

MALIWADA COMMUNITY REPORT

MALIWADA COMMUNITY REPORT

April 1980

CONTENTS

Foreword

The Story of Maliwada

History

Indices of Development

Toward Economic Self-Sustenance

Toward Human Self-confidence

Toward Social Self-reliance

Stories and Statements

Future Extension

The Methods of Human Development

Approach to Development

Approach to Documentation

The Supporting Framework of the Project

Letters of Authorisation

Private Sector Supporters

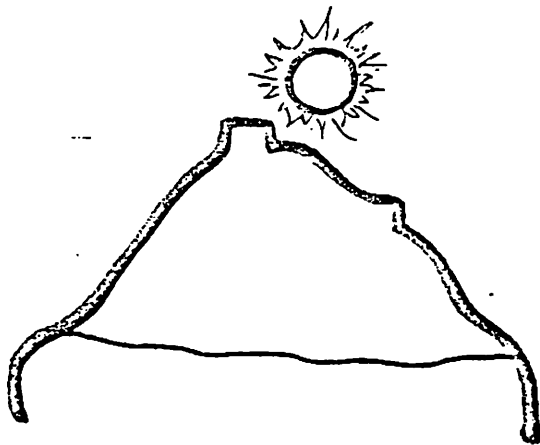
Appendix

Maliwada Ripple Effect

Economic Issues Forum

The Story
of
MALIWADA

NAVA GRAM PRAYAS
THE NEW VILLAGE EFFORT



FOREWARD

Since December, 1975 the people of Maliwada have been participating in a comprehensive socio-economic development programme as a demonstration of possibility for rural villages throughout India. With the Institute of Cultural Affairs providing residential consultant staff for a period of two years, Maliwada joined a network of 24 communities around the world in creating a global demonstration of local development. After four years of work as a Human Development Project, the village residents and the Institute gathered to assess their progress, to celebrate their accomplishments, to plan their future and to tell their story. The following document is a product of that ten-day meeting. The first section is the story of Maliwada and deals with its history, indicators of change and anticipations. The second section deals with the methods of development which include project implementation, actuation and documentation. It is hoped that this document itself will be a sign and a tool for other communities concerned with rapid, comprehensive, human development.

HISTORY OF MALIWADA

This is the story of Maliwada, the story of change and development in a small Indian village. Maliwada has a population of just under 2000 and is typically representative of the semi-arid tropics. It is located fifteen kilometres north-west of Aurangabad in the state of Maharashtra. The village lies in the shadow of the magnificent Daulatabad Fort about midway between the city of Aurangabad and the ancient Ellora Caves.

I. TUGHLAK GLORY

In 1326 Sultan Muhammad Bin Tughlak shifted the entire population of Delhi to the massive, medieval Deccan fortress of Daulatabad. The village of Maliwada, located at the foot of this historic fortress, was once the farming centre for a flourishing culture of 800,000 people on the Deccan Plateau. No one knows how it happened, but sometime in the shrouded centuries since Muhammad Tughlak captured the fort by bribery and made the area around it the capital of all India for six years, the people of Maliwada lost use of their ancient water system. The village has continued, never-the-less, to be known as Maliwada, "Abode of Farmers."

II. DROUGHT AND NEGLECT

Over the succeeding centuries, the complexion of Maliwada, like that of the neighbouring villages of Abdi Mandi and Daulatabad has changed. In recent years the rise of the "Industrial Princess," Aurangabad, has refocussed 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. During this recent past, as the people of Maliwada toiled in their barren fields under the shadow of the majestic and glorious fort, they produced barely enough food for themselves. Though the tall pillars of the fort continued to attract attention, the villages at its foot were bypassed and neglected. Walls crumbled, wells became filled with silt, creeks dried up and fields lay brown and barren.

III. BIRTH OF NAVA GRAM PRAYAS

As the droughts came to an end, the villagers remembered the glory of the past and dreamed of rebuilding their land and community. And at the same time the concern of the nation shifted from industrial self-sufficiency to intensified agricultural development and alleviation of the conditions of the landless poor in the rural areas. The location of Maliwada - midway between modern industrialized Aurangabad and the ancient rock-hewn temple caves of Ellora and its proximity to

Daulatabad Fort - makes the village a crossroads where both local travellers and international visitors pass. All of these factors - the vitality of the people, the concern of the nation, and the fortuitous location of the village - led to the selection of Maliwada as the pilot project for a New Village Movement - Nava Gram Prayas.

In December, 1975, Maliwada invited the Institute of Cultural Affairs: India to conduct a planning consultation for the complete socio-economic development of the village. With the assistance of a residential auxiliary, development was so rapid that a plan for sharing the methods with villages across the whole state was created. This plan had at its centre the opening of a Human Development Training Institute in Maliwada, selecting a village in each of 232 talukas, conducting planning consultations in all 232 villages to initiate projects. This was done on a phased basis of first another 3 villages - one in each division of the state - then another 22 - for one in each district of the state - and finally another 207 - for one in each taluka (or county). Maliwada became the symbol of a renewing village and the base for this entire operation. The sleepy neglected village had become a lively centre of growth and development.

INDICES OF DEVELOPMENT

A. TOWARD ECONOMIC SELF-SUSTENANCE

INTENT: To bring the drought-prone village of Maliwada to economic self-sufficiency, a major thrust was that of increasing agricultural productivity with minor thrusts in expanding commercial services and initiating small village industries.

