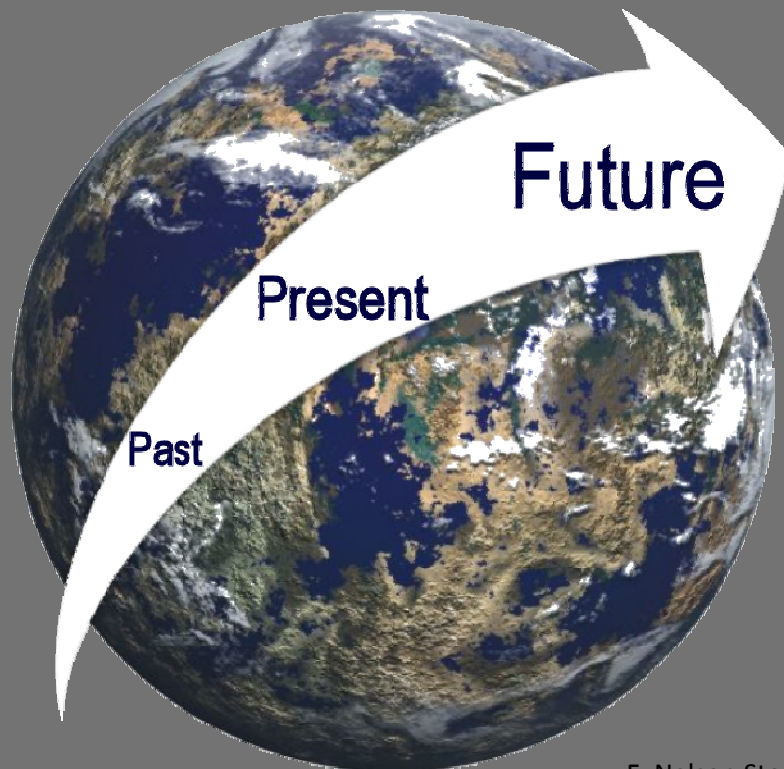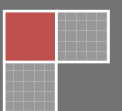# Maliwada's Grandchildren:

Reinvigorating a Commitment to Care in the 21st Century

In 1975, Joseph Wesley Mathews laid out a vision of a Band of 24 Human Development Projects, one in every time zone. These projects were intended show that every human being on the Planet had the potential to live a full and productive life. In 2009, people who saw that vision continue to embrace its potential and are reshaping the way in becomes manifest in the 21st Century. This paper relates a part of their story.

Future

Present

Past

F. Nelson Stover
President, Institute of Cultural Affairs International
Urban Mission Track, December 2009

Document Title: Maliwada's Grandchildren – Reinvigorating a Commitment to Care in the 21st Century

Abstract: In 1975, Joseph Wesley Mathews laid out a vision of a Band of 24 Human Development Projects, one in every time zone. These projects were intended show that every human being on the Planet had the potential to live a full and productive life. In 2009, people who saw that vision continue to embrace its potential and are reshaping the way in becomes manifest in the 21st Century. This paper relates a part of their story.

Author: F. Nelson Stover, President

Institute of Cultural Affairs International

Workshop Track: Urban Mission

Dedication

This presentation, like the VIP rooms at the Environmental Education Center in Talegaon, Maharashtra, India, is dedicated to the memory of Lyn Mathews Edwards, Donald P. Elliott, Shakuntala Jadhav and Henrietta S. Thomas. Their support and dedication through times of transition helped make this story possible. [*Slides 2 – 4.*]

Note: The pictures that accompany this presentation are available in a separate PowerPoint Presentation. The PowerPoint file, which includes only photographs and thus is quite large, is available on line at www.greenschemesnc.com/documents/MaliwadasGrandchildrenSlides.ppt. The file is about 60 Mb in size and may take some time to download. The numbers of the relevant slides are indicated throughout this paper. A listing of the picture titles and photographic credits appears in Appendix C.

Introduction

An article appeared in the July 2009 edition of "The Network Exchange"[1] providing an overview of a project being conducted by ICA India with funding through ICA Japan. George Walters, a convener of the Joseph Wesley Mathews Symposium scheduled for December 2009 replied to the article asking if someone could report on this at the forthcoming Symposium. As I had first hand knowledge of the project and the communities in which it was occurring, I offered to make the report. Upon considering the options of how to present the report it seemed as though there were two distinct possibilities: 1) report in detail about the types of trees and the methods of agriculture, training and community development which were being utilized or 2) report on the project in the context of the larger work of ICA and how this particular project points to future options and challenges for citizens of every village and city on the Planet. This paper takes the second route. Persons interested in the particulars of the project can contact me by email (StoverN@Bellsouth.net) or the program director of ICA India in Pune, Mr. Shankar Jadhav (icaiindia@vsnl.net).

In preparation for the Symposium I developed a basic structure for the report. The actual presentation at the session in Washington DC consisted of a narrated series of photographs that tell this story. Using the same outline, this paper has been prepared for circulation to the participants in the Symposium and other interested parties.

After the actual presentation and the compilation of the slides, the first two sections of Part 3 of the paper have been modified from the version that was handed out at the conference. This current version is more in line with the actual verbal presentation than the original text that was circulated. While sorting through some personal slides over the holiday season, I found a picture of JWM taken in Maliwada. This has been included in Slide Number 7.

Thank you.

F. Nelson Stover

---

[1] See: http://ica-international.org/exchange/2009_07/index.html#india.

Table of Contents

Executive Summary: The course of history gets redirected when a vision shared by a few is caught by others and becomes embodied in everyday life. In 1975, Joe Mathews laid out a vision of a Band of 24 Human Development Projects, one in every time zone, to demonstrate that every person on Planet Earth has the potential to live a full and productive life. That vision, which Joe never lived to see fully embodied, inspired those around him to make it become a reality. Not only were the 24 projects completed, these spawned other projects and people have continued to embody these methods of grassroots social change in villages, communities and companies around the globe. As the 20th Century gave way to the 21st, new social problems arose and new contexts of understanding emerged to sustain those involved in giving new shape to the as yet unborn future.

This paper traces some of the linkages from the initial meetings in 1975 which laid out the vision for the Band of 24 through the village projects in India to presentations in 2008 and 2009 of the ICA's perspectives and understandings at global conferences in Japan, China and Denmark. In the later sections of the paper options are presented for expanding the contextual framework in which the earlier projects were undertaken. Finally, an invitation is extended to anyone interested in continuing to reinvigorate the commitment to care.

