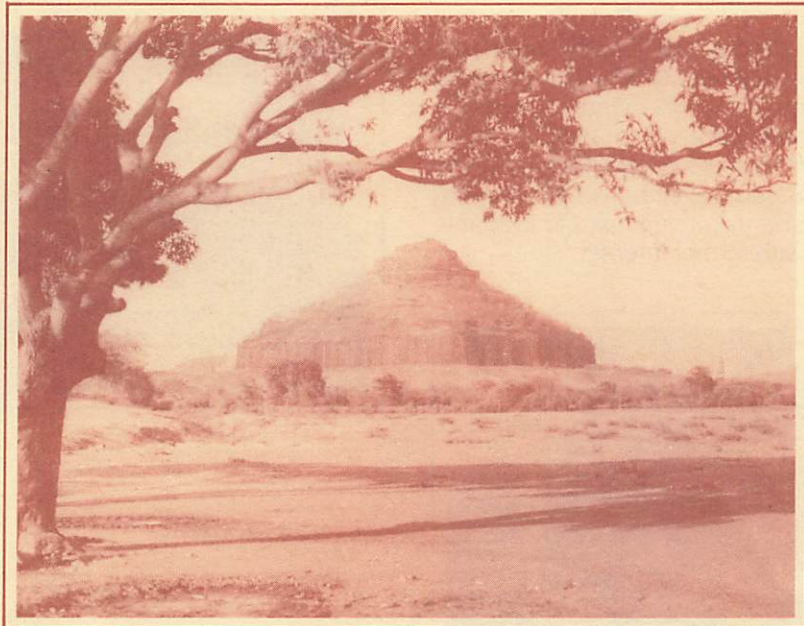


Majiwada
1975-1985



Indokem Limited

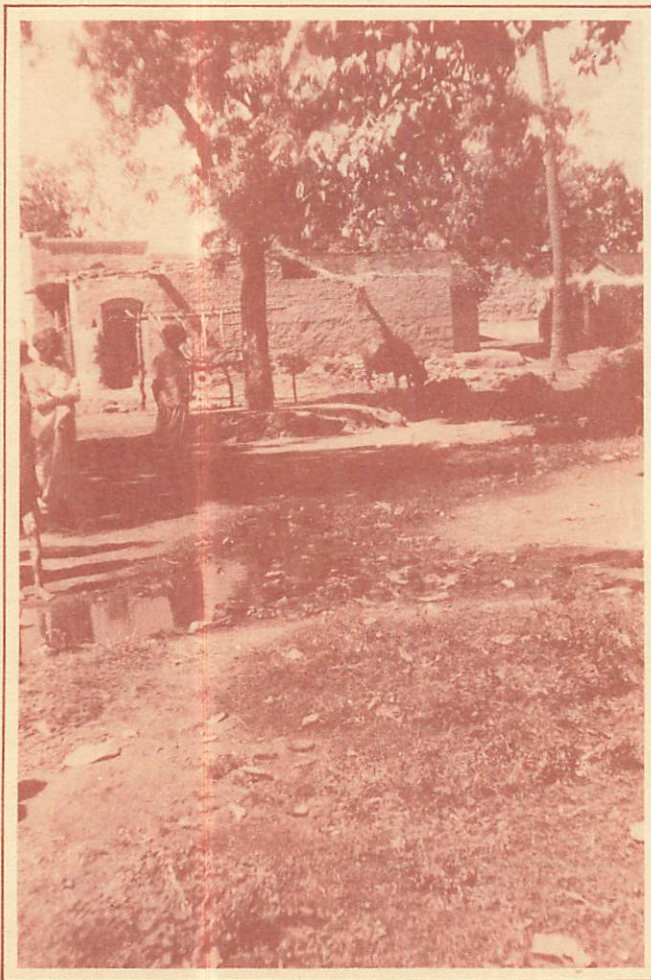


*"OUR AIM IS TO RESTORE TO THE
VILLAGES THE POWER TO MEET
THEIR OWN REQUIREMENTS"
Tagore*

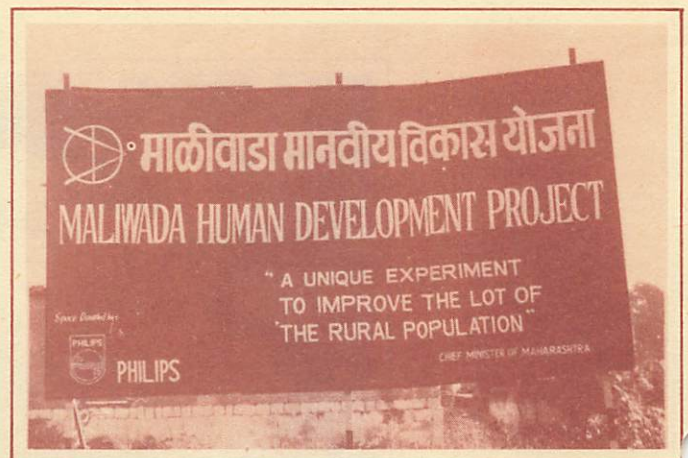
MALIWADA:

In December of 1975, the Institute of Cultural Affairs: India began what would be a ten-year development partnership with the Marathwada village of Maliwada. This was the first ICA human development project in India and has served as a centre of experimentation in participative, people-oriented approaches to rural development. On the tenth anniversary of launching the project, we conducted an evaluation of the development journey of the community, and the results are summarised herein.

This document is intended to introduce the reader to the ICA's approach to rural development, and to give him or her an overall picture of what occurred during our 10 years of involvement with Maliwada. Our hope is that other organisations and individuals will find this presentation and the process employed useful in articulating the wisdom of their own efforts and in this manner serve as a resource of India's development community. A much more extensive and comprehensive evaluation of this project (*The Maliwada Human Development Project — A Report to Local Development Practitioners*) is available from ICA:India for those with further interest.