CONTRADICTIONS: The achievement of self-sufficiency was primarily blocked by a subsistence style of living which left resources undeveloped, by the undeveloped skills of business management, and by the paralysing patterns of administrative relations in Maliwada.

INDICATORS: Among the many indications of the rapid economic development which has occurred in Maliwada over the past four years, the following three have been selected as representative.

1. The location of a branch of the State Bank of India in Maliwada has brought **credit access** to 13 villages and is an important foundation for continued economic development.
2. The increase in cultivated land from 100 to 800 acres, the result of training in new methods and greater access to water and farm equipment, helped double incomes for many farming families in the first two years of the project.
3. The opening up of numerous small industries and growth of entrepreneurship has tripled non-agricultural employment options for landless people.

REGIONAL CREDIT SERVICES

As the project began in January of 1976, the very limited capital of the small farms and businesses forced a fragmented, marginal level of production. Income production was so limited by most units that they were unable to generate new capital. The intensive drive for capital resources as shown by individual family production units struggling to purchase supplies and market products on their own. Limited capital blocked local processing so products were marketed as inexpensive raw materials. The absence of local markets forced dependence on costly middleman services in order to allow goods to reach outside markets. Villagers were motivated to sell quality food which they needed for their families and yet they purchased supplies outside the village, further draining off capital and employment alternatives within the village.

One of the signal events in Maliwada was the opening of a branch of the State Bank of India. The provision of these credit facilities at the same time that agricultural productivity was doubling farm incomes played an important part in breaking Maliwada out of the subsistence cycle which had plagued it. By 1979, the villagers had opened 160 accounts and the bank had extended 100 loans for economic ventures coming to approximately two lakhs, ranging from four to eleven percent interest. The bank made possible the establishment of a variety of businesses. Where previously there were only three tea stalls, after three years there were seven with a profit margin of ten to twenty-five rupees a day. The village now supports four kirana shops where before there was only one, making trips to Aurangabad unnecessary. A new bakery was started up, guaranteeing a weekly profit of Rs250, and three new paan shops, along with a catering service, now operate. A mutton shop was opened, butchering four goats each week and realizing a profit of Rs300 to Rs400. Other new commercial enterprises include: a bicycle repair shop which also rents ten bicycles, a washing business, a tailoring business which has bought seven sewing machines, and a loudspeaker and shamiana rental business which nets Rs300 a month. The bicycle repair and tailoring shops were both started with bank loans. This commercial expansion has continued into the fourth year of the project with two residents getting Matador trucks to operate a transport service and the opening of a cold drink shop, insurance agency, bangle shop, disposable plate making business, motor rewinding shop, sugarcane juice shop and vulcanizing unit.

INCREASED AGRICULTURAL PRODUCTIVITY

The annual rainfall, averaging just under 30 inches, virtually all falls during the monsoon season from mid-June to the end of September. Not only is the total rainfall insufficient for satisfactory crop production, but the fact that it all falls in one season, and often in very heavy downpours, presents serious problems of both soil and water conservation. Due to the seasonal rainfall pattern, only irrigated land had produced a crop in more than one season per year. For the most part, Maliwada farmers with irrigation did not have enough water for year-round production, but could get two crops. In addition to food grains and pulses, Maliwada farmers produced some cotton and sugar cane as well as vegetables, flowers, and fruit. The livestock population included a substantial number of goats, as well as some cows and water buffalos which grazed freely. About 200 bullocks provided farm power. Milk production of the local cows was very low, probably averaging two litres a day.

Agricultural production increased significantly from 1976 to 1978, as cultivated land increased from 100 to 600 acres. This increase has continued in the past two years and has now reached 800 acres. Such an increase was the result of a variety of factors: water availability, introduction of a tractor and new bullock teams, and use of hybrid seed and fertilizers. Increased water availability was achieved by rebuilding four nalla bunds, reconstructing seven wells, blasting out 30 wells, digging ten new wells, and installing 35 electric pumps. Three new crops have been introduced. Presently, 40 acres have been given over to sugar cane, yielding a village average of 26 tons per acre. Hybrid jowar has been planted on 450 acres with an average per acre yield of 14 quintals. As an experiment, 10 acres were planted with tobacco, giving returns of over Rs1200 per acre. Increased productivity has been greatly enhanced by the training programmes for the farmers conducted by the Farmers Training Centre, emphasizing improved methods using fertilizers, pesticides, and composting. A second tractor is being purchased by a farmer with the aid of the State Bank of India. A Community Farm, cultivating 42 acres, sharecropped by six farmers in hybrid jowar, has given half of the yield to the community kitchen. The village pioneered in a dairy scheme that has been picked up by neighbouring villages. 26 bullocks and five new bullock carts have been purchased. The number of goats has doubled to over 1000 and the chicken population tripled, while pig breeding for better quality has just begun.

NON-AGRICULTURAL EMPLOYMENT TRIPLED

The total population of Maliwada at the time the project started was 1699, of which 32% were men, 28% women and 45% children. These made up 245 families, 70% of which were Hindu, 30% Buddhist and Harijan, with three Muslim families. The average family size was six members. 33% of the families lived on farms, while 67% lived in the village proper. Labourers comprised 37% of the population, farmers 48%, private business, trades and services 14% and government service and professional jobs 1%. The village had two blacksmiths, a carpenter, two goldsmiths, two tailors, two barbers, three masons, two auto-rickshaw operators working in Aurangabad, and one family of washermen. With the market for Maliwada located in Abdi Mandi most of the residents went there to purchase food and essential clothing. Most other goods were purchased in Aurangabad. Vegetables and grain produces in Maliwada were taken to Abdi Mundi, Daulatabad and (when in large quantities) in Aurangabad. A number of vendors (kitchenware, garment and jewelry) and repairmen (cobblers, umbrellas, knives, tin platers) came from neighbouring villages occasionally, situating themselves for three or four hours in Nehru Chowk, the central square.

