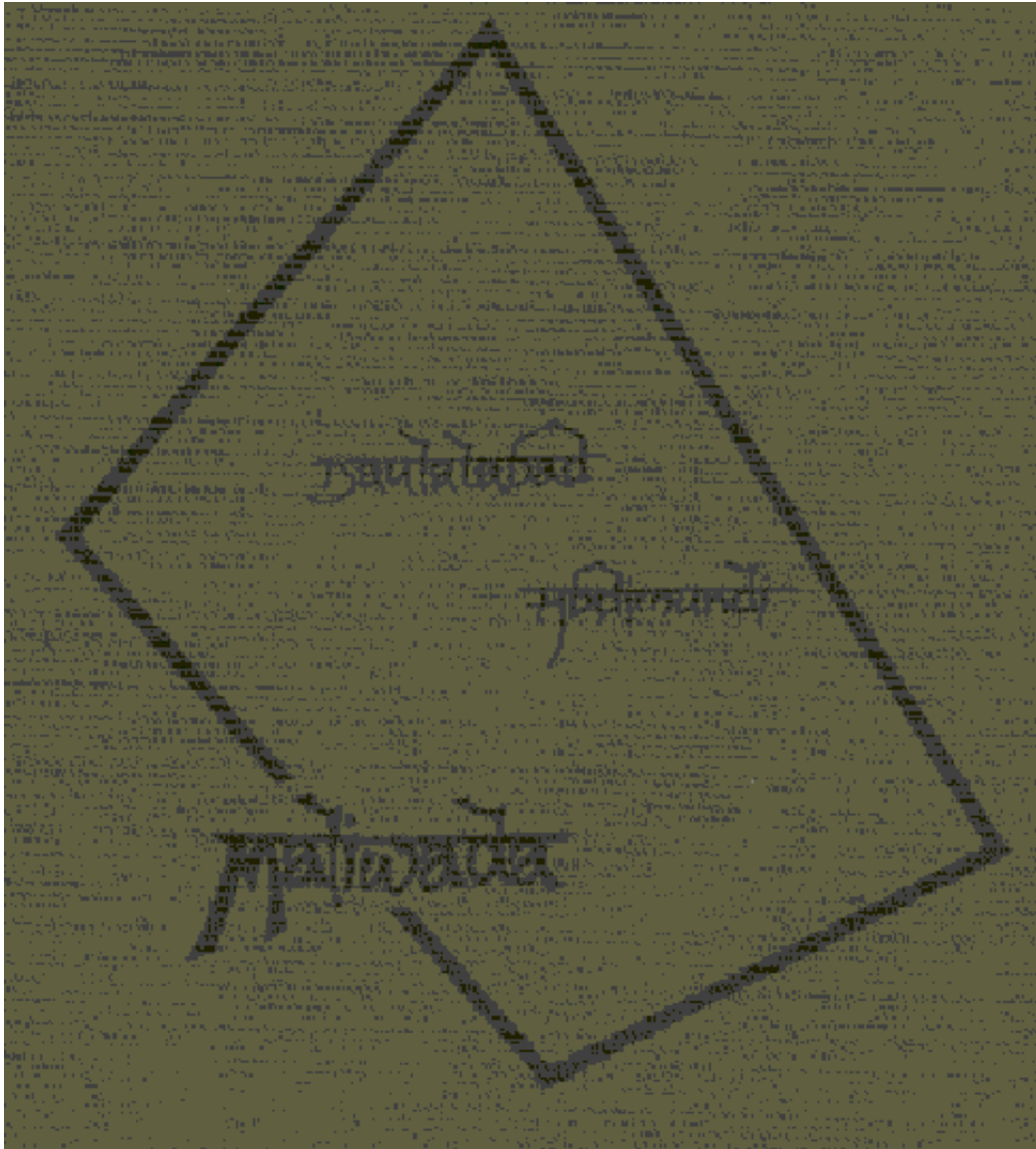


MALIWADA HUMAN DEVELOPMENT PROJECT



CONSULTATION
SUMMARY STATEMENT
December / January 1975-1976

CONSULTATION SUMMARY STATEMENT

Prolegomena

I. The Operating Vision

II. The Underlying Contradictions

III. The Practical Proposals

IV. The Tactical Systems

V. The Actuating Programmes

Epilogue

This is a publication summarizing the
Maliwada Human Development Consultation

which took place at

Maliwada, Maharashtra, Republic of India

December 28 January 3, 1975-76

organised by

THE INSTITUTE OF CULTURAL AFFAIRS: INDIA

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MHDP

ICA Consultants

PROLEGOMENA

I

THE LOCATION

The Maliwada Human Development Consultation is the initiating step of a comprehensive development demonstration by the people of Maliwada, a rural village located fifteen kilometres northwest of Aurangabad in the State of Maharashtra, India. Maliwada is situated at the foot of Deogiri, the original name of Daulatabad Fort, the ancient citadel which commands the magnificent panorama of the whole Deccan Plateau. The development project is a comprehensive effort that involves both the social and economic development of the village. It was conceived in collaboration with government officials and local citizens who provided the substance of the project design and are ready now to begin to act upon it. Their intention is to upgrade dramatically the economy on the local level; to develop needed facilities and essential services; to provide the practical training required for significant human engagement in the task of village development; and to transpose the wisdom and style of their ancient heritage into relevant contemporary forms. This demonstration project is further seen as a pilot programme, the methods of which can be replicated in rural situations across the nation, and which can therefore possibly serve the development of India as well as other nations of the world.

MHDP

INDIA

Maliwada

Origin

After a quarter century of astonishing accomplishment in national industrial self-sufficiency, the people of India stand at the threshold of a new phase in their history. Given momentum by the effort during the late sixties to intensify agricultural development and to alleviate the condition of the landless poor, there is taking place today nothing less than a nationwide village renewal movement. Appropriately, this move reaffirms Mahatma Gandhi's vision for their claiming of the rural villages across India, and is receiving wide support from both the public and private sectors. Those who are serious about the future are aware that the key to continued national development lies in the transformation of India's villages. This promises to be the most effective way of easing the heavy migration of hungry rural people that presently burdens the metropolitan centres of the nation. The first step in resolving the urban crisis, therefore, is to enable the new village effort to take effect. It is at this point that the Maliwada Human Development Project might be of signal value as a pilot effort in India's New Village Movement.