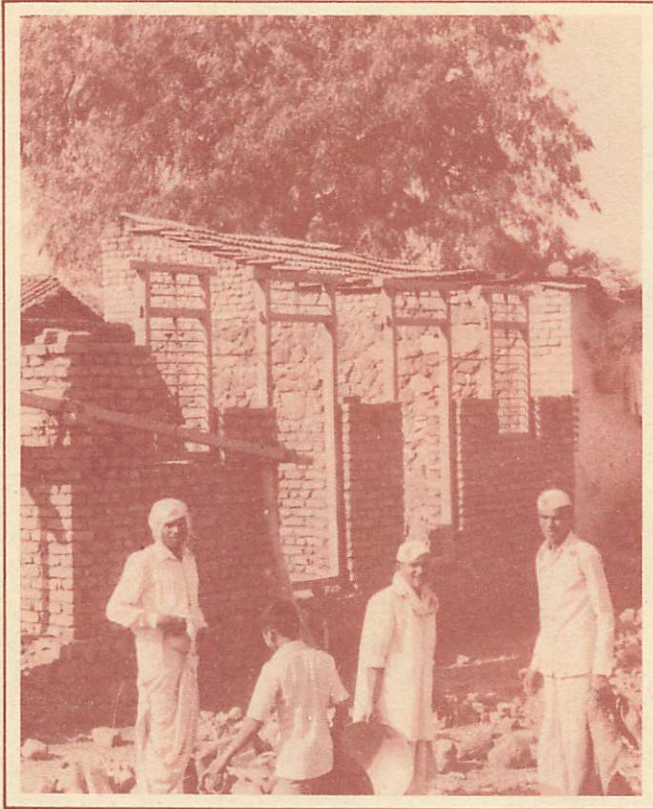
"There was no electricity, no good streets and no shops... The structure of the village was no good." It was "a very old and backward place."



Maliwada village lies near Daulatabad Fort, twelve kilometres outside of Aurangabad, Maharashtra. In 1975 Maliwada was a fragmented and destitute village which relied almost solely on its scant agricultural produce, and on unpredictable weather patterns. The health of the people was very poor, as is shown in part by the 20% infant mortality rate at the time. Sanitation was virtually non-existent in the village: the six public wells were open and easily polluted and there were no practical means of drainage or garbage disposal. The village school was inadequate, graduating only one third of the village children from fourth standard. The people had few skills that gave them confidence in their future. The deepest constraint was Maliwada's self-image as a "forgotten place" where nothing could be achieved.

There were also strong social and economic divisions among the villagers which resulted in a great deal of unresolved infighting. Maliwada was under a joint Gram Panchayat with its neighboring village, Abdi Mundi, and all of the village records, Government services and Panchayat office were located there, reinforcing images of dependency and control from elsewhere.

A SIGNAL VILLAGE



Because of the development openness of the people, a growing concern by the State Government for developing the Marathwada region, and the fortuitous location of the village, Maliwada was selected to be the ICA's pilot project in a campaign to revitalise communities across the state. An extensive initial consultation occurred, charting out an ambitious but realistic development path for Maliwada.

During the first two years, as the ICA introduced its methods to the village, Maliwada engaged on a campaign of rapid, intensive economic development. Most of the funds were raised and programmes initiated during this period. As the villagers then began to adopt ICA's methods, thus greatly diminishing its role in their development, residents saw the need to spread their learnings to other villages. Maliwada became a demonstration and teaching village and helped train over 2500 young men and women from other rural areas of Maharashtra in development skills.

By the last few years of the project new structures and enterprises were thriving and firmly rooted in place of project activities, demonstrating that development is a fluid, evolving process. After a somewhat extensive transition period, the ICA moved out of Maliwada in 1984.

Today Maliwada thrives on many economic schemes, improved health and sanitation, and a larger school with greatly increased enrollment. Maliwada also has registered its own Gram Panchayat and is thus eligible to benefit directly from Government schemes and funding. The population continues to grow steadily and now even has 75 commuters who work in nearby town and cities. There are visible signs everywhere that Maliwada has truly risen above the destitute conditions present in 1975.

What is perhaps more impressive, though, is the fact that changes and improvements continue to happen now, two years after the ICA left Maliwada. Villagers continue to take loans and start new economic services, continue to keep the village clean, get educated, and cooperate with one another to solve internal disputes and conflicts. Many people have used the training they received from project activities to become teachers, doctors, tailors, etc. Residents now have the confidence and skills to agree on what's needed for the village and to seek out solutions, wherever that might take them. Human development has taken place in this village.



"Why is ICA leaving?" a villager asks.

"Because our work is done."

"I agree," he responds. "Maliwada is grown up — we can grow more ourselves. Other villages need you now."



*Oh, Maliwada
all the world can hear your song
and the song of the village
Is the hope that is born*

Bharat Tiles & Marble (P) Ltd.

“Starting to Build a New Future”

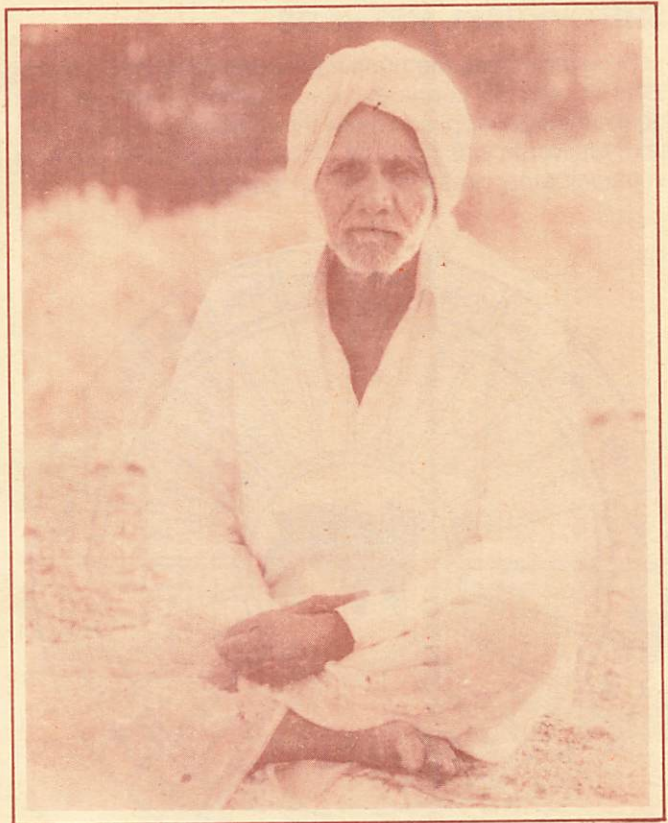
Although a “socio-economic” perspective provides a necessary view of development efforts, it is often made to serve as the only view. When this happens, the question of “human” change runs the risk of being overlooked. Maliwada was a “human development” project and throughout this report, this perspective will be held by presenting the views of the villagers through quotes and other expressions that describe their experiences.

In 1983, 60 villagers assembled to evaluate their experience of the project. They divided the 8 years into three phases for which they provided titles, as follows:

1975-77 “Starting To Build A New Future”

1978-79 “Light of Maliwada”

1980-83 “Struggling with Self-Reliance”.