During the first four years, local industry has been launched in Maliwada. The largest enterprise during the second and third years of the project was the Nutritious Food Processing and Packaging Industry employing 120 people daily. The gross turnover of this enterprise was Rs700,000 which provided Rs90,000 in wages during ten months of operation in its second year. The Brick Factory which began as three units employing 15 people has now expanded to 13 units employing close to 200 people has become the largest non-agricultural enterprise. A Box Factory was opened to make packing crates for factories in Aurangabad, originally employing 20 people, has now diversified into a saw mill and carpentry shop making simple household furnishings like shelves, stools, and window frames. The expertise of the carpenters has reached the level that they have received a large government contract for window frames and serves surrounding villages as well as Maliwada. The Building Industry employed 175 during the rapid building expansion programme of 1977-79 has now levelled out to support fifty full-time employees. Other new industries include rope weaving which supports two families and a new flour mill. A silversmith has opened fulltime in the village, making jewelry. Some of these industries are community-owned and community-serving; it is significant to note that each month a percentage from the profit of such industries is transferred to the support of social programmes of the community.

Maliwada
Demonstration
Model
Project

MALIWADA INVESTMENT
December 1975 - October 1978
Thirty-Five Months

December 1978

U. S. Dollars

PRIVATE INVESTMENT Direct Grants		PUBLIC INVESTMENT Government Services		LOCAL INVESTMENT Villager Loans	
<u>Programme</u>	<u>Amount</u>			<u>Programme</u>	<u>Amount</u>
AGRICULTURE	\$ 3,750	INFRASTRUCTURE	\$23,188	AGRICULTURE	\$38,250
IRRIGATION	1,250	(Electrification, wells,bunds,etc.)		INDUSTRY	14,100
INDUSTRY	6,000	DIRECT SERVICES	738	COMMERCE	3,570
BUILDINGS & ROADS	25,125	(Health Camp, Extension Services, Agriculture Training)		BUSINESS CONTRIBUTIONS TO SOCIAL PROGRAMMES	2,983
SOCIAL SERVICES	18,500	INDIRECT SERVICES	Indeterminate value	FAMILY HOUSING INVESTMENT	21,750
PROJECT CONSULT	2,250	(Bus Service, Land Redistribution)			
OPERATING EXPENSES	4,320				
<u>TOTAL</u>	37% \$61,195	<u>TOTAL</u>	14% \$23,926	<u>TOTAL</u>	49% \$80,653
		<u>TOTAL INVESTMENT</u>	\$165,774		

Maliwada
Demonstration
Model
Village

MALIWADA INCOME ANALYSIS
EMPLOYMENT AND WAGES
1975 - 1977 Comparison

December 1978

U.S. Dollars

OCCUPATION	1975 (Before Project Initiation)		1977 *	
	# Employed	Total Wages	# Employed	Total Wages
<u>BUSINESS PAID WORKERS</u>				
Agricultural Labourers	75	\$7500	50	\$ 5000
Maliwada Nutritious Food	0	0	140	16688
Box Factory	0	0	8	1750
Brick Factory	0	0	6	750
Construction Workers	3	938	15	2500
Carpenters	1	313	15	2500
Blacksmiths	2	500	3	750
Flour Millers	2	500	4	1250
Rope Makers	1	187	5	750
Baker	0	0	1	187
Goldsmith	1	125	1	250
Barber	2	250	2	250
Butcher	0	0	1	250
Tea Stalls	4	313	12	1250
General Store	2	781	8	3438
Tailor	2	375	11	1375
Water Delivery	0	0	4	500
Transport	2	250	13	1625
Laundrymen	3	188	8	500
Bicycle Servicemen	0	0	1	125
Public Address System	0	0	1	625
Community Kitchen Caterers	0	0	20	1875
<u>COMMUNITY PAID WORKERS</u>				
Health Assistant	0	0	1	150
Preschool Teacher	0	0	1	150
Preschool Cooks	0	0	3	262
Village Sweeper	0	0	1	150
<u>GOVERNMENT PAID WORKERS</u>				
Teachers	4	1800	8	3600
Post Office	0	0	1	125
TOTALS	104	\$14,020	344	\$48,625

*The employment and wage analysis for 1977 represents an average picture for the year, not a picture of peak employment in the life of the project. Wages for self-employed farmers are not included.

