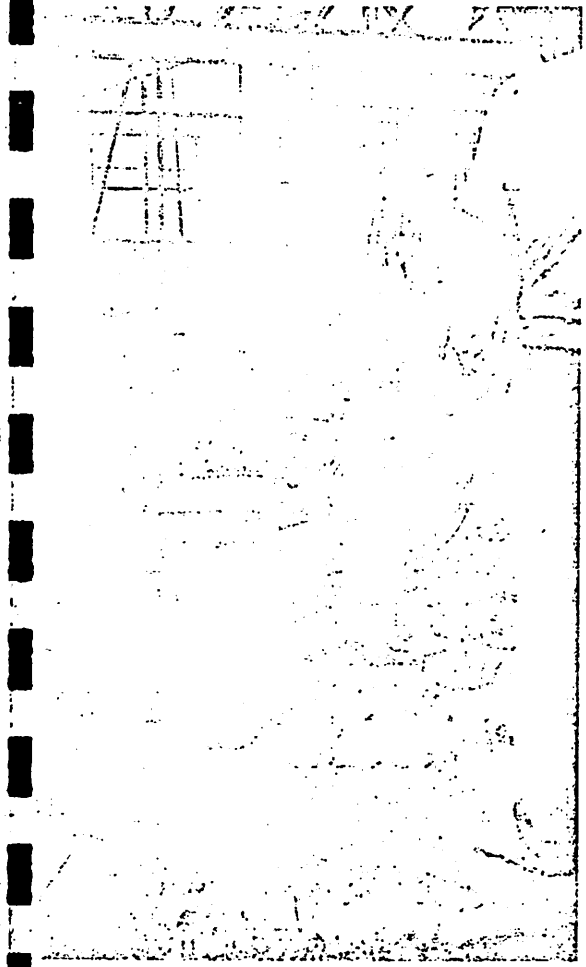
The training sessions were conducted by Dougherty and Merak Base Construction Superintendent Yusberry. The sessions included both classroom theory and on the job training.

Carpenters, electricians and bricklayers, who can easily be trained by learn-by-doing techniques, were soon doing productive work.

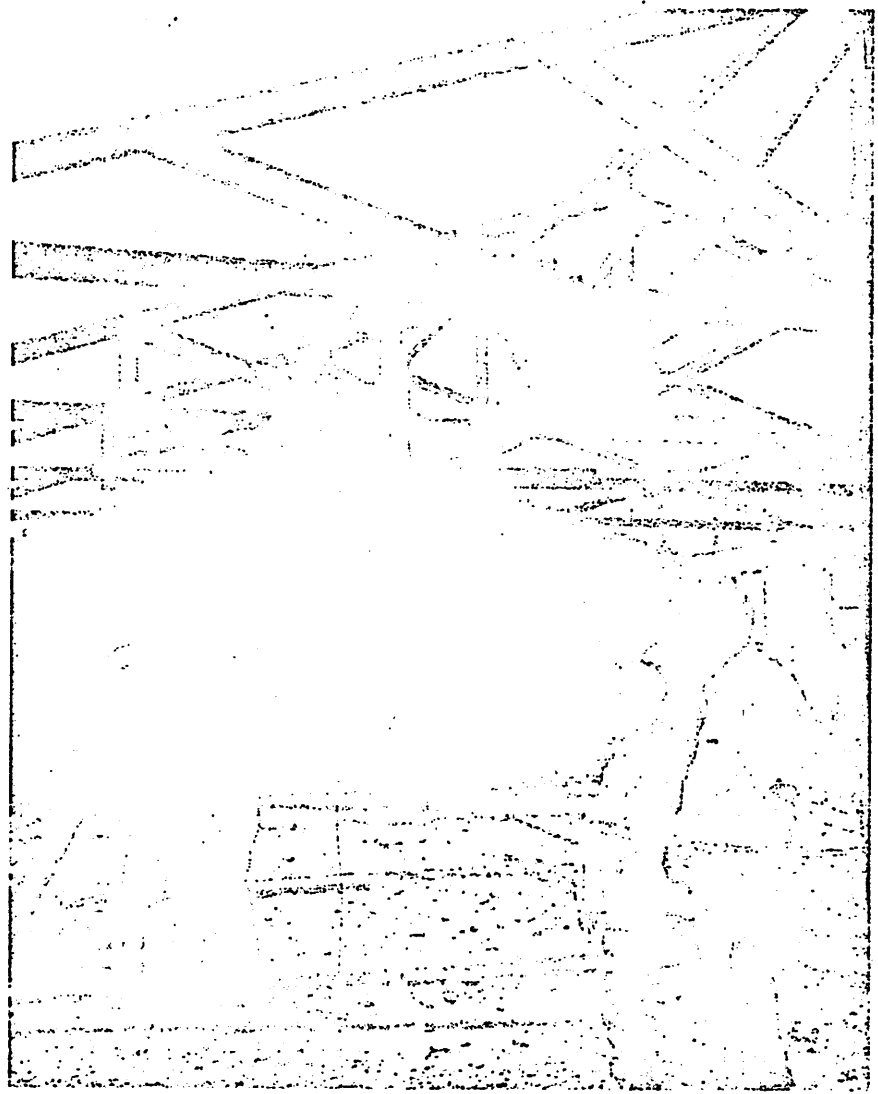
"We are changing people from farmers to tradesmen and technicians," says Dougherty.