Interviewer: “What was the turning point in this community?”

Villager: “It had to do with the site selection. You were here two days and didn’t find a soul. On the third day you stopped and asked Asaram the barber, ‘Who are the village leaders’ There were four donkeys tied next to him and he said, ‘They are our leaders.’ I said to myself, we let these fine people think there is no leader here? So I said to them, ‘I am a leader!’ There was never any looking back for me. I went places and met people for the development of my people.”

THE CONSULT

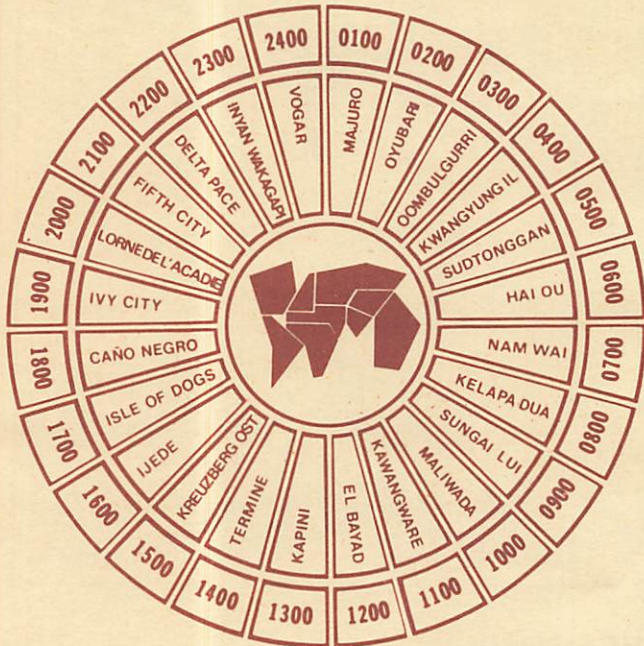
The initial approach to creating a comprehensive development plan was a 7-day consult. One hundred people attended full-time: 60 of whom were local residents and the rest from local government and business sectors. They brought with them a broad range of expertise, including agriculture, animal husbandry, housing, public works, cottage industry, health, education and irrigation. International consultants came from Australia, Canada, Malaysia, Singapore, U.K. and U.S.A. The consult method provided a common means of analysis which allowed consultants and local residents to integrate their knowledge, insights and perception of village needs into an inclusive action plan.

The consult went as follows: first the participants stated their vision for what their village might be in the future. Then, they identified the underlying issues that prevented their vision from coming true. Proposals were created to overcome these obstacles which determined the five year strategic directions. Tactical actions were built, step by step, to accomplish the directions. Finally, one year programmes were laid out to launch the project. In order to encourage the full participation of a broad cross-section of the community, the consensus process included team discussion, resident interviews, field visits and large group workshops. This created an environment of inclusive involvement and consensus building that continues in Maliwada today. The consult document contains a practical action plan based on 3 major project areas and 17 programmes.

The approach to Maliwada's Development

THE OVERALL METHODS

Six overarching methods have been used in ICA's projects in over 28 countries. Each method however, has been uniquely applied within this particular village context. Maliwada was part of a global linkage of 24 projects in participatory grassroots development.



PARTICIPATORY PLANNING PROCESS

Consensus building in meetings was achieved through eliciting recommendations from each villager or participant organising the responses into major categories, deciding appropriate actions, and closing with a reflection and evaluation process. The particular steps are as follows:

- 1) VISION: A statement of common hopes for the future.
- 2) CONTRADICTIONS: The underlying blocks to the vision.
- 3) PROPOSALS: Strategic approaches to the blocks.
- 4) TACTICS: The practical steps to achieve the directions.
- 5) IMPLEMENTARIES: The who, what, when, where, how.

Planning events in Maliwada were generally lively forums for public discussion in which hundreds of villagers participated. Development activities dealt with a broad range of needs and a cross-section of the population. Residents were more committed to implement plans that they helped create.

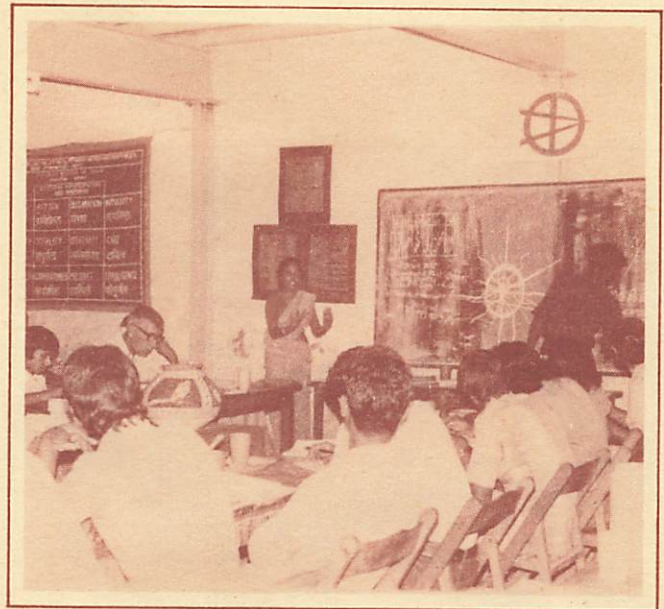
Yet facilitating consensus-building processes takes skill and sensitivity. Care needs to be taken to make sure that less bold and articulate people share their concerns and wisdom, which sometimes requires a more informal setting than a village meeting. All projects face the dilemma of immediate versus long-range planning. Immediate actions often take priority, however extensive and systematic evaluation are needed to keep everyone informed of the more comprehensive long-term objectives.

IMAGINAL EDUCATION

People operate out of the image they have of themselves and the world. The Institute stresses an approach which broadens the images and perceptions that people have for what is possible, thus increasing the range of activities that can create those possibilities. Imaginal Education emphasises "learning by doing", with life experience as the foundation for growth.