Maliwada
Demonstration
Model
Project

MALIWADA INCOME ANALYSIS
NET BUSINESS INCOME

December 1978

1975 - 1977 Comparison

U. S. Dollars

PROGRAMME	1975 Before Initiating Consult		1977	
	Unit	Amount	Unit	Amount
<u>AGRICULTURE</u>				
<u>CROPS:</u> SORGHUM	200 acres	\$ 5,400	450 acres (hybrid)	\$54,000
COTTON	20	3,375	20 (H4)	6,000
SUGARCANE	16	9,000	40	20,000
TOBACCO	-0-	-0-	10	2,000
PAPAYA	-0-	-0-	5	3,000
VEG/FRUIT/WHEAT/PULSE	120	11,250	100	8,000
<u>ANIMALS:</u>				
BUFFALOES	5 (milk)	790	20	2,625
COWS	25 (milk)	1,650	85	4,375
GOATS & SHEEP	200 (milk, mutton)	3,560	400	7,125
CHICKENS	100 (eggs)	235	400	900
TOTAL		\$35,260		\$108,025
<u>INDUSTRY</u>				
BOX FACTORY	-0-	-0-	1 factory	50
MALIWADA NUTRITIOUS FOOD IND.	-0-	-0-	1 factory	4,375
BUILDERS INDUSTRY	-0-	-0-	1 small industry	200
TOTAL		-0-		\$ 4,625
<u>COMMERCE</u>				
COMMUNITY KITCHEN	-0-	-0-	1 catering group	1,000
OTHER	several small shops	-0-	several small shops	4,000
TOTAL		-0-		\$ 5,000
TOTAL NET BUSINESS INCOME		\$35,260		\$117,650

INDICES OF DEVELOPMENT

B. TOWARD HUMAN SELF-CONFIDENCE

INTENT: The people of Maliwada saw the physical reconstruction of their village as the key to a recovery of community self-confidence. The reconstruction was to involve rural housing, public buildings, and a community centre.

CONTRADICTIONS: Although all contradictions undermine the self-confidence of a people, those which seemed most related at the time of the consult were the deteriorated structures of essential corporateness in the village, the severe limitation of cultural exposure, and the oppressive effect of prevalent images amongst the people of Maliwada.

INDICATORS: As not everyone interested in the development of Maliwada will be able to visit and witness for themselves the dignity and composure of this revitalized village, three obvious indications of their rapid human development have been selected as representative.

1. Maliwada has become the primary symbol of Nava Gram Prayas (the New Village Movement) and maintains that role not only through its continuing development, but through the presence of the Human Development Training Institute.
2. The radical reconstruction of the village is evidenced by the private construction of over 40 new homes, home and village electricity, improved roads, and numerous public buildings.
3. There are 30 trained leaders who not only keep the village dealing with development issues, but also play an important role in awakening other villages.

STATEWIDE SYMBOL

At the time of the consult, Maliwada found the effectiveness of its social and economic operation truncated by a factionalism born out of past necessity and tradition. When Maliwada came into being there was an authentic need for "the place of farmers" in order to sustain human life throughout Deogiri. Economic survival patterns demanded radical individualism for sheer self-preservation. Social structures were designed to provide community care and to assign everyone a necessary role. In a new historical context these patterns actually mitigated authentic participation. The task for Maliwada was to forge a uniquely creative role for the village in its relation to the larger, more complex human community which made up its actual context and to create new intensified forms of corporateness within the community.

Maliwada has become a symbol to other villages, the public and private sectors, and international agencies of a village on the move. This identity is grounded in and sustained by the Human Development Training Institute. (HDTI). The HDTI has become an ongoing and self-sustaining structure to which people from villages across the state and nation come of their own accord, seeking a vocation in rural development or more adequate tools for renewing their own villages. Moreover, Maliwada has carefully built into its community identity system, visual symbols which convey this image of a village on the move. The primary community symbol is styled after the historic Daulatabad fort with the sun rising in the background. Murals of this symbol are painted at strategic points on the walls throughout Maliwada. A large entrance sign welcomes visitors. Slogans and banners have been created and placed throughout the village. The streets and chowks have been named and houses numbered and family name plaques created. Village celebrations serving to bring people of several communities together occur regularly with national, religious, and cultural festivals. Films and slideshows are shown for both entertainment and education. Community unity has also been emphasized at times by all school age children wearing similar uniforms. The community centre contains a reading room and a radio for use by village residents. In hosting visitors from across India, the citizens of Maliwada continually rehearse the demonstration role of Maliwada.

RADICAL RECONSTRUCTION

At the time of the consult, the public buildings in the village included a primary school, three temples, a travellers' shelter attached to the main temple, a bus stand cum canteen, and the Daulatabad railway station. There were electrical lines to seven farms, but the village itself was not electrified. There were 150 houses where families lived throughout the year. Sixteen farmers lived on their farms and also had houses in the village where they lived occasionally or rented to other people. The walls of the buildings were built of white stone or brick plastered with clay. Roofing of the majority of the houses was tile and thatch. Houses had mud flooring which was regularly plastered with cow dung; five houses had partially tiled floors. The village was linked to Aurangabad by State Transport and Aurangabad City buses, as well as by local train services.

During the two years since the Human Development Project began, the face of Maliwada has changed remarkably. Following the connection of electricity to the village, thirty-three street lights have been installed and 75 homes connected. A comprehensive village plan was prepared including a community housing design and a plan for new facilities. Eight model homes were built to demonstrate the use of permanent roofing, flooring and walls, lighting and good ventilation. As a result, 40 new private units have been built. This past year, 7 more homes have been built in the Harijan colony with assistance from the government. The new facilities in the village include the Community Centre, one store, a storage shed, two industrial sheds, a preschool, health clinic, postoffice, community kitchen, and dairy shed. Much attention has been given to improving the streets of the village. They were bulldozed and lined with white boundary markers. A drainage system was constructed along the streets and one street was cobblestoned. As part of the beautification of the village, all the houses were whitewashed and roofs repaired, while trees and flowers have been planted. A village entrance board was erected on the Aurangabad-Nasik highway, while at the heart of the community a plaza has been created and a statue of Dr. Ambedkar erected. Access to Aurangabad has been made easier with three buses daily and the repaired and painted bus stand has added appreciation to the service. Two new temples are presently under construction.