1.   A 20th Century Global Vision

1.1. The Band of 24

[*Slide 5.*] Joseph Wesley Mathews, "Joe" as we called him, visited Australia in May 1975. This trip was not his first visit to Australia; it was, however, his final trip. During his visits to Australia over the previous decade, Joe had met with church leaders and Aboriginal tribal elders to create a plan for replicating the 5th City Human Development Project that had been launched in Chicago in during the1960's. A planning consult had been held in Mowanjum, a remote Aboriginal village accessible by boat from Derby, Western Australia. George and Wanda Holcombe, and their international team, were living in Mowanjum and working with the people there to create a demonstration of hope in northwest Australia. This work was being done under the auspices of the Ecumenical Institute (EI) in cooperation with other national and local organizations.

Thus, by 1975, the Ecumenical Institute had two demonstrations of grassroots social change, Fifth City and Mowanjum. They also had what they thought constituted a practical method for replicating this process in any cultural setting. My wife and I had spent the previous four years in Australia as coordinators of the Institute's field offices (then called "Religious Houses") in Adelaide and Perth. As the two of us prepared to leave Australia, we participated in many of the meetings that Joe had with the Institute's leadership team in Australia during this stage of his 1975 around-the-world Institute staff visitation. In the midst of the details of on-going operations, Joe was laying out a vision that included the prospect of doing a Human Development Project in every time zone around the globe. This would be called "The Band of 24", a theme that Joe continued to develop as he visited Singapore, Bombay and London before returning to Chicago for the 1975 month-long summer research assembly.

1.2. A Network of Those Who Care

[*Slide 6.*] In addition to two on-the-ground Signs of Hope, Joe could draw on the resources of an emerging international network of committed caring individuals, a network of Those Who Care. When Joe and his associates moved to Chicago in 1962, they brought with them elements of a curriculum that had been developed at the Christian Faith and Life Community in Austin, Texas over the previous decade. This eventually was put into a deliverable form under the name of "Religious Studies – I", RS-I for short. In its most common form, RS-I was offered in a 44-hour format beginning on Friday evening and running through Sunday lunch. RS-I provided Christian laity and clergy with ways to appropriate their Christian symbols in a 20th Century context that promoted the understanding that every human being could take responsibility for their own life and serve humanity by acting on their care.

By the time that I took RS-I on Thanksgiving weekend in 1964, Joe and the initial EI staff had trained a second tier of pedagogues and created a replicable curriculum that could be adapted to a wide variety of participants from college youth to laity and clergy. International teaching trips to Australia, Singapore and India during the closing years of the 1960's had engaged open-minded Christians in in-depth training programs, some as long as 2 weeks. These International Training Institutes provided both a contextual framework that gave significance to human life in a contemporary context and also provided practical social methods for engaging in grassroots social change – both in local communities and within individual's congregations. Many of the people who had participated in these training programs across North America and around the globe were eager to find international communities that would respond to their passion and vision as had their own neighborhoods.

1.3. Human Development Training Institute (HDTI)

[*Slides 7 – 9.*] Both Joe and his brother, Jim, had family connections to India through Jim's wife's parents who had lived in Bombay as missionaries. Thus, it was fitting that the Band of 24 would be launched at the Human Development Training Institute (HDTI) conducted in the State of Maharashtra in the Village of Maliwada near the fort at Daulaltabad and not far from the Ellora Caves where the 8th Century religious awakening morphed into the 12th Century political upheaval. The month-long HDTI was targeted toward young Indian villagers who wanted to provide leadership and improved quality of life for their people. The HDTI curriculum wove together secularized elements from RS-I, practical experiences for community organizing from 5th City and Mowanjum along with skills for corporate living gleaned from the decade of experience of the Institute staff. An abandoned "castle" in Maliwada was transformed into a residential training center for the staff and participants of the first HDTIs. By living, working and learning together the international staff of the HDTI and the village youth from Maharashtra shared each others' passions and built a cadre of people who could work with villages across the state and across India. They also forged a curriculum that could be conducted around the globe, wherever caring people looked for a way to respond to the needs of their communities.

Though Joe would never see the completion of the Band of 24, over the next decade HDTIs were held in every time zone around the globe. In places like Majuro in the Marshall Islands and Kawangware in Kenya, the Institute faculty drew together caring people from villages and

towns, journeyed together through a practical curriculum of grassroots transformation and launched local demonstrations of hope. In some places, especially in India and Kenya, a continued series of HDTIs produced a steady output of individuals committed to grassroots social change. After the initial demonstration projects in Maliwada and Kawangware, Kenya, additional projects were begun in neighboring districts within the same states. These were staffed by people who had participated in the HDTI and had seen what could happen in the initial demonstration projects. By 1980, as many as 232 villages in the State of Maharashtra had some contact with the Institute's human development process.

A celebration of the completion of the Band of 24 occurred at the 1st International Exposition of Rural Development (IERD) which was convened in New Delhi, India in June of 1984. To enable this international work, the Institute of Cultural Affairs (ICA) International, was incorporated in Brussels Belgium in 1977. ICA International, under the chairmanship of Sir James Lindsey from the UK, officially convened the IERD. Residents of each of the 24 initial human development projects, other local practitioners, caring citizens who had participated in various programs conducted by the Institute joined staff members from many of the ICAs around the globe in a 10-day event which included workshops and site visits to successful development projects. This format of gathering local practitioners to share successful methods of human development and to visit practical signs of successful grassroots involvement has been carried on in a series of quadrennial conferences the most recent of which occurred in Takayama Japan in November 2008.

1.4. Technology of Participation (ToP®)

[*Slide 10.*] During 1974, while I lived in Perth, Australia, I conducted some two-day programs with local businesses. Called "Living Effectively in the New Society" (LENS), these programs drew on the Institute's experiences in grassroots development and their perspective on global social change to provide ways for business leaders to increase the participation of everyone in their organization. The LENS program had been developed by Institute staff along with individuals who had participated in the RS-I courses and the HDTI. The planning methods that had been developed in 5th City and tested in villages and churches around the globe had proven themselves adequate to the task of allowing people of diverse perspectives and capacities and perspectives to work together to build a common vision and then to turn that vision into a plan of action that could be implemented. Furthermore, the Institute's staff had developed ways to teach others to use this *Technology of Participation (ToP®)*. This wisdom was eventually compiled into printed form and sold under the title "Winning Through Participation".

The workshop planning methods and the insights regarding strategic planning that formed the foundation of these methods were finally packaged together under the name ToP® during the early 1990's. The strategic planning method uses a process of clarifying the group's practical vision then analyzing the underlying policies, procedures, beliefs and practices that contradict the achievement of the vision. Strategies to deal with the contradictions, rather than to try to relate directly to the vision, provide the basis for building an implementable plan of action. Another key to the success of the ToP® methods centers on the assumption that the people responsible for doing the actions are the ones involved in creating the plan. This high level of final ownership of the plan contributes significantly to the successful outcome achieved by the group.