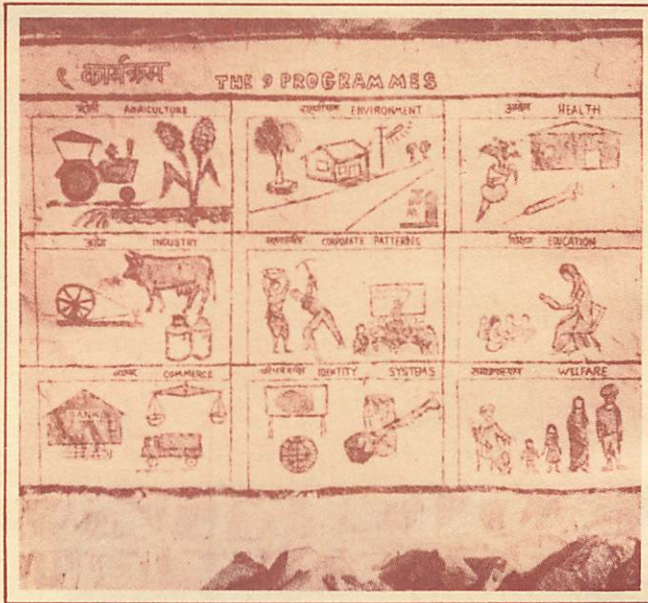
For example, villagers learned masonry and carpentry through building a housing colony and nutritious food preparation by working in the community kitchen. Above all they learned that they were competent and capable of shaping their own future.

On a deeper level, the very process allowed individuals to discover their potential through their own life experience which is the core of human development and a primary tool for catalysing change.



MULTI-SECTOR LINKAGES

The approach made the involvement of all sectors of society a high priority, both within and outside the village. Co-operation was encouraged between government agencies, businesses, voluntary organisations, educational institutes, banks, and local people through a variety of training, planning, implementation and interchange programmes. The project was unusually successful in enabling diverse sectors of society to work together. A wide range of government and other schemes were implemented, and project financial support came primarily through private Indian businesses. Yet multi-sector involvement does require easy accessibility. Roles, expectations and follow through by each party need to be clearly defined and co-ordinated.



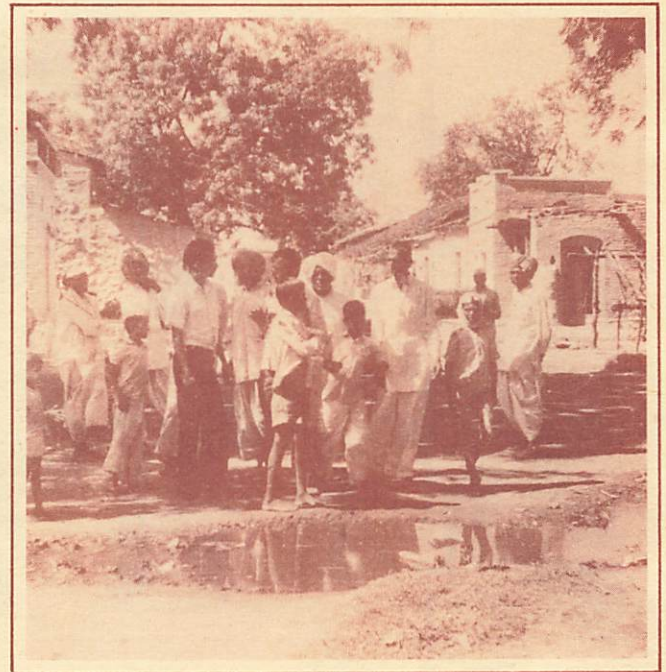
COMMUNITY CULTURE BUILDING

Experiments were made on how local people could participate in creating a community culture. Affirmation of traditional rituals, celebrations and practices was incorporated with village-created art murals, non-religious community events, stories and songs to create new myths and symbols for the changing times. Many traditional attitudes, such as prejudice against women, caste, and religious groups were changed. Corporate culture building did generate a sense of hope and pride in the village, often based on common accomplishments. However, there needs to be people capable of guiding the spirit of the village despite setbacks or plateaus. A development oriented culture was built around a contemporary understanding of their religious, cultural and national heritage.

COMMUNITY ORGANISATION

Local level implementation groups were created to include as many villagers as possible. Traditional societies were registered such as youth and women's groups, farmers clubs etc. Also non-traditional groups were formed called stakes (neighborhood clubs dividing the village into 5 geographic sections) and guilds (task or interest groups) responsible for such areas as health agriculture and education. Representatives from these groups would come together in Community Development Association (CDA) meetings.

Stakes gave special attention to the more disadvantaged social groups and the small neighborhood meetings allowed more freedom of discussion. The guilds enabled more grass-roots responsibility for health, agriculture, industry etc., extending beyond the traditional reliance on experts and government employees. The number of leadership positions was increased and included more women and disadvantaged groups. The CDA transisted into the creation of their own Gram Panchayat composed of all groups with 3 women members. However, group momentum and continuity can be difficult to maintain once project expansion or turnover occurs.



CATALYTIC CORE TEAM

The project began with 20 staff, mostly Maharashtrian, with some from Andhra Pradesh, Karnataka, and Kerala, and from other nations. This residential team became well acquainted with the village situation. In 1976, a separate team of 20 began the Human Development Training Institute to train local villagers in project implementation. Staff skills were basically organisational, eg. knowing how to pursue schemes and resources and implement them. Eventually responsibility was shifted to the village leaders. Villagers who joined the ICA staff received a level of skills training and personal development which the majority transferred to other leadership roles and responsibilities.



Ahmed Mills

Project Management

COMMUNITY ORGANISATION

ICA staff in Maliwada were a core group that led the way in how to do projects in other places in India. They often went on from Maliwada to play key roles in individual and regional projects. Within Maliwada the team had a project director and a small group of 3 or 4 who facilitated the total staff. Each of the staff of 20 was assigned to a Stake and to a Guild. Everyone had both practical programmes to work on with villagers and administrative duties in paper work, finances, supervision and documentation. Above all the 20 staff functioned as one team with everyone responsible for the whole project.

5 NEIGHBOURHOOD STAKES

Weekly shramdams, daily cleaning, signs & murals, and each man, woman and child participated through regular meetings.

TEACHERS GUILD: infant school, preschool, nutrition centre, literacy classes.

HEALTH GUILD: village clinic and health caretakers.

BUILDERS GUILD: demonstration houses, latrines, industrial and training centres.

FARMERS GUILD: 2 demonstration farms, irrigation, new farming techniques.

INDUSTRIAL GUILD: nutritious food factory, training programmes new businesses.

AMBASSADOR GUILD: hosted 100 site visits.



"Don't look for Utopia. You must strive perpetually. Like the body, those limbs which work perpetually make the process continue. If you don't the process stalls." — Suryaban Deotkar

PROJECT PHASING

1975-76	A SINGLE VILLAGE DEMONSTRATION
1977-79	A TEACHING VILLAGE
1980-83	A CLUSTER VILLAGE APPROACH
1984-85	A VILLAGE MANAGED PROJECT

FINANCIAL SUPPORT

1975	55,930	1980	24,850
1976	1,58,882	1981	15,409
1977	2,30,238	1982	39,596
1978	62,182	1983	36,212**
1979	*		
TOTAL			6,23,299

Primary source of funding was Indian business houses.