LEADERSHIP CORE

Consultants entering Maliwada for the first time in December, 1975 were struck by the oppressive effect of prevalent images. The daily raw encounter with a very real dependence upon an uncertain water supply and periodic severe drought had reinforced subsistence images and driven people to see themselves continually at the mercy of uncontrollable forces. Added to this was the fact that the village itself stood as a sign of neglect. The prevalence of the deteriorating walls of unused buildings, the persistent dust and the colourlessness of the mud wall construction confronted the villager at every turn. Furthermore, this constantly stood in relief against the dominating presence of Daulatabad Fort, an incredible sign of a once glorious past now in ruins. The greatness of the accomplishments of the past and the sense of oppression of the present were immobilizing; the disparity between the two, overwhelming. Added to this was a deep sense of the fatedness of life. It became clear that unless these primary images were creatively transformed no profound or lasting social and economic change would occur.

These images were first assaulted by the consult where over 225 residents participated. This was the first step in promoting unity and consensus-building in the community. Since then unity and consensus have been built in several ways. Emphasizing total community engagement, one of the ways local residents have had their images shifted, has been through participation in the nearly 300 new jobs that have been created. Meetings of the task groups, representing the various arenas of employment, the neighbourhood groups, and the leadership hold the consensus together and help in implementing and furthering the programmes of the village. An eleven-member committee, call the Village Association, now represents all communities and castes of the village. It is becoming registered and provides the leadership and direction of the community. Village funds, pooled from the income-generating programmes are used for health, education, nutrition, sanitation and village beautification. Village shramdams have been instrumental in not only establishing community unity, but in transforming the former image of neglect into an image of care and neatness rarely seen in villages in Maharashtra. Out of all of these thrusts in corporate patterns a core of thirty or more villagers has emerged whose leadership capacities are noted by every visitor to the village and are sought by other villages in the state.

Maliwada
Demonstration
Model
Project

MALIWADA HUMAN DEVELOPMENT
1975 - 1977 Comparison

December 1978

ENVIRONMENT			ORGANISATION		
BUILDINGS & UTILITIES	Before Project Initiation	1977	COMMUNITY ORGANISATION	Before Project Initiation	1977
ELECTRICITY	None	33 Street Lights 75 House Lines	ADMINISTRATION	Abdi Mandi Village Council (Nearby Village)	Maliwada Village Association with Local Official Presiding over Joint Abdi Mandi/ Maliwada Council
BUS SERVICE	None	1 Serving Maliwada	COHESION	Factions Preventing Corporate Action	4 Registered Bodies
HOUSING	Brick , Mud & Thatch Houses	8 Model Stone Houses 32 New Houses Numerous Tin Roofs & Stone Floors			Village Assoc. Mahila Mandal Youth Mandal Dairy Society
ROADS	Mud Paths	1 Cobblestone Street 1 Tarmac Road All Roads Levelled & Widened	COMMUNITY FUNDS	None	Salaried from 2% of Profits from Village-Owned Industries
DRAINS	None	Along Main Streets	IDENTIFYING MARKS	None	Entrance Sign Street Signs Programme Signs Village Symbol School Uniforms
VILLAGE PLAN	None	Master Plan Delineating New Construction	GATHERING PLACES	Nehru Square	New Squares Reading and Radio Room Dr. Ambedkar Plaza Community Centre
PUBLIC BUILDINGS	Primary School 3 Temples Guest House Daulatabad Station Bus Stand	Post Office, Bank Community Centre Preschool, Store Industrial Shed Health Clinic Dairy Shed, Staff Housing, Infant School, Community Kitchen	VISITORS	Family Only	800-1000 Each Year Government, International, Industrial, Neighboring Villages

INDICES OF DEVELOPMENT

C. TOWARD SOCIAL SELF-RELIANCE

INTENT: The intent of Maliwada was to move toward social self-reliance by placing a heavy emphasis on training of every age group and the provision of health services and nutritional supplements.

CONTRADICTIONS: The contradictions most blocking the self-reliance of Maliwada involved the limited development of functional abilities, the outdated forms of community health and the rigid entrenchment of social traditions in the village.

INDICATORS: Among the many factors indicating rapid social development in Maliwada, the following three have been selected as representative.

1. The current installation of a drinking water system for Maliwada and surrounding villages addresses the depth issue which in recent years had placed the very existence of the village in jeopardy.
2. The dramatic upgrading of village skills as represented by bus drivers, a village doctor, tailors, and secondary and college graduates.
3. A registered women's association and registered youth association have given these two groups new avenues of engagement and income and established several as community leaders.

DRINKING WATER SYSTEM

Daily life in Maliwada requires twelve or more hours of hard physical work for nearly every member of the community, regardless of age. Yet at the time of the consult, the vitality of most members of the village was severely sapped by chronic infestation of such common parasites as hook worm, round worm and pin worms. The causes of these debilitating infestations are unpaved streets, open and insufficient wells, unstructured sewage disposal, kitchen procedures and shared housing with livestock. In addition, the subsistence level diets lack necessary vegetable or animal protein to ensure minimum vitality, even under conditions of good health. It is only the great persistence of the people to survive and be productive that has kept them alive. Adequate health care was still imaged as emergency care, for use only when accidents occur or when disease finally threatens life. While individual health care facilities were seen to be crucially needed in Maliwada, it was clear that these would not eradicate the causative factors of pervasive ill health throughout the community. Paramount in everyone's images was the necessity of assuring a regular supply of potable water.