Although the Kelapa Dua project has been under way only six months, the results so far are impressive. The town has new life. The local citizens are learning new farming methods, beginning new craft industries, building new structures, improving local roads and attending school.

The town's four-year plan calls for



mp, which was put in to give the village a new water supply, made a hit with some of the younger residents.



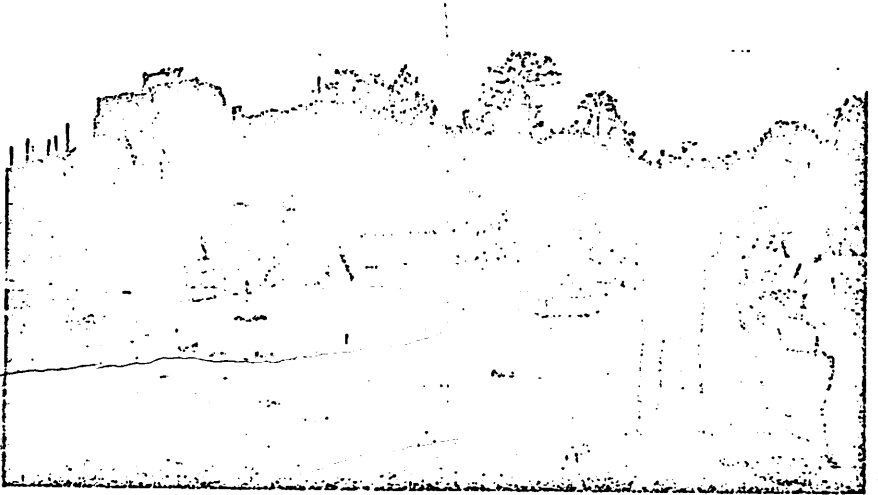
Under the direction of Yusberry (left, with straw hat), and Dougherty, right, local workmen apply their newly learned carpentry skills. Villagers became rough carpenters in a short time.

# Dua

the introduction of new crops to improve income and diet of the people, new industries, electricity in homes and public places, a sewer drainage system, a new school, brick houses and public buildings, and considerable road improvement.

What has taken place in this six-month period is significant for two reasons. First, it is evident that the Indonesians are highly motivated workers who want a better way of life; second, it shows that with a little outside help, people everywhere can be taught the skills they need to help themselves.

Kelapa Dua, located 23 miles southwest of the teeming city of Jakarta, is one of eight major demonstration projects launched by ICA around the world this past year. Others are in Australia, Kenya, India, the Marshall Islands, the Philippines, and Korea.



The construction site as it looked in October. Viewing the work are, from left, ICA Engineer Stewart Shanklin, Yusberry, and ICA Teacher Eunice Shanklin.



EMBASSY  
OF THE  
UNITED STATES OF AMERICA

December 13, 1978

TO WHOM IT MAY CONCERN:

This is to certify that the Institute of Cultural Affairs (ICA) is a non-profit, private and voluntary U.S. organization, incorporated in the State of Illinois as a private corporation. ICA is registered with the U.S. Government's Agency for International Development, Department of State, as a private and voluntary organization. In addition, ICA has Internal Revenue Status as a charitable organization and is eligible for tax deductible contributions.

ICA is working with local autonomy in more than 29 countries, including Indonesia, and has more than 100 offices around the world. Coordinating centers are located in Nairobi, Bombay, Singapore, Hong Kong, Chicago and Brussels. ICA is supported by foundations, corporations and concerned individuals. U.S.A.I.D. in Indonesia is providing support for one community development project on the island of Java and ICA has initiated two others on the islands of Sulawesi and Sumatra.

If further information is required regarding ICA's program in Indonesia, please feel free to call upon me.

Sincerely,

A handwritten signature in cursive script that reads "Bernard J. Saivo".

Bernard J. Saivo  
Chief

Voluntary and Humanitarian  
Programs

U.S. Agency for International  
Development

Jakarta, Indonesia

Canadian Embassy



Ambassade du Canada

JAKARTA, December 21, 1977.

Dear Mr. Morris:

RE: Kelapa Dua Water System

I am pleased to tell you that funds in the amount of Rp. 5,590,000 have been deposited into your account, No.01-70-12888-8 (01), at the Chase Manhattan Bank, Jl. Medan Merdeka Barat, Jakarta. Would you be good enough to provide a receipt in duplicate when you have received the money.

We would also appreciate a report on your project when it has been completed. For this purpose, we will send you an evaluation request in a few weeks' time.