* Most funds spent on state-wide projects.

** 1981-83 primarily spent on cluster villages.

ROLE OF VISIBLE RESULTS

When Maliwada began visible results indicated that development was possible and happening. This maintained the morale of the villagers, funders, supporters and project staff alike. But it is crucial to remember that human development treats visible results as a by-product, rather than an end point. Projects that only work for visible results often don't have the patience to see that villagers do their own development and thus become self-sufficient.

DOCUMENTATION

Quarterly, 6 month and yearly reports were published. Documentation and evaluation was often done using participatory methods involving most of the staff and sometimes villagers. The 10 year documentation was done over a 2 week period using interviews with villagers as the main technique.

TRAINING

The approach was mainly "learning through doing", special focus and project interchange events, multi-sector involvement and a village based leadership training school.

The Human Development Training School: From October 1976 to 1979, 18 schools were held. There were 2,500 graduates, mostly local villagers across Maharashtra, many of whom later joined ICA project staff in villages other than their own.

The project was designed to demonstrate the understanding that the community itself is the foundational resource for development efforts. Over the ten-year duration of the project, human development was reflected in shifts in the self-image, life style and organisation of the village.

HUMAN DEVELOPMENT IN MALIWADA

The project was designed to demonstrate the understanding that the community itself is the foundational resource for development efforts. Over the ten-year duration of the project, human development was reflected in shifts in the self-image, life style and organisation of the village.

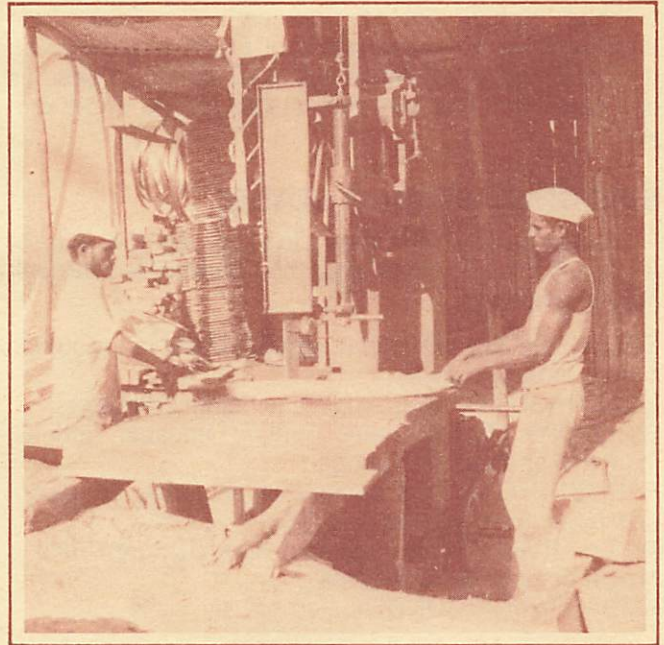
COMMUNITY SELF-IMAGE — from “VICTIM” to “LEADERSHIP and ENTREPRENEURSHIP”

Residents today approach problems, view their socio-economic options and capitalise on their new entrepreneurial spirit and outlook with confidence.

At one time, they saw themselves as victims of seasons and poor conditions, with little or no say about their destiny. They decided to get themselves trained and they experienced the external demand to become a teaching village to other villages.

The residents talk about their new ability to solicit advice and support from outside resources without feeling intimidated. Suryabhan Deotkar talks about this shift:

“At the beginning of the project I asked myself, what would it mean to take on leadership? Can we not take responsibility? Become thoroughly trained? We learnt that we may be uneducated but that we are not unintelligent. From the HDTs, we figured out that we wanted to be trained. We didn't choose people for the schools not interested in the process of development. We chose young, development oriented people. It is all so amazing that people like me took a leadership role. Now look, everybody takes a responsible role.”



COMMUNITY LIFE STYLE — from being “CUT OFF” to being “A HUB OF COMMERCE and SOCIAL ACTIVITY”



The village's population has more than doubled over the last ten years, from 1200 to 2900 residents. This growth is a result of several combined factors: a vigorous economic climate, available services and infrastructural improvements.

Before the project hardly anyone was aware that the village existed, at least they were not interested in stopping or living there. The village's economic and social achievements produced an entirely different atmosphere completely altering their own image of themselves and the image outsiders had of it as well. There were changed human lives and what they did that made the difference.

The most dramatic change the residents are aware of has to do with Maliwada's role and function as a commercial centre:

“It is no more a typical village. Electric lights, roads, running water attract people — entrepreneurs. I refuse to call it a village anymore. It is now a “hub” which has all these activities and basic amenities. It has undergone a complete shift in image.” — Rhambau Jagdane

COMMUNITY ORGANISATION — from FACTIONALISM to CREATIVE CO-OPERATION

The village is aligned with all perspectives working in a similar direction. No section of the community is content to let another determine that direction without their participation.

Due to the new dairy co-operative's proven economic viability, people are discussing other options for co-operative ventures.

The experimentation conducted initially with various types of implementing structures created a climate of openness to coming together without as many traditional prejudices. Major festivals are celebrated across the whole village.

The Gram Panchayat today serves as the main decision-making body and guide. The experience in co-operative decision-making and the broadened leadership base gained from the project has given them practical ways of ensuring that the Panchayat works actively for the good of the entire village. As one leader remarked:

"What does it take to maintain the spirit of the community? Not just self-interest. But self is important. They look to you as a leader and ask, 'What is your stance? What is the example you set in your own life and family for development? Are you staying in the same place?'"



"There has been an incredible amount of transformation... It changed my whole being. I think differently. I act differently. I feel differently... I made something out of my life. I cannot think of a single person who has truly failed." — R. Jagane

ACHIEVEMENTS IN THE MALIWADA COMMUNITY

INCREASED INCOME: Agricultural Diversification

The amount of land under cultivation over the 10 years has risen from 400 to 800 acres. Second crop diversification adds channas, cotton, guavas, lemons, hybrid jawar and tobacco to the staple crop of bajri. Tractors were introduced and have increased the yield by as much as 35% and are exchanged among the farmers on a rental basis. As vegetables and fruits were expanded in quantity and variety, transportation became more available, thereby coping with marketing needs.

The project was able to increase the available water for irrigation by adding catchment dams, deepening wells, digging 10 new wells, and installing at least 25 electric pumps, making a total of 80 pumps. The project also enabled farmers to have access to agricultural information and training.