An early attempt of the village to deal with the contradiction was the construction of a community drinking well but its distance from the village prohibited general use. Last year Maliwada, working along with several nearby villages, got a drinking water scheme sanctioned by the government and construction has begun. The completion of the system in the next three months will enhance the desirability of the village, encouraging better health and influx of new residents. Likewise crucial to Maliwada's development has been the implementation of health and sanitation structures. Sixteen public latrines have been built and are used by the vi-lagers. A biogas plant has been installed. The community kitchen has been supported by funds from the Nutritious Food Industry and by produce from the Community Farm and Community Vegetable Garden. The Kitchen supplies lunches for the Preschool and has conducted training in meal planning and nutrition. The Health Clinic is run on a full-time basis by a locally trained woman assisted by six health caretakers. The clinic treats over 40 patients from the village daily. Medical records are kept on all villagers. Vitamins are distributed and systematic inoculations are given regularly. A mobile health clinic also comes to the village weekly. Skin, eye and E.N.T camps have been held. An emergency link with the hospital in Aurangabad has been established. Clinic staff take patients to the Aurangabad Medical College every Thursday for regular treatment of long-term diseases. Pre-natal and post-natal care is also provided. There has been a favourable response to family planning with over 100 persons volunteering for operations.

DRAMATIC SKILLS UPGRADING

At the time of the consult, educational facilities in Maliwada were limited to one Zilla Parishad primary school, grades 1 through 4, with four teachers appointed. Children attending school beyond fourth class attended Daulatabad C.P.S. for classes five to seven and Deogiri High School in Daulatabad or Aurangabad for classes eight to ten. For higher education several colleges are located in Aurangabad. However, most students pursuing a higher education did so through private study. One major deterrent to the pursuit of higher education has been that all college level science courses must be studied in English medium. The average education level of the total adult population of the village was first standard. One fifth of the adult population of the village had attended school. This comprised 33% of the men and 9% of the women. 32% completed primary school and then quit. 7% completed middle school, and 8% matriculated. Although a higher percentage of women completed primary school than men, men significantly outnumbered women at middle school and matriculation levels.

The level of village skills has increased significantly. Village youth now finish secondary school at a higher rate and many are going on to college. This year one of the young men completed a course as an aramedic doctor and will begin his practice in the village. A preschool staffed entirely by village-trained teachers has a daily attendance of over 40. The primary school attendance has increased from 30 to over 150, necessitating two shifts a day. This year two additional grade levels will be added to the school. Marathi, Hindi and English literacy programmes are conducted daily. Adult training has included driving instruction, vehicle maintenance, farm management, new farm methods, carpentry, masonry and sewing. Over 50 Maliwada citizens have attended the Maliwada Human Development Training Institute and fifteen are now serving in other villages. Maliwada residents have been trained to conduct the village meetings held in neighbouring villages as part of the statewide replication effort. Paramedics were trained to work with the health programme. Two men were trained as welders and two others as electricians. All groups and ages have been taken on exposure trips to Aurangabad, Ellora, Bombay, Calcutta and places throughout the state. This growth in proficiency has been matched with a marked increase in ideas and imaginative proposals for resolving problems and a willingness to experiment and try new things.

ADVANCEMENT OF WOMEN AND YOUTH

For centuries time-honoured customs provided the village people with a sense of social stability that allowed for continued human survival in the midst of dramatic economic insecurity. With the impact of an urban life style, the challenge of change in Maliwada had been experienced as so foreign and overwhelming that unbending fidelity to the archaic had become the human response. Touched deeply by the real and inescapable effects of new human images and styles, the people experienced the gradual crumbling of the caste structure which once defined the roles and relationships that guaranteed significant life engagement. Standing before the kaleidoscopic shifts away from the formerly fixed patterns of society at large, the rural villager desperately defended the traditional stability of those narrower contexts over which he still exercised some control. The concretion of this took many forms. Early marriage, prolonged childbearing responsibilities, and a withdrawal from public leadership characterized the role of women. Obedience to parental authority and occupational tradition defined the style of youth. A determination to labour for the protection of his dependents' marginal subsistence typified the adult male who, because he was its symbol and spokesman, set the style for the family as well. Requiring great effort, this propping up of tradition ossified individual creativity and provided little opportunity or desire for corporate cross-village endeavor.

The organization and registration of a Women's Association has encouraged the women to participate in all aspects of the village's development. Courses in menu planning, household budgeting and basic sanitation have been conducted for them. Local women have run an infant school comprised of 32 infants from six months to two years of age; the main emphasis of the school being proper nutrition and hygiene. Several short-term training courses and demonstrations related to domestic sciences and health and vocational skills, such as chalk, incense and soap-making have been well-attended by the women. Classes in sewing, paper flower-making and bag weaving have also been offered. Encouraged by their participation, several women have started commercial enterprises such as spice grinding, papad making, and seedbag and garment stitching. The women hold regular meetings and have taken part in meetings with women of other villages. Two women serve on the eleven-member Village Association. Village song fests, plays and rituals have been instrumental in engaging elders and youth in community life. The youth in particular have emerged as strong leaders and actively seek to expand the development of their village through effective implementation of all the programmes. They have a registered society and have carried out many service and fund-raising tasks. Because of the kind of training each of these groups have received, the Village Association has leadership from among the women, harijans, and youth as well as the traditional elders and men.