2. The Outcomes of a Vision

Joe laid the foundations on which further efforts could be built – his vision was bigger than even his own life. Historians of future decades can attempt to itemize the far-reaching impacts of the task that Joe began – attempting simply a current summary is well beyond the scope of this paper. Nonetheless, I have been a part of some of the work that has continued since we left the meeting tables in Sydney in 1975. I lived in India with the ICA between 1981 and 1986 and returned there every other year through 2007 to visit the villages with which ICA was working. In 2006, I was elected President of the Board of ICA International. The Board and staff of ICA International have been working to put in place a structural form to insure the long-term viability of Joe's vision. The four sections below describe some of the on-going projects with which I have had direct contact. ICAs in Africa, Latin America and the developed nations have also been conducting substantial programs. A more comprehensive narrative of the ICAs global work is available in the ICAI Annual Report at http://ica-international.org/pdf/annual-report-2008.pdf.

2.1. Chikhale Ashram Shalla

[*Slides 11 – 18.*] In 1977, after a few iterations of the Maliwada HDTI, John Patterson (a Canadian) and some Indian colleagues were wandering through the rice fields that lie between the outskirts of Mumbai (then Bombay) and the Western Ghats. They were looking for a village, close enough to Mumbai to be accessible to potential donors and supporters, yet remote enough to become a self-contained demonstration of grassroots development. Word of a foreigner wandering in the rice fields and talking about improving the quality of life in the villages got to Vijay Lokhande, a developer and builder in the nearby town of Panvel. Over the coming months, John and Vijay – along with a host of others – laid out plans to conduct the Chikhale Village Human Development Project.

At that time, a two-lane highway connected Bombay to Pune. About 35 km outside of Bombay, just beyond the town of Panvel, the road forked – one part went along the coast to Goa, the other went up the Ghats to Pune and points south. Just beyond this fork in the highway, a dirt road headed off left toward Chikhale. The road was useable to pedestrians and bullock carts and a very narrow bridge crossed the usually dry streambed which became a raging torrent in the monsoons. In the isolated village the wealthy landowners had many struggles and confrontations with the landless peasants. Poverty was the way of life for most of the residents of Chikhale and the surrounding villages.

After the initial consult in Chikhale, the villagers provided a house for the Institute's staff to live in and an 8-person auxiliary team moved to Chikhale. The ICA would have resident staff in the village for nearly a decade. Using the plan from the consult as a working guide, the villagers found ways to cooperate on water, agriculture and social skills development. The results of their work were substantial and Chikhale hosted a visiting team from the IERD in 1984.

In 1981, the ICA India received a grant from the Norwegian government to begin construction of a training center in Chikhale. Based on the success of the graduates from the HDTI in Maliwada, the idea was to construct a tailor-made structure from which to conduct rural

development training. Vijay became the chief contractor for the building and work began when the roads to the village allowed the trucks to bring the materials. Some programs were being conducted in the center when the IERD delegation arrived in '84. By 1988, the actual need for conducting massive numbers of HDTI had declined and new uses for the Chikhale Center were becoming viable options.

Although the children of Chikhale Village had access to a government run school in their village which provided adequate education up to the 8th grade, the children in many of the more remote villages which surrounded Chikhale and those that were located in the nearby Ghats did not have these opportunities. Neither did their families have the financial resources to provide nutritious meals to their children if they could attend school. Thus, Vijay and the ICA decided to open a residential, full-time school for tribal children. Using funds secured from business leaders in the area and having secured some government grants to handle the teachers' salaries, the Chikhale Ashram Shalla began serving primary grade students. Adding a class per year, the Ashram now provides educational opportunities through 10th Standard to children from the tribal areas surrounding Mumbai.

The students live and learn together at the Chikhale Ashram. In addition to their formal education, they learn how to live in community and to work together. Many of the graduates of the Ashram have been able to find work in the businesses that supported the school, others return to their villages to improve the quality of life there. Within the circle of schools for Tribal Children in India, the ICA's Chikhale Ashram Shalla provides a model of comprehensive educational opportunity. The students and athletes have won numerous state-level awards for excellence since the school opened.

In 1983 a group of local leaders and ICA staff met in Chikhale Village to envision the potential changes of the coming decades. In a place where the first motorized vehicle had come only a few years before and which lay beyond direct telephone access, a place more like the 18th Century than the 21st, people had a hard time anticipating the pace of future changes. Yet, two decades later, a four-lane super highway passes within a mile of the village, many people have cell phones and motorized rickshaws provide frequent access to the nearby city. Chikhale, like countless other villages around the globe has become part of the 21st Century Global Village.

2.2. Environmental Education Center Outreach

[*Slides 19 – 29.*] After the 2nd Quadrennial Global Conference on Human Development in Oaxtepec, Mexico, Shankar and Shakuntala Jadhav and their colleagues in Pune India decided to take what they had learned in the decade since they attended the HDTIs in Maliwada and put them to practical use creating demonstration projects in the surrounding districts. They began working with tribal villages located at the top of the Ghats, above Chikhale. After a few years work, with the assistance of ICA Japan, they secured funding through the Japanese Government to construct an Environmental Education Center (EEC) along the "old" Bombay – Pune Highway. In addition to teaching villagers the planning methods and other curriculum that had come from the earlier HDTIs, the Jadhavs had come to see the importance of instilling and recovering sustainable practices by which the villages and the environment which surrounded them could gain mutual benefit.

While much of the world's attention to global warming is focusing on exhaust emission from fossil-fuel driven vehicles, more greenhouse gasses are actually being emitted as a result of

deforestation and the burning off of land to make it useable for agricultural purposes. In response to the need to replant the trees that had been removed from the now nearly desolate hillsides, the EEC began a tree nursery to grow seedling trees. For the past decade, up to 30,000 trees are distributed annually to farmers for plantation along the sides of their fields and on the steep hillsides.

Based on the initial success of the ICA India's programs at the EEC, Shankar and his associates drafted a comprehensive forestation proposal which the submitted to the Japanese International Cooperation Agency. Working with staff from ICA Japan, ICA India has added staff to conduct additional programs at the EEC and to create further demonstrations of sustainable forestry practices. The villagers, themselves, have long memories about how to live in harmony with the land around them. Many of the programs being conducted at the EEC help village leaders recover these traditional practices in ways that capitalize on the technological advances of the 21st Century. By combining practical training on how to make bio-gas production facilities (family-scale systems for extracting burnable methane for home cooking from cow manure) with additional resources like seedling trees, the ICA India project is directly benefiting both the local villagers and the global environment.