MONETARY EXCHANGE: A Wealth of Small Businesses

Whereas 48% of the village are farmers, the spreading of income through the whole village has happened through a number of small businesses and industries. Small commercial employment has increased by nearly 160% during the 10 years, from 54 to 141 people employed in private endeavours. Several small industries have succeeded: particularly a sawmill and a welding shop. Traditional village businesses such as tea and kirana shops, tailoring, vegetable and fruit selling have all increased the number of people employed. New businesses have come — sound system and tent rental, bicycle repair and rental, and tractor rental.

The project fostered this development by practical research on contacts, resources, markets, water sources, and government sanctions. It enabled men and women to work together. Bank loans were encouraged, secured and repaid. Training and experimentation went on with production of peanut butter, upgraded guavas, plastic ware, chalk, incense, semi-precious stone cutting, spice grinding, soap, confections, papads and poultry. The community-owned industries promoted an entrepreneurial spirit and a community fund trained people in financial management and cooperation.

DISTINGUISHING FEATURE: A Cooperative Dairy

A dairy cooperative was launched, failed, launched again and struggled for a year or two before reaching success. Now there are:

- a network of 6 cooperatives along the Aurangabad-Nasik highway which collect milk twice a day.
- 2 acres of good fodder available to the society.
- a society secretary trained in dairy technology and dairy management.
- new member loans processed through the Society, thereby increasing bank confidence.

A COMMERCIAL HUB MAINSTAY: The Saw Mill

Utilising the small cross-band saw from a project box factory, Laxman Deotkar and two others began a saw mill in 1978. Laxman became the sole proprietor two years later and now employs 2 carpenters, a cutter and 4 helpers. With a current net worth of Rs. 62,000 and assets of Rs. 1,20,000, his monthly gross profit is Rs. 1,200. Laxman sees himself as a problem solver. He learned the necessary management skills, financial prowess and sawmill operations. His customers come from Maliwada and the surrounding villages to buy door frames, stools and shelves. A second wooden box contract from Jalna is expected soon.



ONGOING ISSUE: Financial credit

The project was able to obtain the approval for a State Bank of India branch in 1977. It has brought a source of monetary input and a sense of stability to this larger community of 20 villages. However, the loan repayment record is improving since the early dairy loans are still being repaid.

WELL KEPT VILLAGE SPACE: A Transformed Appearance

Maliwada today is a clean and cared for village. Buildings are neat and whitewashed. People sweep the streets outside their homes daily and decorate them with *rangoli* designs. Use of toilets and drains has noticeably increased from 10 years ago. Eighty six built or renovated units of houses and public buildings have been added and maintained. Maliwada now is served by regular buses, 4 autorickshaws, 26 scooters, several 3-wheeled transport vehicles, motorcycles and 5 bicycle rental shops. Television is available at the Panchayat office. The post office delivers mail daily and recently installed a telephone.

The overall plan by Chandigar architect, Mr. Jaya Dethé, provided images of a growing, orderly community. A model house demonstrated better lighting, ventilation and strength. Local carpenters were trained. The *dharmshala* and community health outpost were rehabilitated. Eight new homes were built in the Neo-Buddhist section. Cattle, poultry and 2 industrial sheds were constructed. A 7,000 square foot building shell was renovated for the replication training centre. Electricity went to 300 houses and 33 streetlights. A stand-pipe system for drinking water was inaugurated in October 1981.



SYMBOL: A Village That Honours Human Worth

Songs, stories, murals, celebrations, and statues were created as ways to recover the village's historical past. A mural of the sun rising over Daulatabad Fort became a central symbol pointing to a powerful heritage with a future. Songs in Marathi, Hindi and English for the 232 replication projects across the state highlighted Maliwada as a signal project to other villages. A meeting ritual focused on Maliwada: "Leader: Rural India is on the move. Community: Maliwada is the sign." An entrance sign, street names and family name plaques on homes brought attention, identity and an awakened memory to the village. Work days enabled the residents to invest energies and skills in making the village beautiful. Maps of Maharashtra, India and the whole world on various walls gave perspective to a once isolated, neglected village. A larger-than-life statue of Dr. Ambedkar near the village entrance and a statue of the Lord Buddha in the Neo-Buddhist community indicate that upliftment of the poor and excluded is a focus.

"I can confidentially say that if this was a garbage can years ago, now it is enlightened. Look and see. It feels vibrant." — Suryaban Deotakar

RESPONSIBLE LEADERSHIP: Organised for Effectivity

Communal tensions continue to exist in Maliwada but they are far less demoralising than before. The stronger sections of the village are wiser and cannot dominate the critical decisions. The Neo-Buddhists have learned to stand up for their rights. When issues arise many conversations go on in the tea shops, around the Ambedkar statue, in homes and in the fields which help to form a consensus before the essential meetings. Much of the development effort today is going on by stalwart individuals and leaders who were trained and given renewed confidence during the project.

A pattern of representational meetings was established early in the project. Residents took responsibility for the whole project and each of its units. Men and women met in the family homes for care through geographical Stakes. Guilds included up to 25 residents on an evening and assigned themselves to various practical weekly tasks. Weekly Assemblies invited the participation of as many residents as possible. An eleven-member coordination team also met weekly to guide and organise the whole project. These gatherings trained people to build a consensus and to work together.

MARK OF SELF-DETERMINATION: Their Own Panchayat

For 6 years village leaders struggled to get a Panchayat separate from the village of Abdi Mundi. An informal Community Development Association was formed in 1977 and that same year the first application for a separate panchayat was filed. A second application was made in 1979 while equipment and funds were funnelled through a registered Youth Society. In 1980 the joint panchayat passed a resolution to that effect. In May 1981 five persons went to Bombay to take their case to the state Rural Development minister. In July three people fasted outside the Aurangabad Collectorate to urge sanction. After a year of other regular visits and getting the land measured and surveyed, 100 people went to Abdi Mundi with a bullock cart and picked up their signboard. In February 1983 Maliwada's Gram Panchayat was sanctioned.

ONGOING ISSUE: Property Ownership

Maliwada like most villages in India is pinched for land and property. Poverty keeps reinforcing itself. The families that have better incomes and more farm land naturally want to keep their grazing land that the Government has granted to some landless families.