Maliwada
 Demonstration
 Model
 Project

December 1978

MALIWADA SOCIAL DEVELOPMENT
 1975 - 1977 Comparison

PREVENTIVE CARE *			FUNCTIONAL EDUCATION *		
HEALTH STATISTICS	Before Project Initiation	1977	PARTICIPATION	Before Project Initiation	1977
Population	1699	1898	BASIC EDUCATION		
Births Per Annum	NA	44	Infant School	0	32
Deaths Per Annum	NA	9	Preschool	0	40
Instances of Malnutrition	50%	Less than .5%	Primary School	80	150
Number of Latrines	0	16	University	3	12
Medical Services	Aurangabad Hospital (Distance- 16 kms.)	Maliwada Health Clinic	School Teachers	4	9
Health Workers	One Govern- ment Health Worker for 10 Villages	One Health Worker and 6 Volunteers All in Mali- wada	Literacy Classes	0	70
			English Classes	0	40
			SKILLS TRAINING (over 35 months)		
			Nutrition	0	60
			Agriculture	0	130
			Business Management	0	9
			Vehicle Maintenance	0	9
			Leadership Methods	0	30
			Other Skills	0	49
			HUMAN DEVELOPMENT TRAINING SCHOOL (over 35 months)	0	50
			YOUTH PROGRAMMES	0	120
*Partial Listing			TOTAL	87	910

FUTURE EXTENSION

MALIWADA'S IMPACT

In December of 1975, experimental work was undertaken in the village of Maliwada by the Institute of Cultural Affairs:India to develop methods whereby rapid socio-economic development could take place at the village level. Putting the emphasis firmly on the equipping of local people to do their own development, progress was rapid. This progress has been described in the previous section of this report. In conjunction with business houses, government and other agencies, the methods utilized in Maliwada have been shared with a village in each of the 232 talukas of Maharashtra. By invitation of all sectors, village projects were also undertaken in Andhra Pradesh and in Western Uttar Pradesh. In the midst of this experiment, an awakening has occurred in the villages, an eagerness to be involved in the reconstruction of the rural areas on behalf of the nation. This eagerness and this receptivity have come to be called Nava Gram Prayas, the New Village Effort.

COMMUNITY EXTENSION MODULE

As the Maliwada Human Development Project completed its fourth year, signalling the end of its first four-year plan, a series of events took place to prepare the village to move into a new phase of development. This series of events was called a Community Extension Module and consisted of Documentation, Framing, Keystone Implementation, Community Consolidation, and Extension Planning.

Documentation

In the month of March 1980 the village leaders prepared a report on progress in nine programmatic arenas. The report, along with an in-depth study by an outside team the previous year, formed the basis of the previous section. But the leaders, prompted by an awareness that as a demonstration project, they had been effecting change in other villages as well, decided they would like to find out and record what some of these effects had been. The village leaders selected three villages within a ten kilometre radius and three within a 35 kilometre radius in which to examine the effects of the Maliwada demonstration. A method of collecting data through holding a village planning meeting was designed and four young men who had previously done village meetings conducted these six fact-finding events.

These events revealed that all three of the nearby villages were well versed in what the Maliwada project was about. In addition to the motivation these villages had received, they had been directly assisted by the opening of the branch bank of the State Bank of India, the establishment of the Human Development Training Institute and the installation of the drinking water scheme. The village of Jambhala had benefited particularly from the Dairy Scheme which Maliwada had pioneered with the State Bank of India. The village of Asegaon had ten graduates of the Human Development Training Institute. By comparison with the three far-away villages, nearby villages tended to have a more balanced development (economic, human and social). Charts comparing development in Maliwada and these six villages appear in the appendix.

Framing

The Maliwada Human Development Project has always enjoyed the helpful support of the public and private sectors of Aurangabad. In recent months many new people had been appointed to positions in Aurangabad. As the village leaders looked to the next four years, they were concerned to meet these new persons and invite their support. They also felt that the time had come to have a separate Gram Panchayat from Abdi Mandi and went about finding out and moving on all the necessary procedures for this. The third concern requiring village attention was the registration of the Village Association. When faced with the need to change some of the people on the board of the association in order to get registered, the village leaders handled the situation with tact and diplomacy. The final concern was to solidify the consultancy network in Aurangabad, particularly as it related to economic development. Therefore village teams visited some thirty persons and invited them to an Economic Issues Forum to assist Maliwada in breaking through to a new level of economic development.

Keystone Implementation

In preparing to launch its next four year plan, Maliwada decided that the further expansion of employment opportunities for landless labourers was a top priority. An Economic Issues Forum was designed which would address the unresolved contradictions faced by some of the economic enterprises attempted in Maliwada. Villagers who had been involved in the Box Factory, Welding Shop, Candy Factory, Nutritious Food Factory, various women's industries, and the Dairy reviewed their efforts and wrote up statements on the contradictions facing them and procedures for pushing through them. The three-day Economic Issues Forum held April 6-8, 1980 opened with a tour of the village, a report on its progress and a celebration honouring the dozen organizations, businesses and agencies which came to participate in the Forum. The participation of Mr. Famachoi Wa'u from the Kelapa Dua project in Indonesia highlighted how the network of development projects around the globe has inspired and sustained the vision of each of the village projects. For two days there were four actuating units at work to break open ancillary industry, contracts, agriculture and brand new possibilities. Location of markets, designs for new welding equipment, preliminary orders, construction of a wood lathe, trial tailoring contract, plans for a new Dairy Association and loan repayment, steps toward reopening the community garden, opening of a new sugarcane juice shop, opening a vulcanizing unit, sample marketing of home-made snack food were all accomplished by these units. A full description of the work of these units appears in the appendix.