2.3. ICA Bangladesh and ICA Nepal

[*Slides 31 – 33.*] Successful grassroots development is contagious. During the mid-1990's, word of the ICA's projects in India caught the attention of caring individuals like in Tatwa Timsina in Nepal and Aziz Ramadan in Bangladesh. Working with the staff of ICA India and other national ICAs, especially those in Australia, Japan and Taiwan, training programs have been conducted to create a core of people skilled in the methods and perspectives of the ICA.

ICA Nepal has conducted a wide range of programs including special emphasis on women's literacy training. Many of the women in the remote areas of Nepal have no access to educational opportunities and can neither read words or numbers. Thus, they are constantly at the mercy of shopkeepers and merchants for even simple financial transactions. Through the ICA's basic literacy programs, these women gain both the self-confidence necessary to advocate for their own rights and the practical skills necessary to ensure fair and honest transactions. Confident about the scope of the programs they are conducting, ICA Nepal has asked to host the 8th Quadrennial Global Conference on Human Development scheduled for 2012.

The newest official national ICA was launched in Dhaka, Bangladesh in 2006. ICA Bangladesh combines training opportunities in the ICAs Technologies of Participation with village programs in the delta area. Changing weather patterns and rising sea levels continue to displace residents of many low-lying villages. Government programs relocate people from several smaller villages into habitable spaces on slightly higher ground. However, these people often lack basic services like drinking water systems and schools. Programs conducted by ICA Bangladesh provide both infrastructure and educations along with community building skills necessary for establishing a self-reliant community.

2.4. Presentations on the Global Stage

[*Slides 34 – 37.*] Two seemingly unrelated occurrences in 1989 led to presentations in 2009 in which the work of the grandchildren of Maliwada, 5th City and Mowanjum appeared on the global stage where governments and organizations were making policy decisions about the course of the coming decades. In 1989, Wayne Ellsworth, who was working with ICA Japan, was attending an ICA planning meeting in Lonavala, India. At the conclusion of the meeting he decided to visit Shankar and Shakuntala Jadhav in Pune. They had just begun the Malegaon Cluster Human Development Project. During his visit to Malegaon, Wayne met the village elders and saw the possibility of using his contacts in Japan to raise substantial program grants to support the work in Malegaon and other villages. The seeds from this visit grew into the 7th Global Conference on Human Development.

Drawing on the contacts they had made during more than two decades of providing financial and technical support to 3rd World ICA development projects, ICA Japan hosted the 7th Global Conference on Human Development at the Hida Earth Wisdom Centre in Takayama Japan. Led by a facilitation team highly skilled in the ICA's *Technology of Participation*, participants from local communities, government organizations, businesses and voluntary organizations explored 10 focus topics to discern creative ways to "Unlock the Potential to Create a New World Together". The eleven key objectives of the conference's declaration are shown in Appendix A.

Also in 1989, Jim Wiegel, who had taught in the HDTI faculty at Maliwada, and others with similar backgrounds were living in Brussels working with the ICA International office there. They envisioned holding a 6-month International Training Program to provide the ICA's methods and organizational skills to emerging leadership from the 3rd World. They sent out several mailings, one of which reached Lambert Okrah, then on the staff of Friends of the Earth in Ghana. Lambert responded to the letter and then came to the training program. He returned to Ghana to begin ICA Ghana. Among other programs that Lambert organized in Ghana were programs involving indigenous people exercising their rights and responsibilities for the forests in which they lived. These programs lead Lambert to make extensive contacts with other organizations working in this arena and also with agencies of the UN. When Lambert was appointed Secretary General of ICA International in 2004, he capitalized on these contacts on behalf of the international organization in his new role. When the world leaders meet for the UN Conference on Global Warming in Copenhagen in December, 2009, Lambert, and his associate Michael Watson, will be in attendance representing the perspectives of local people, the forests, and the programs of all the national ICAs working on this important issue.

3.   Expanding the Context for Transformation

The previous two sections contained reports on past activities which involved countless individuals and numerous communities. While every intention has been made to fairly report events and their outcomes, the interpretation is my own. Many names and related events have been omitted, not because of their significance but due to the constraints on the length of this paper and the thread of the narrative. The next two sections envision the future. Although I have an official, structural role in the organization which grew out of many of the activities of

previous decades, these interpretations and challenges for the future are my own formulation. They do not purport to represent the agreed upon agenda of any organization or group of individuals. I take full responsibility for the comments which have been presented here in the hope that others might find them helpful. These matters provide the seeds for future conversations and decisions.

The persistent presence of poverty within the social fabric provides an indicator of the inadequacy of the current cultural, political and economic patterns to deal effectively with the complex issues of the 21st Century. When the 5th City Project in Chicago and its sister project in Mowanjum were begun in the 1960's, the concept that grassroots citizens could build and implement a plan for the improvement of their own community came to many as a novel, if not unimaginable, proposition. Decades of work by the ICA and numerous other organizations, individuals and agencies helped to change this perception within communities around the globe. Much work remains to take the process and wisdom of this to each community on the Planet.

[*Slides 38 – 41.*] Three physical realities set the 21st Century apart from those that preceded it: 1) the daily capacity of oil production has been reached, 2) the limit of potable water is being approached and 3) a single species is impacting the function of the global eco-system.[2] This new century calls for species-level cultural changes in the fundamental understandings about the on-going patterns of every-day life. The required changes also requires a new conceptual framework in which the natural environment, the social structures and the human interior depths function as an integrated whole. Finally, individuals and communities that live out of this transformed cultural context will create on-going demonstrations of possibility. This section turns from examining past accomplishments toward envisioning future endeavors for those who continue to live out of the dream that every individual and community can, actively, contribute to shaping the future of the Planet.

3.1. Embracing the Global Village

[*Slide 42.*] Whereas the critical importance of individuals taking personal responsibility for their own lives and working together in community provided the impetus for social change in the 20th Century, the impact of the total human species on the Planet has become the focal concern of the 21st Century. Never before in the 4-billion year history of the Planet has a single species had such direct and short-term impact on all of the systems which maintain the vitality and growth of the Planet. Now, especially in the developed nations and in the parts of developing nations that have adopted the "Western norms", careful attention must be paid to the assumptions that undergird the consumer driven lifestyle of the growing middle class. Whereas in previous centuries, each nation or group of countries on a continent could grow and function pretty much on their own, in the 21st Century commerce, the internet and mass communication tie each part of the Planet together. The magnitude of the global change in culture that is required to insure a long-term sustainable future for the human species and the rest of the bio-system of Planet Earth exceeds that of any previous generation.