Best wishes.

Yours sincerely,

A handwritten signature in cursive script, appearing to read "Janice L. Sutton".

Janice L. Sutton,  
Second Secretary.

Mr. Scott W. Morris,  
Project Director,  
The Institute of Cultural Affairs,  
Room 425, Sabang Metropolitan Hotel,  
11, Jl. H. Agus Salim,  
J A K A R T A

AMBASSADE VAN HET KONINKRIJK DER NEDERLANDEN

ROYAL NETHERLANDS  
EMBASSY

AJV/jf

No. 18295

Jakarta, 5th December, 1979

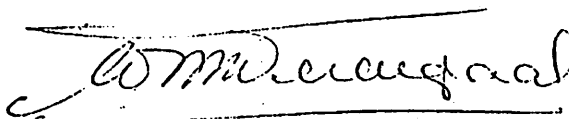
Dear Mr. Cock,

re: Kelapa Dua chicken industry-experiment  
(KAP-009)

I take pleasure in informing you that I have read Mrs. Rose Caswell's report on the implementation of the abovementioned project with a great deal of interest.

Given its outcome, it may be inferred that the experiment has contributed effectively to improve the social- and economical position of the involved people, which are amongst the poorest groups in this country. Such being the objective of the Small Scale Embassy Projects Programme - in the framework of which the Netherlands support was given - consequently the project may be considered succesful.

Yours sincerely,



A.J.M. Verdegaal  
Secretary of Embassy for  
Development Cooperation

Mr. John P. Cock,  
Area Director of the Institute of Cultural Affairs  
Sabang Metropolitan Hotel - Jl. H.A. Salim  
J a k a r t a

## ACKNOWLEDGED SUPPORT

Nurada has been a demonstration of cooperative effort beyond just the villager effort. The project consultation was sponsored by Mrs. Nelly Malik, who gave the keynote address. The grounds for the Nurada Training Center and ICA residence has been contributed for as long as needed by the Islamic Village Foundation. USAID has contributed a two-year grant. Other significant contributions of money or materials have come from Santa Fe-Pomeroy, Canadian and the Netherlands Embassies, Monier, Indagro, Unilever, Stichting Benevolentia, Perkebunan VI, Bir Bintang, Caltex, A. I. U., ITT, Rotary, Womens International Club, Samudra, Chase Manhattan Bank, Wavin Duta Jaya and many others.

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The government support has been most catalytic. Mrs. Nelly Adam Malik sponsored the opening consultation. The then Foreign Minister, Mr. Adam Malik, wrote key letters of introduction. Mrs. A. H. Nasution was key to initial set-up procedures along with Colonel Y. Helmy Nasution of Islamic Village. The Department of Social Affairs signed counterpart agreement for the project. Many key government leaders have visited the project from Jakarta, Bandung, Tangerang and Curug. The heads of departments from the Province with District and Sub-District heads visited and made recommendations. In particular, the Department of Rural Development (District) and the Camat (Sub-District) have encouraged the people of Nurada directly. The Head Men of the Desa and Nurada have been key in stimulating Gotong Royong (cooperative work) in Nurada. The non-formal leadership of the five Secretariat and ten neighborhood (stake) leaders have carried the major weight along with all the 700 people of Nurada.

SPECIAL EVALUATION NOTE

During the four years of the Kelapa Dua Human Development Project (Nurada), ICA has enjoyed an exceptionally creative dialogue with the staff of USAID in Jakarta, especially the VIIP section dealing with Private Volunteer Organizations. The USAID two-year matching grant for Kelapa Dua Project through the ICA has been monitored by the VIIP office, with many visits and extended evaluations.

In November 1979, after many preceding conversations, a six-hour formal workshop was conducted with VIIP and ICA staff to consense upon a comprehensive evaluation instrument for the three ICA projects in Indonesia. The result of the workshop was an eight category instrument with five to eight indices references under each. The eight evaluation arenas:

Economic	Extension	Leadership
Social	Support	Organization
Physical		Identity

Two major overall categories for the instrument are the village's participation and responsibility for its own development.

This four year self-evaluation document is written with the above arenas as a basic outline.

## THE INSTITUTE OF CULTURAL AFFAIRS

The Institute of Cultural Affairs is a research, training and demonstration group concerned with the human factor in world development. It has worked for twenty-five years to devise and demonstrate practical methods for comprehensive local reformulation. As a not-for-profit private voluntary organisation working in 32 nations, it has over 100 field offices served by coordinations centres in Bombay, Brussels, Chicago, Hong Kong and Kuala Lumpur. The work of the Institute staff is complemented by an international network of voluntary consultants representing a wide range of expertise. Consultants donate both time and resources to assist in the planning and implementation of Institute programs. The Institute is supported financially by foundations, corporations, religious and service organisations and concerned individuals. Specific programs have been funded by regional, state, provincial and national government agencies.