Maliwada, whose name signifies "gardener's village" is located approximately midway between the growing industrial city of Aurangabad and the ancient rockhewn temple

caves of Ellora. This position, as well as its proximity to Daulatabad Fort, places the village at a crossroads where both local travellers and international tourists pass. The ruins near the village confirm the glory of the history of Maliwada. Over the succeeding centuries the complexion of Maliwada, like that of the neighbouring village of Abdi Mandi and Daulatabad, has changed. In recent years the rise of the "Industrial Princess," Aurangabad, has refocused the commercial activity that at one time centred around the citadel fort. During the past decade the severe droughts forced many residents of Maliwada to move away. Its population now is approximately 2000, most of whom farm their own varyingsized plots of land. Today in daily confronting ;the magnificence of the towering fort, the villagers remember the glory of the past and dream of rebuilding their land a second time. In such people is seen both the vitality of the early architects of the citadel and the deep concern of the rural Indian people for reshaping village life in a direction that could well create for other villages a symbol of possibility.

II

THE CONSULTATION

Agent

In addition to the local village residents of Maliwada, many people throughout the State of Maharashtra and the District of Aurangabad have taken an active interest in the commencement of a pilot village development effort. These concerned individuals represent both government officers and private citizens. Indeed, it would be difficult to locate a place which would be more typical of both the need for and the possibility of human development. Out of this broad and deep seriousness, the plan for the Maliwada Consultation emerged as the initiating step of an inclusive socio economic development effort in Maliwada village. The Institute of Cultural Affairs was invited to organize, coordinate and provide the rational planning methods of the Consult.

Consultants

The Institute of Cultural Affairs is an intraglobal, research, training and demonstration group concerned with the human factor in world development. The ICA:India is a notforprofit taxexempt society registered in the Union Territory of Delhi. The ICA convinced that effective human development must be initiated at the local level, is engaged in planning and implementing community development projects in various parts of the world. The Institute has headquarters in Brussels, Bombay, Chicago, Singapore, Hong Kong and Nairobi. In addition, there are ICA offices in more than one hundred major cities serving twentythree nations. The Institute's programmes around the world are supported by grants, gifts and contributions from government departments and agencies at the national, regional and local levels, and from private foundations. corporations, trusts and concerned individuals.