---

[2] For additional details, see "A Cultural Tsunami" – a presentation to the 7th Global Conference on Human Development; www.greenschemesnc.com/Culture.

3.2. Integrating Multiple Arenas

[*Slides 43 & 44.*] One of the intellectual agreements which fueled the rapid growth of Western economic resources and social vitality involved the separation of the spiritual and political realms which occurred in Europe beginning in the 17th Century.[3] During its research on the Social Processes during the 1960's the Institute developed a complex set of Social Process Triangles which described the Economic, Political and Cultural dimensions of human community. This analysis provided the overarching framework for designing the implementation plans for social transformation in each of the communities in which the ICA worked. The framework withstood the test of communities on every continent and provided a helpful analytic tool in grassroots communities in the poorest areas and also within multinational corporations looking for ways to enhance their overall performance.

When my wife, Elaine, and I moved to Greensboro, North Carolina in 1991 we began to reflect on the values and lifestyle options that faced us. We had lived outside of the US for 14 years; much of that time had been spent in rural villages. It soon became clear to us that attempting to purchase everything in all of the stores, to acquire as much "stuff" as some of our friends had was neither wise nor prudent. Many of the people we met, in fact, envied the more simple life that we had been living. We developed a one-day "LifeStyle Simplification Lab" which we conducted around North Carolina as well as with the staff of one of the companies with which we had worked in India. We found that new ways to ask the question "What is Enough?" were relevant wherever the middle class was burgeoning.

How to answer this question, however, required an expanded context for consideration. This conversation, along with discussions about how to insure long-term sustainable development required that considerations about environmental impact be directly included in the conversations. The ICA's Social Process triangles included "Natural Resources" as the foundational pole of the Economic Process. Working with like-minded people in Greensboro, we built an expanded context that integrated the Social Processes as well as the Interior Disciplines and the Exterior Manifestations.[4] In 1999, a conference of Asian village development practitioners was convened at the Environmental Education in Talegaon. I was invited to present a contemporary context for village development. I used this expanded framework which provides a more comprehensive world-view in which to conduct grassroots change in a global context.

3.3. Reinvigorating Those Who Care

[*Slide 45.*] Part of the energy which allowed Joe's initial vision of a Band of 24 projects around the globe to become demonstrations of the possibility that every human being had the wherewithal to participate in shaping their own future came from a band of care-filled individuals who saw this reality in their own lives and were committed to sharing this possibility with others. In the 21st Century a similar cadre of people is required. The problems of disease, poverty, lack of potable water, religious strife and dislocations caused by war and unrest affect the lives of

---

[3] For additional details see "How the West Grew Rich: The Economic Transformation of the Industrial World", Nathan Rozenburg and L. E. Birdzell, Jr.

[4] See Appendix A

millions of people. Yet, the root causes for many of these issues are fueled by the lifestyles and cultural patterns of the affluent, the middle class, especially in the developed world. Examining carefully the assumptions that drive modern society – in a comprehensive context as described above – will lead to the resolve to make the changes necessary to promote a healthy and sustainable Planet. People who make this decision will provide the energy to catalyze the changes that are necessary to insure a sustainable future.

3.4. Naming the Depth Issue

[*Slides 46 – 50.*] The ICA has long understood the importance of dealing with the underlying contradiction. It is like when a person transplants a tree from one place to another they begin by digging vertically around the tree to cut the small roots that go laterally through the soil. After a bit of work the tree will seem loose and ready to move. Actually getting it out of the hole often proves more difficult than expected; that one deep root from below the center continues to hold the tree in place despite extensive wiggling and prying. Until this one final root is cut, the tree can not be moved.

Upon returning to the United States in 1991, I began to look at the cultural patterns of the American society. I asked: "What assumptions, values, lifestyle choices and modes of understanding most impair the opportunities for significant social change toward equitable, sustainable life on Planet Earth?" The list of issues and clues became lengthy. Yet I have now come to the conclusion that the deep tap root that inhibits creative social movement, the underlying contradiction to global sustainability, lies with the outdated assumptions that human beings – around the globe – make about the very nature of the universe in which they live.

Until this picture of reality changes, the dilemmas of the 20th Century will continue to haunt the citizens of the 21st Century. How to make this change, how to cross this line in the intellectual sand, has become the focus of my attention and energy.[5] The change of understanding involves shifting:

> **From** an understanding that the Universe in which we live was created at sometime in the past and that individuals and societies need to figure out how to fit in
> **To** an understanding that we all live in a perpetually Emerging Universe – that at every point in time every particle and person, consciously or unconsciously, is actively shaping the as yet unformed tomorrow.

By shifting from a human centered to a Universe centered frame of reference for making decisions every individual and society has an equitable stake in the conversations. In so doing ancient traditions and modern science have valuable contributions to make in the discussions and deliberations. In this way the cultural transformation of the 21st Century will unfold. In this species-level transformation of cultural understanding, the wisdom and methods of ICA have a vital role to play.

---

[5] See "A Line in the Sand", F. Nelson Stover, www.greenschemesnc.com/culture.

4. Shaping the 21ˢᵗ Century Demonstrations

4.1. Claiming a Bold Vision

[*Slide 51*.] In 2005, the ICA International was exploring options for locating its Secretariat, revitalizing its international structures and expanding the staff which would provide services to its members and would represent them on the international stage. As I prepared for the meeting of the Executive Committee Meeting, I caught a vision of what the world really needs. Many of the people I have shared the following poem with have resonated to the elements of the vision which it portrays.

> ## What the Planet Needs
>
> What Planet Earth needs now
> Is a global organization of people
>   Committed – through their thinking, acting and passion –
>   To building a world based on:
>
>   Inclusive Profound Spirituality,
>   Participatory Social Processes and
>   Sustainable Environmental Practices.
>
>   Brussels, Belgium
>   March 2005

4.2. Building an International Structure

[*Slides 52 – 53.*] At a meeting in 2006, ICA International began a process of relocating it offices to Montreal, Canada and hiring a staff of five people to carry out its work. Some people were concerned that the ICA was becoming "too organized". During one of the meetings with members of the Board and staff, the newly appointed Secretary General read the following quotation from Joe's lecture as recorded in "Bending History":

> The second manifestation of our sickness is *institutionalism*. I didn't say "institution". Mark you, there are young squirts running around who are attaching the palaces as if the evil is in structures. What are they talking about? There isn't such a thing as social existence without structure. There is no such thing as a marriage without structure; there isn't any friendship that is not structured. Structure is that in and through which two or more people do something in history.[6]