THE VITALITY OF THE PEOPLE: Improved Health Making Development Possible — Today three private clinics and several doctors serve Maliwada. The Fulambri primary health centre, 11 kilometers away, sends a Government doctor for visits each week who works with three resident health workers and trains midwives. School children get a yearly health check-up and vaccinations. Health records on individuals and families are kept. The piped water is treated. The health workers report no cases of scabies in recent years. Diarrhoea is no longer treated with cold tablets but with home-made oral re-hydration. Deaths of small children have fallen dramatically to three or less a year. Ninety per cent of the eligible couples have had family planning consultations or operations.

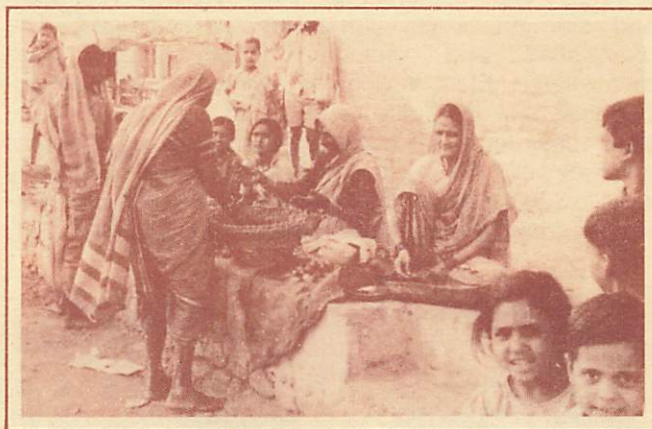
Initial project surveys disclosed pervasive ill health: chronic infection with worms, scabies and other skin infections, upper respiratory problems and gastrointestinal disorders. A community health clinic with a trained nurse was begun the first year with donated medicines, vitamins and supplies. Immunisations for small pox, polio and triple antigen were regularised. Health education went on through the Health Guild, the women's society and the preschool. Nearly 1000 people were treated in the first 3 months. Dr. Vaishanath Adhav was trained and opened the first private clinic in 1979.

EQUIPPED FOR THE FUTURE: Trained To Do Their Own Development —

The citizens of Maliwada have learned that development does not necessarily happen because a village wants it to happen or even necessarily through hard work alone. Training is a major needed input. The dairy society secretary got himself trained and that was the key to its success. Other adults have received both formal and informal training: driving instruction, vehicle maintenance, farm management, new farming techniques, small industry management, carpentry, masonry, welding, electrical wiring, handicrafts, sewing, nutrition, health care and education teaching methods.

In the early Stakes and Guilds people learned by doing, evaluating and redesigning activities. Village residents watched ICA do things, learned the skills, did the same activities with supervision, and then worked on their own. Problem solving techniques, leading meetings, fund raising, visiting Government offices, building a consensus with other villagers and their own families were the skills that they learned. Formal Marathi literacy was taught four times a week and Hindi and English classes went on periodically. Many things were learned by villagers on trips around the state and the nation, to offices and other villages. Village representatives told stories in the training school and in other teaching villages about how things were done in Maliwada.

WOMEN'S LEADERSHIP: A Key Factor to Total Change — The role of women in development went beyond health to include total village leadership. Through a women's society organised in 1977 they learned new skills and participated in all aspects of village development. They ran the preschool and participated in the community kitchen. They were shown improved methods of preparing food, budgeting, basic sanitation, nutrition, hygiene and child care. Through cottage industries like tailoring they acquired income producing skills. Early on 5 to 10 women sold vegetables in Nehru Chowk daily — now, there are 20 to 25 vegetable sellers of both sexes. 36 to 40% of the women now receive some form of cash income. General leadership skills were acquired during forums, exchange trips and training schools. Today 3 women serve on the panchayat, one as Deputy Sarpanch.



THE PRIMARY SCHOOL: An Exemplary Village School The school today has 365 students and 9 teachers. With only 5% absenteeism the rate of attendance is better than nearby Daulatabad schools. During the first two years school attendance was doubled by having a teacher and a project staff member collect children with a truck each morning. Then many families moved into the village proper. In comparison with four college graduates in 1975 many more are on their way to degrees. 60 students are studying standards 8 through 10 in Daulatabad, Aurangabad and Asegaon. At least 25 are studying in colleges plus some extension students, and three are in masters courses. A homeopathic doctor, an advocate and two MAs have completed their studies. The percentage of girls attending the primary school has increased from 27% to 37% of the student body. In January 1986 during the documentation laboratory an exceptionally well-done Republic Day event indicated the vibrancy of the school. This type of education promises continued self-development.

ONGOING ISSUE: Intercaste Equity

It is one thing for a project to set out to care for the poorest of the poor and quite another to realize success to everyone's satisfaction in the time frame allowed. No doubt every project struggles to uplift the poor and avoid helping only those who are already better off. In Maliwada the Neo-Buddhist community is still searching for greater economic success. Some are a part of the current dairy society and they have benefitted by improved farming methods and by some of the small business.



IMPLICATIONS FOR THE DEVELOPMENT PROCESS

FOR THE TASK IN RURAL DEVELOPMENT

Village development is a vital part of the total social fabric requiring linkages with the other sectors, such as:

- all-sector associations focused on the communities in their region both urban and rural
- training and equipping industrial workers for excellence in their work while they are in transition from a rural to an urban life style
- exchanging "what's working" between development organisations and agencies regarding scheme implementation
- providing current information on economic innovations, techniques and resources
- setting up the linkages needed locally to implement the regional infrastructure required
- fostering a professional sophistication in local development work
- working as a liaison between banks and local organisations to hold them accountable for that development effectiveness
- channeling rural vitality so that the migration to the urban is slowed down or even reversed toward the renovated rural areas.



FOR DESIGNING EDUCATIONAL SYSTEMS

Educational processes, formal and informal, need to be tied into the development challenges and efforts, such as:

- altering practical life images for day to day living, honouring traditional culture and embracing current trends
- providing teachers with wholistic teaching methods that involve the total person of their students — mental, intuitional, physical, emotional and transpersonal
- training people to conduct more flexible planning methods based on their current level of development
- as people of all ages are awakened to their own potential equipping them to implement changes locally
- opening alternative vocational work to youth through development education opportunities.