Design

The Consult took place in Maliwada from the 28th of December to the 3rd of January, 1976. There were over one hundred consultants, sixty of whom were residents of the project area. Many other local people participated in the session on a parttime basis, and many more were interviewed in their homes, in the fields and at their places of work. Indian consultants who came from outside Maliwada represented businesses and professions in Bombay, Calcutta, Delhi and Hyderabad. International consultants came from Australia, Canada, Malaysia, Singapore, the United Kingdom and the United States. They represented both the public and private sectors and attended the Consult at their own expense. The expertise represented by these people covered a broad spectrum of practical arenas. In the field of Agriculture, there were those experienced in animal husbandry, goat herding, fruit growing and agronomy; in Housing, rural construction and masonry; in Cottage Industry, baking, carpentry and rope making; in Medicine, public health, pediatric nursing, obstetrics and family planning. Education was represented by specialists in early learning, primary and secondary teaching, adult extension training and special education. There were engineers who worked in transport, mechanical systems, machine maintenance, water resource development and sanitation design. The businessmen who came to the Consult

were experienced in business development, legal services, accountancy, commerce, personnel management and industrial relations. The Arts were represented by a music teacher, a commercial artist and the Maliwada goldsmith. This diversified group of consultants acted as a unified research body using common methods of comprehensive community reformulation. The Consult first charted the operating vision out of which the people of Maliwada are presently living. Second, they discerned the underlying contradictions which are restraining the realization of that operating vision. Third, they built a set of overall practical proposals for releasing these contradictions towards the future.

Impact Fourth, they created a set of tactical systems by which the proposals could be actualized. Finally, they discerned the programmes by which the tactical systems could be applied. The aim of the Consult was to employ a set of social methods to enable a comprehensive project model to emerge from the aspirations and efforts of the people themselves, that it might be grounded concretely in their own future. The ICA staff was deeply impressed by the enthusiastic response of those who participated in the Maliwada Human Development Consultation. Judging by this, there is no doubt that the people of India are ready for the village renewal effort. In Maliwada the community has assumed a new posture of responsibility and has readied itself for a major step forward in its growth. One villager commented, "Some thing more than food and fellowship has been shared in this Consult. We have made promises; now we must act them out. " An elderly resident in sharing his reflection on the Consult's impact said, "Before the 28th of December this was a dying village; now the dust has been transformed by our new determination to rebuild. " Local leaders joined the villagers in supporting the project. One community leader in pledging his cooperation, indicated that in rebuilding villages like Maliwada great men of Mahatma Gandhi and Pandit Nehru's stature would emerge from the soil of rural India. The project has already extended its influence beyond; the immediate area. Many of the businesses in Aurangabad and Bombay who contributed services and supplies for the Consult, as well as government offices which made transportation and facilities available have indicated a keen interest in the realization of the Project. Finally, the experience of the Consult awakened in the visiting consultants a new concern for the future of rural India. The comment of a Hyderabad business man reflected the general response: "This week my pulse has beaten along with the pulse of the people of Maliwada. "

Report The Consultation Summary Statement which reflects and interprets the week's research is the tangible product of the Consult. The Prolegomena, or introduction to this document, provides an inclusive overview of the Consult. The document then delineates in its five major sections the five phases or methodological steps which shaped the design of the six days. The first section reports on and describes the operating vision out of which the people of Maliwada live; the second section is concerned with the underlying contradictions which locate the major deterrents to human progress in the village; the third illustrates the practical proposals which serve as a model for future operation relative to the above set of basic contradictions; the fourth presents the tactical systems which indicate the practical action necessary to initiate social change; and the fifth draws attention to the actuating programmes which focus the tactics and inaugurate at once the entire social and economic development plan. In the Epilogue, consideration is given to the task of project implementation which will be carried out by the local people during the weeks and months that follow the Consult. Within this last section the issues of project personnel, systematic project phasing and project funding are addressed

The step following the Consult is the actual initiation of the Human Development Project reported in this document. The Project will begin in Maliwada, expand to Abdi Mandi and Daulatabad and then to surrounding villages. The initial activity includes several interrelated moves: the ongoing meeting of local Consult participants and other interested residents to design the specific actions for programme implementation; the initiation of special training sessions for the villagers who will bear responsibility for major aspects of the project; and the gathering of the whole village to form an inclusive consensus concerning the project. In addition to these local exercises, project initiation calls for continuing supportive relationships with the public sector at the tahsil, district, regional, state and national levels, and extending the support network of the private sector in and beyond Aurangabad and Bombay. Finally, project initiation entails the presence of a catalytic staff of national and international composition who will begin to train, build incentive and work with the villagers in raising a communitywide sign.