ICA International is working to strengthen its Board of Directors, to empower the National Representatives and the national ICAs of which they are a part. Over the past few years, ICAI has put in place a staffed Secretariat capable of administering the work of an international

---

[6] *Bending History – Talks of Joseph Wesley Mathews*, p. 80.

organization, empowering the national ICAs and representing its members amongst the international community.[7]

Those people who have a long association with the work of the ICA can help insure the long-term viability of the organization which is carrying on the work begun in Maliwada and Fifth City in at least five specific ways:

1) Individuals can become individual members of ICAI for a minimum financial contribution of $150 – this money provides essential support for the basic functioning of the organization,

2) Two people are needed to serve a four-year term on the ICAI Board beginning in 2010,

3) Two people are needed to work with the conference coordinating committee to insure the success of the 2012 Global Conference in Nepal,

4) One person is needed to work with the fund raising committee of the ICAI Board and the fundraising officers of ICA-USA, ICA Canada and ICAI to insure the overall financial viability of each of these organizations, and

5) Families are invited to write ICAI into their wills; two families have already confirmed their participation in this form of planned giving.

4.3. Drawing on Historical Understandings

[*Slide 55.*] The ICA has long understood that understanding the cultural context out of which actions and decisions emerge provides an important key to comprehending the reasons which impede social change. Furthermore, the ICA has developed methods which allow individuals and communities to examine and modify and adjust their cultural patterns when necessary. In the 21st Century, the global society requires a global cultural transformation in the context of both the depth human potential and the planetary ecological system. Herein lays both the challenge and the promise.

4.4. Creating a New Practical Agenda

[*Slide 56.*] The ICAI General Assembly will convene in Montreal in 2010. People from around the globe are invited to share their input through their national ICAs and to help create the agenda for the next iteration of care.

---

[7] Documentation concerning the organizational form of ICA International has been posted on their website at www.ica-international.org/executives. Anyone interested may access this information.

Appendix A: Moving Forward with Human Development

At the conclusion of the 7th Global Conference on Human Development participants had established key objectives for moving forward with human development initiatives. These included:

- Encourage communication across sectors of society

- Strengthen transparency and accountability of HGO's, governments, the UN, etc.

- Highlight positive demonstrations and examples (historical, present and future)

- Encourage collaborative and visionary leadership

- Organize communities and civil society

- Ensure violence, or war, is not a legitimate option

- Encourage cross-cultural interchange between people, trade, and ideas

- Provide multiple streams of education

- Influence consumer choices and habits toward simple living

- Use technology and internet to connect people

- Strengthen corporate social responsibility

To view additional photos and other conference outputs, please visit www.icai-conference.org.

Appendix B: The Elemental Dynamics of Our Emerging Reality

A comprehensive screen describing the fractal nature
of our emerging reality.

Moving into the 21st Century, the fundamental understandings that guided actions and relationships in previous times have reached the end of their usefulness. The contemporary social and environmental problems cannot be solved from within the mind-sets that created them.

Early in the development of human consciousness, all aspects of the perceptual and experiential worlds co-existed in a single undifferentiated understanding. This might be called the *Synonymous Perspective*. In later times, the heavenly planes were divided from the earthly planes. This *Separated Perspective* was enhanced by the willingness, in the Middle Ages, to officially divide the "scientific" and "religious" disciplines. Centuries of work on the two pathways have led many to realize that the Universe is One; that All That Is simply Is. The emerging view can be called the *Synchronistic Perspective*.

The chart on the following page diagrams an inclusive perspective of reality. The 13-triangle array at the top of page the shows that all facets of reality have three aspects – Exterior Manifestations, Social Processes and Interior Disciplines. Each of these aspects can be described in a fractal manner, that is, each aspect has three facets, each of which has three facets. This fractal approach to reality provides an intellectual framework for understanding all elements of reality from the smallest rock and bug to the macrocosmic scale of galaxies and clusters of galaxies, from individuals and families to states and international associations, from the crass and mundane to the exquisite and the holy. At all levels, the same dynamics intertwine, appearing in various strengths, creating all manner of different and wonder-filled manifestations.

Looked at from top to bottom, the diagram shows that while each aspect of reality has three dimensions. Beneath the surface of existence in our emerging reality lays a realm of meaning. The States of Being Circle contains four realms – Mystery, Consciousness, Care and Tranquility. While these realms are categorically distinct from the Exterior, Interior and Social dimensions, they are nonetheless integrally related.

Finally, as represented by the core at the lower right of the page, All of reality itself remains an integral and indivisible whole. As an emerging reality, the Universe is in a constant process of becoming. Each tomorrow results from the cumulative energies, decisions and intentions of the presences of today moving into the uncharted waters of a time that is not yet. Thus, the Universe is ordered by differentiation, structured by autopoiesis (the power each has to participate in the cosmos-creating endeavor) and organized by communion.[8]