FOR THE TASK IN THE ECONOMIC COMMUNITY

Companies and financial institutions are in need of direct efforts for developing their human resources, such as:

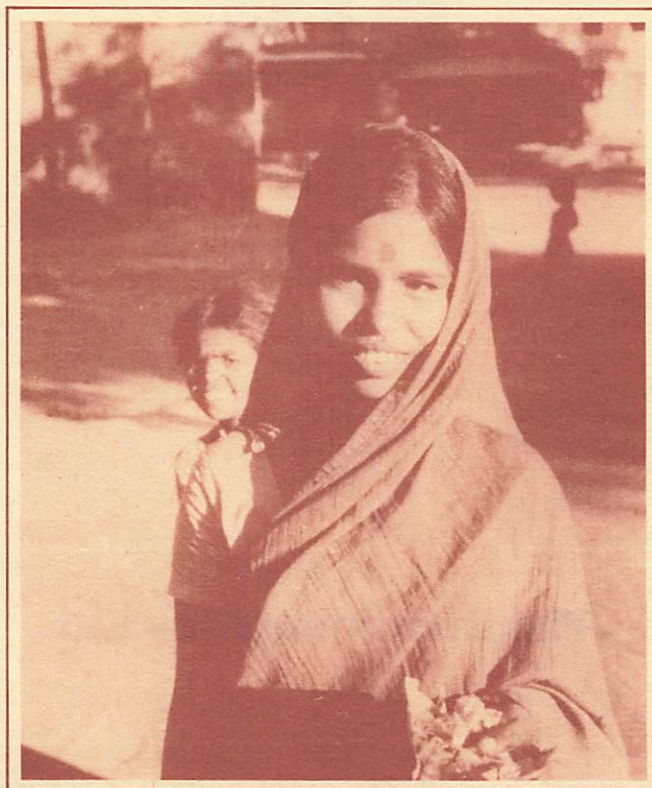
- strategic planning with factory workers, supervisors and managers in each company or group of companies
- organisational development that enhances participation in policy formation from all levels of organisations
- human interchange skills — e.g., how to listen, how to report, how to lead a group, self-motivation, creativity
- philosophy and value retreats to realign organisations toward changing social situations and undercurrents
- interchange of organisations to break isolated efforts and to build social cohesion.



FUTURE DIRECTIONS FOR ICA:INDIA

ICA is in transition from primarily doing direct village development to providing services to the various sectors in each society. These services include:

- participatory planning and creativity skills programmes in corporations and other economic community organisations, like banks
- short term consultancies with voluntary organisations doing local community development — urban and rural
- educational and planning methods training with informal and formal education personnel and organisations
- practical action research into consciousness exercises and meditation as applied to socio-economic development
- programmes that enable organisations to achieve quality performance
- doing extensive leadership and development training modules over periods of time with selected organisations and corporations
- interchanging documentation processes with other development organisations to impact policy changes
- shifting the emphasis within programmes from “how does everyone participate in development” to “how do we all contribute significantly to development and be the leadership that is needed”
- inviting young and retired professionals to volunteer their expertise into specific development gaps and catalytic entry points.



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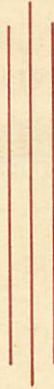
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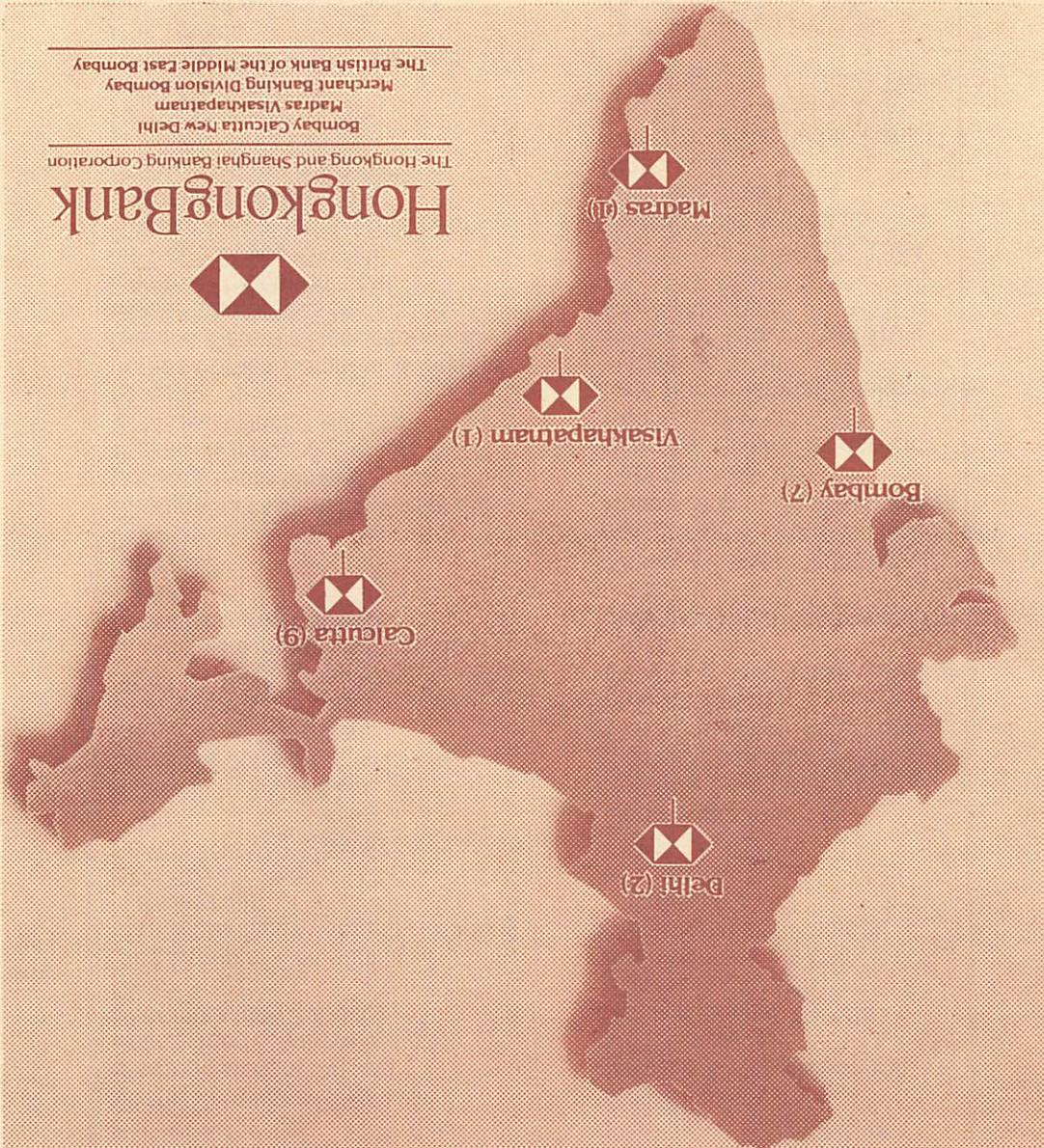
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