III

THE PRESUPPOSITIONS

Formation

At this point, three general comments need to be made about the methods employed by the ICA in working with local communities. This section provides a brief explanation of ICA's presuppositions about the formation of a community development project, local economic development and local social development. Five foundational guidelines are given practical application in the formation of a human development project. First, both social and economic development measures are necessary from the beginning in order to provide comprehensiveness and depth. When one of these dimensions is emphasized at the expense of the other, superficial social change results. Second, the coordinated effort of both the public and private sectors is needed to provide the foundational support required for project actuation. Through the combined assistance of both sectors, greater assurance is provided for the sustained creative support of the project as a whole as well as its specific parts. Third, both indigenous and outside participation is required in planning a human development project. The creative tension afforded by the interaction between external objectivity and local subjectivity assures the project of both global relevance and local authenticity. Fourth, the widespread participation of local residents in both planning and actuating the project is necessary from the outset. This role cannot be performed by someone else. However, the assistance of a catalytic auxiliary staff may be necessary for a period of time in order to generate momentum for leadership training and project acceleration. Fifth, the relating of the local project to a universal context is the key to sustaining the motivity necessary for project actuation. When a pilot development effort is understood as a demonstration of possibility for every local situation across the district, state, and nation and for the future of human history, the energy and discipline required for the development task can be sustained.

In the experience of the ICA effective economic development on the local rural level involves five principles. First, the particular community must be imaged as a self-contained independent economic unit emphasizing the development of its own local economy. Secondly, schemes must be devised to increase the flow of monies in the community. This is done through increasing the production of raw materials and goods to be sold outside the community; through the employment of local residents; through enticing outside shoppers; through making available borrowed monies and extended credit lines; through normal state and federal allotments and in some circumstances through special cash grants and inkind contributions. Third, as much of the induced money as possible must be retained in the community "or as long as possible. This is done by producing locally as much of the basic food supply, other consumable goods and needed services as possible; by expanding and intensifying local industry and business; and creating expertise on the local level Fourth, and perhaps the most important, the money introduced and retained in the community must be rapidly and continuously circulated within the local economic unit. The money must turn over as many times as possible, before it seeps out of the local situation. Fifth, though the community must build its own economy, it obviously must gear it into the more inclusive economies on the district, regional, federal and global levels.

The third aspect of social change deals with local social development, Five broad foundational operating principles emerge. First, the project is set in a clearly delineated geographical area. This creates the selfidentity of the local community and avoids the

ineffectivity which results when the community's attention and efforts are drawn away from the project locus to the inevitable human need present in surrounding areas. Second, all human problems are dealt with and dealt with simultaneously, out of the recognition that the problems within a community are always interrelated. Third, the depth human

Social

issue is discerned and dealt with. This is done by confronting the specific, unique human contradiction beneath all of the underlying socioeconomic contradictions. As this occurs people are released to see the possibility of effective engagement in arenas previously considered impossible. Fourth, all social groupings and all age groups are involved in the recreation of their community. This principle illustrates the fact that every individual is concerned about the future and in some way benefits in the process of shaping it. Finally, social symbols are the substance of profound social effort and alteration. A symbol system provides the commonality that enables the engagement of the people in the practicalities of the project. Thus, the manner in which symbols are used can make the difference between social despair and the creative building of community.

IV

THE APPLICATION

Document

The body of the summary document that follows contains the detailed findings of the Consult. Structurally it is divided into five parts. Part I deals with the Operating Vision; part II, the Underlying Contradictions; Part III, the Practical Proposals; part IV, the Tactical Systems; and Part V, the Actuating Programmes. Two paragraphs in each of these sections explain the intent and the procedures of the particular phase of the consult. Each section also contains an inclusive holding chart that provides a broad contextual overview. In the subsequent paragraphs the particularities of the findings in each phase are discussed, and in certain cases are further illustrated with accompanying charts. In the concluding section the ICA offers its insights and recommendations about tactical matters such as funding the project, its phasing design, the staff requirement and replication possibilities and procedures.

Practicality

This summary report is intended to be a highly practical tool. The social research upon which the document is based has provided the occasion for local citizens creatively to focus their concern, their hopes and their dreams upon the task of reshaping their community. The document itself, therefore, symbolises to the people of Maliwada their participation in practical decision-making about the future. In doing so, it occasions the incentive needed for the project's actuation. The document will also be used as an educational tool for quickly and effectively training and local leadership and citizenry in the principles and methods of comprehensive community renewal. Finally, it serves as a handbook for all those who will work in Maliwada to put the project into effect and as a guide to those who are working to replicate the Maliwada Human Development Project.

PART ONE

THE OPERATING VISION

Vision

The first task of the Consult was to objectify the operating vision of the future shared by the people of Maliwada. Such a vision for any people is never totally explicit. It is woven through their frustration and yearnings, their hopes and fears; it is concealed in their stories and social structures; it is suggested by their style and symbols and dreams. All of these are deeply a part of who they are and what they hope to become. Although such a vision may initially be unconscious, it represents a community's attitude towards itself and its destiny. Only when the vision is made manifest and a community is able consciously to stand present to it, can community development occur. Because of the initially latent nature of the operating vision, the process of objectifying it in a formal model is lengthy. Part of this is explained by the fact that no community alone can grasp its vision. In Maliwada it was only when the subjectivity of the local residents was impacted by the objectivity of the guest consultants that the operating vision of the village emerged.