---

[8] Thomas Berry and Brian Swimme, *The Universe Story*

All That Is
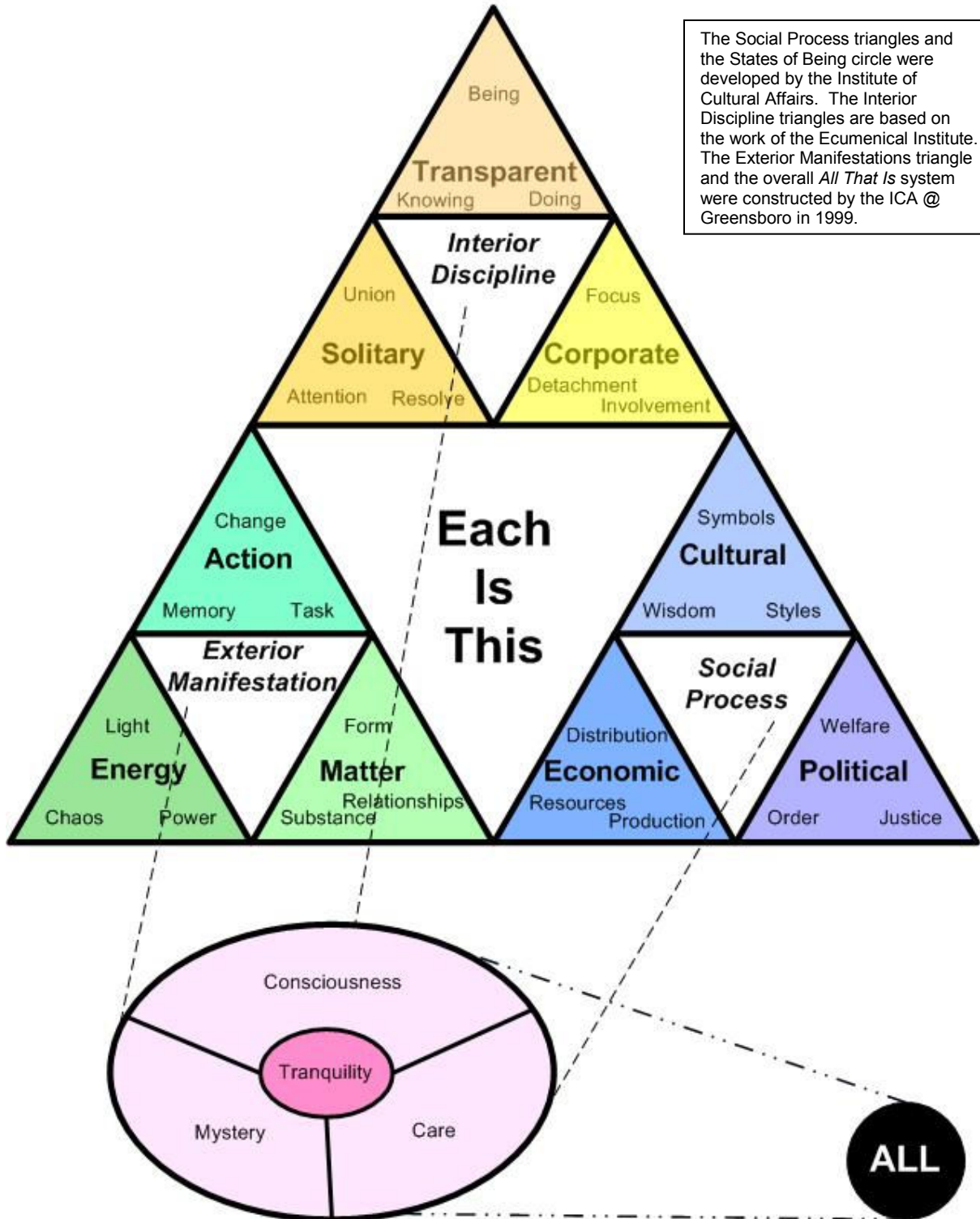
The Social Process triangles and the States of Being circle were developed by the Institute of Cultural Affairs. The Interior Discipline triangles are based on the work of the Ecumenical Institute. The Exterior Manifestations triangle and the overall *All That Is* system were constructed by the ICA @ Greensboro in 1999.

Being

Transparent

Knowing   Doing

Interior Discipline

Union   Focus

Solitary   **Corporate**

Attention   Resolve   Detachment   Involvement

Change   Symbols

Action   **Cultural**

Memory   Task   Wisdom   Styles

Each Is This

Exterior Manifestation   *Social Process*

Light   Form   Distribution   Welfare

Energy   **Matter**   **Economic**   **Political**

Chaos   Power   Substance   Relationships   Resources   Production   Order   Justice

Consciousness

Tranquility

Mystery   Care

ALL

Diagram by F. Nelson Stover
© 1999-2006
Revised: October 22, 2006

Appendix C: Photograph Titles and Credits

The photographs that accompany this presentation are available in a separate PowerPoint presentation. The details and credits for the pictures are given below.

1. Title Page for Presentation
2. Talegaon Sunrise – EEC, 2001 (FNS)
3. VIP Plaque – EEC, 2003 (FNS)
4. VIP Rooms and Courtyard – EEC, 2001 (FNS)

Slides for Section 1: A 20th Century Global Vision

5. Sydney Harbor from McMahon's Point and Sydney Opera House – Sydney, Australia, 1975 (FNS)
6. Sign Painters – Adelaide, Australia, 1974 (FNS)
7. Daulaltabad Fort and Guest Reception – Maliwada, India, 1989 (EKS) and JWM in Maliwada from Human Development Slide show (ICA)
8. Maliwada Reunion – Maliwada, 2007 (PP)
9. "World of Human Development" CD – 2009 (FNS)
10. Montage of ToP® Training: ToP® Logo (2007), Sir James Lindsey presenting *Winning through Participation,* Brussels, Belgium (1990), ToP in Greensboro (2008), LENS at Dutch Telephone in Groningen, Netherlands (1990)

Slides for Section 2: The Outcomes of a Vision

11. Bullock Cart on Chikhale Road – Chikhale, 2006 (FNS)
12. New Mumbai / Pune Highway – Chikhale, 2003 (FNS)
13. Rice Fields – Chikhale, 2003 (FNS)
14. Ashram Shalla and Water Pond – Chikhale, 2005 (FNS)
15. Students at Sports Awards Presentation – Chikhale, 2007 (VL)
16. Ashram Students at Cultural Presentation and Geometry Class – Chikhale, 2007 (FNS)
17. Students in Class and at Lunch – Ashram Shalla, Chikhale, 2005 (FNS)
18. Computer Lab Dedication – Chikhale, 2005 (FNS)
19. Environmental Education Center – Talegaon, 2009 (SJ)
20. Tree Nursery – EEC, 2009 (SJ)

21. Khambole Village Watershed – Khambole, 2003 (FNS)

22. Tree Planting – Khambole, 2009 (AP)

23. Bio-gas Unit Construction – Katarkhadak Village, 2009 (SJ)

24. Bio-gas Unit Review – Katarkhadak Village, 2009 (SJ)

25. Bio-gas User – Khambole, 2007 (FNS)

26. Training Session – Katarkhadak Village, 2009 (SJ)

27. Pipeline Crew – Katarkhadak Village, 2009 (SJ)

28. Community Parade – Katarkhadak Village, 2009 (SJ)

29. Puja, an international dedication ceremony – Katarkhadak Village, 2009 (AP)

30. Street Traffic – Dhaka, Bangladesh, 2007 (FNS)

31. ICA Bangladesh Team – Ghoramara, 2007 (FNS)

32. Project Dedication – Ghoramara, 2007 (EKS)

33. Student and Teacher – Ghoramara, 2007 (FNS)

34. Seeds of the Future – Lonavala and Brussels, 1989 (FNS)

35. Elementary School and Village Elders – Malegaon, 2007 (FNS)

36. 7th Global Conference Closing – Takayama, Japan, 2008 (MW)

37. Presentation to Forests for People – China, 2009 (MW)

Slides for Section 3: Expanding the Context for Transformation

38. Steam Thrasher – Denton, North Carolina, 2009 (FNS)

39. Oil Well – Southeastern Ohio, 2006 (FNS)

40. Water Conservation Signs – Topsail Island, North Carolina and Dhaka, 2007 (FNS)

41. Highway Cut – Birch River, West Virginia, 2008 (FNS)

42. Dying Trees – Clingman's Dome, Tennessee, 2007 (FNS)

43. Presentation to Conference on Environment and Sustainable Development – EEC, 2001 (EKS)

44. "Each Is This" – Diagram by F. Nelson Stover, 1999 – 2006

45. Document Presentation to Thomas Berry – Black Mountain, North Carolina, 2003 (FNS)

46. Earth Rise – Backside of the Moon, NASA photo (ca.1970)

47. Cosmic Background Radiation – Satellite Photo, NASA (ca 1985)

48. Galactic Collisions – Hubble Photo, NASA (ca 1990)

49. Bougainvilleas – Nasik, India, 1999 (FNS)

50. Volcano – Antigua, Guatemala, 2004 (FNS)

Slides for Section 4: Shaping the 21st Century Demonstrations

Key to photographers, initials listed in () above:
        AP – Archana Pawar
        EKS – Elaine K. Stover
        FNS – F. Nelson Stover
        MW – Michael Watson
        PP – Paula Philbrook
        SJ – Shankar Jadhav
        VL – Vira and Deep Lokhande

Background Resources

In preparing this paper and while conducting the action research that I have been involved in over the past decade, the following books have been of particular assistance:

Thomas Berry, The *Dream of the Earth,* Sierra Club Books, 1988.

Thomas Berry and Brian Swimme, *The Universe Story – From the Primordial Flaring Forth to the Ecozoic Era, A celebration of the Unfolding of the Cosmos*, HarperSanFrancisco, 1992.

Thomas Berry, *The Great Work – Our Way into the Future*, Bell Tower, 1999.

Jarred Diamond, *Guns, Germs and Steel – The Fates of Human Societies,* W. W. Norton & Co., 1997.

Bending History – Talks of Joseph Wesley Mathews, John L. Epps, General Editor, resurgence publishing, 2005.

Nathan Rozenburg and L.E. Birdzell, Jr., *How the West Grew Rich: The Economic Transformation of the Industrial World*, Basic Books, 1986.

Laura Spencer, *Winning Through Participation,* Kendall/Hunt Publishing Company, 1989.

Ken Wilber, *A Brief History of Everything,* Shambala Press, 1996.

Several of my personal papers provide additional contextual background and clarifying remarks regarding the matters discussed in Sections 3 and 4. These documents are available for download at www.greenschemesnc.com/culture. The relevant papers include:

> "Foundational Understandings"
>
> "Cultural Tsunami"
>
> "A Line in the Sand"

About the Author

Born in the small refinery town of Robinson in the oil fields of southern Illinois during the summer of 1945 just days after the ending of the Second World War, Frederick Nelson Stover lived in three states before graduating from high school. Three of his sets of great-grandparents had been farmers in Ohio; the fourth was a Baptist circuit rider. His maternal grandfather graduated from Denison University and worked in a pharmaceutical company; his paternal grandfather worked his way up from mail clerk to Vice-President in Charge of Marketing of Ohio Oil Company and also visited children's hospitals as a member of the Findlay Shrine Zenobia's clowns. Nelson's father retired from a sales management career with Marathon Oil Company to become the gardener at the Village in Gatlinburg, TN. He also served in leadership positions in a Lutheran Church.

Nelson graduated from Purdue University with a BSc in Computer Science and minors in English and Philosophy. In order to finance his education, he worked as head waiter in the men's dormitory where 700 men were served 3 meals each day. During his final year, he moved into the Campus Ministry Center of the United Church of Christ where he served as the interim campus minister. Nelson was married to Elaine Kay Williams in June, 1967 and graduated from Chicago Theological Seminary three years later. He was ordained into the United Church of Christ soon after and assigned to the social ministry. Part of his seminary education was financed by summer jobs writing computer programs for companies in Chicago.

Having participated in religious studies programs conducted by the Ecumenical Institute between 1964 and 1970, Nelson and Elaine joined the staff of the Ecumenical Institute and its sister organization the Institute of Cultural Affairs (ICA) upon his seminary graduation. Nelson conducted a wide range of human development training programs for individuals at all levels of society. He also facilitated planning and evaluation programs involving persons of diverse perspectives with non-profit organizations, multi-national corporations and village associations. While living in Australia, India, Egypt and the Appalachian Mountain region of the US, he worked with businesses and villagers to catalyze comprehensive human development projects at the grassroots level. He has combined his management and facilitation skills with his computer background to design and implement office information systems and web-based Constituent Managed Relationship systems for Belgian companies and North Carolina non-profit membership associations.

In his work and travels Nelson has befriended some of the world's poorest citizens and some of its wealthiest; he has dined on mud floors and at the most ornate hotel facilities. He has worked effectively with men and women of all educational

backgrounds, economic levels and religious persuasions and learned to appreciate the perspectives which each bring to the situations at hand.

Upon moving to North Carolina in 1991, Nelson began working with the North Carolina Poverty Project, Inc. as the Associate Director for their Influential Sectors Program. Two years later, he returned to his computer consulting career by accepting a technical support position with Intelligent Technologies, Inc. His relationship with the Institute of Cultural Affairs continued through his participation in shaping the future directions of the ICA-USA's Community Revitalization Team. During the 1990's the ICA@Greensboro's programs focused on: LifeStyle Simplification, Sustainable Development, *Technologies of Participation*® and Fostering Global Understanding. The Stover family joined the Unitarian Universalist Church of Greensboro in 1992 and Nelson was elected to serve a 3-year term on their Board of Directors. He has also served on the Community Relations Council of the Sandy Ridge Correctional Center and as the president of a square dancing club. In 2000, the Stovers became founding members of the Center for Ecozoic Studies (CES). Nelson served as Treasurer of the CES Board and chaired their curriculum development team for 5 years. In 2004, Nelson was nominated by the board of ICA-USA to serve on the board of the international organization. Two years later, he was elected President of the Board of Directors of ICA International, a position he held for four years.

A citizen of Planet Earth holding an American passport, Nelson has lived in: Robinson, Illinois; Fort Wayne, Indiana; East Lansing, Michigan; West Lafayette, Indiana; Hyde Park/Chicago, Illinois; Atlanta, Georgia; Paddington/Sydney, Australia; Mt. Lawley/Perth, Australia; North Adelaide, Australia; Rochester, New York; Widen, West Virginia; Byculla/Mumbai, India; Chikhale Village, India; Ghorpurigaon/Pune, India; Bayad Village, Egypt; St. Josse/Brussels, Belgium and Greensboro, North Carolina.

F. Nelson Stover
StoverN@Bellsouth.net