In order to render this vision overt the consultants were divided into five teams and spent the whole day in the field becoming generally familiar with the village of Maliwada. In addition to the overall survey, each team was assigned to investigate closely a specific aspect of community life: agriculture, business, services, social development and education. The teams engaged in informal conversation with local residents, observed local industries, explored gardens, fields and orchards, and were hosted by local consultants in their homes. The presence of the consultants

impacted most of Maliwada's 2000 residents as well as a large proportion of the population of the neighbouring villages, Abdi Mandi and Daulatabad. Workshop sessions were then conducted by each team to exchange reports on the hopes and desires of the village people as discerned by the consultants. Finally, the 150 pieces of data from the five teams were ordered in a plenary session which grouped all available information into the basic categories of the present model. The model, illustrated in Plate 1, gives rational, objective form to the operating vision that exists more or less consciously in the understanding and relationships of the people of Maliwada. It was in relation to this model that the underlying contradictions could be discerned in the subsequent phase of the Consult.

The Operating Vision Chart (Plate 1) is the result of the first phase of the Consult. Its three major sections indicate the overarching dimensions of the Operating Vision of Maliwada's residents. Section A, in the centre of the chart, entitled Toward Assuring Community Sustenance, reflects the people's deep desire for economic independence born out of their experience with an uncertain economic situation characterised by extreme poverty and frequent drought. Section B, entitled Toward Enabling Village Reconstruction, reveals their appreciation for the clear need to rebuild the foundational structures of the village. Reflected here is their concern for providing essential services, adequate private and public facilities and although not as dramatically manifest their desire to reconstruct the social framework of village life. Section C, entitled Toward Rehearsing Social Competence, reflects the people's yearning for refurbished cultural forms. This includes a desire for upgraded basic skills, training opportunities and social care structures that allow for effective operation in the contemporary world. The chart is further broken down into eleven master categories within which are thirtyseven components; these components are then subdivided finally to display a total of 148 items, each representing a facet of the operating vision of the village people. It is in these items that the practical substance of the vision is held. Five of the eleven master categories deal with economic independence: Farm Production and Water Supply, which are aspects of Local Agriculture; Community Health; and Small Industries and Commercial Services, which are aspects of Local Business. Three master categories deal with basic structures: Public Utilities and General Construction, which are aspects of Physical Rehabilitation; and Political Forms. The remaining three deal with cultural forms: Basic Education and Employable Skills, which are aspects of Functional Training, and Communal Forms.

II

In the arena of Community Sustenance, the necessity for upgrading the economic foundations of village life is obvious to its residents. They see that the physical survival of the people depends upon effective local agriculture. Indeed, their creative functioning both at home and in the world beyond Maliwada depends upon the expansion of cultivated acreage, the diversification of crop production, and the development of small and large animal raising. The people are clear about their first step: the extension of water resources through expanding locally available supplies and providing effective delivery systems. Health improvement is also included in their vision. They see the need to improve the physical energy and vitality of the people through improved diet and nutrition measures and the availability of medical services and family life training. Maliwada holds the value of the simultaneous expansion of both local commerce and local agriculture. With respect to their economic development, the people envision the utilisation of small industries to broaden and stabilise the village's economic base and hope for opportunities to develop extended credit lines, business management services and employment openings.

Maliwada lies in the shadow of one of the great construction efforts of human civilisation. On the basis of both physical needs and concern for morale, the village desperately needs to rebuild. The villagers share an appreciation for housing rehabilitation and the construction of public facilities especially for those serving bathing and sanitation requirements. The development of power, communications and transport systems and the provision of available machinery are also major concerns of the people. More over, they see the need for new sound community organisation in Maliwada. A pervasive theme was their concern for the kinds of unity in the village which takes shape in corporate decision making. They articulated a desire for strong leaders who could responsibly direct the community. The villagers were concerned as well to find channels to represent their interests in broader circles of government.

Culture

In the arena of cultural forms a great concern was expressed by the people for securing the training and education that prepares a community for social effectivity. Literacy training and English classes for adults, formal and supplementary schooling programmes, and a nursery school for young children were all seen as crucial. The acquisition of job skills, especially for farmers and local businessmen, was frequently mentioned. In the area of social welfare, they expressed their desire for the expansion of women's roles in the village, the revival of common symbols and cultural forms, and the provision of inclusive care for every member of the community especially the socially and physically disabled.