Community Consolidation

In preparing for the Economic Issues Forum, thirty village leaders met to discuss the issues facing Maliwada. They took these issues to a larger village meeting to begin to create some consensed solutions. A village workday was held to physically prepare the village for visitors. Residents were recruited for planning and participation in each of the four actuating units. The closing event, hosted and orchestrated by the village leaders, was attended by 150 residents. Following the Economic Issues Forum, the village leaders took responsibility for conducting a leadership conference for other village projects in the Aurangabad district.

Further Extension

Maliwada had imaged before the Community Extension Module that it would be closely linked to other projects in the Aurangabad district and therefore set up and conducted a District Leaders Conference. However, the experience of the Module expanded these images by revealing existing linkages with a cluster of nearby villages which could be extended and strengthened to accelerate regional economic development. For example, the establishment of the new Dairy Association will require membership from nearby villages as well as learning from those nearby villages with successful dairies such as Jambhala. Therefore, Maliwada is now planning a Dairy Module to initiate this cluster experiment. The women of Maliwada are working with those in Maliwadgaon to assist them in registering a Mahila Mandal and starting a women's industry. Village leaders will continue to conduct village meetings both in Maharashtra and other states and will continue to teach in the Human Development Training Institute and give guidance to the New Village Effort, Nava Gram Prayas.

The Methods of Human Development

PROGRAMMATIC CHART Toward the Actuation of Comprehensive Human Development Projects on the Local Level thirty six programs — nine structures — three dynamics — one project —		
ECONOMIC DEVELOPMENT <small>LOCAL PRODUCTIVITY</small> <small>—TOWARD SELF-SUFFICIENCY</small>	HUMAN DEVELOPMENT <small>LOCAL MOTIVITY</small> <small>—TOWARD SELF-CONFIDENCE</small>	SOCIAL DEVELOPMENT <small>LOCAL SOCIALITY</small> <small>—TOWARD SELF-RESPECT</small>
Enabling local— COOPERATIVE AGRICULTURE 1 expanded cultivation 2 intensified production 3 water delivery 4 equipment pool	Reconstructing local— LIVING ENVIRONMENT 13 domestic housing 14 public facilities 15 village design 16 essential services	Creating local— PREVENTIVE CARE 25 intermediate sanitation 26 total nutrition 27 systematic immunization 28 primary treatment
Developing local— APPROPRIATE INDUSTRY 5 cottage production 6 agro-business 7 processing plants 8 ancillary industry	Catalyzing local— CORPORATE PATTERNS 17 total engagement 18 community commons 19 consensus assemblies 20 corporate workdays	Establishing local— FUNCTIONAL EDUCATION 29 early learning 30 formal schooling 31 youth training 32 adult education
Initiating local— COMMERCIAL SERVICES 9 common marketing 10 local merchandising 11 savings & loans 12 basic transport	Recovering local— IDENTITY SYSTEMS 21 community self-story 22 symbol systems 23 corporate rituals 24 village celebrations	Instituting local— COMMUNITY WELFARE 33 family development 34 women's advancement 35 youth task-force 36 elderly engagement

DEMONSTRATION APPROACH

PROJECT INITIATION

The initial Maliwada Human Development Project Consultation December, 1975 was held at the invitation of community leaders and private and public sector leaders of the state and nation. In this meeting the community used the expertise of outside consultants to formulate its own four year plan for socio-economic development. First the community's operating vision for all aspects of its life was articulated. Next the underlying contradictions or blocks to realising the vision were identified. Then practical proposals were determined for dealing with the contradictions and a system of tactics devised for effective implementation. Finally, the tactics were rearranged in a chart of actuating programmes which provided focus and structure for community participation.

PROJECT ACTUATION

Immediately following the consult, members of the community and resident Institute staff began the implementation of the community's plan. Each tactic and subtactic was reviewed in detail to create elementary timelines for the quarter and the next year, specifying what action would be taken, where, when and by whom. During the first month initial steps of actuation were made in relation to each tactic with a particular emphasis upon visible signs of change. Action oriented task forces (called guilds) were formed around particular task arenas such as agriculture and education, and neighborhood groups (stakes) were formed. These began to meet on a regular basis and to encourage participation from the whole community. Events were scheduled, including community workdays, research trips, celebrations, and authorisation trips. Throughout the actuation of the project, a particular concern has been to solicit external support, such as technical assistance funds, in-kind services and advisory assistance from both the public and private sectors of society.

HUMAN FACTOR

Underlying all the programmes that a community undertakes and behind all its achievements is an elusive but indispensable element, the human factor. It is the spirit of participation, cooperation and responsibility among the residents. This spirit generates a confidence in the future which manifests itself in the community's physical appearance, its organisation and its symbols of identity. With that spirit, the development process can be carried on indefinitely. Without it, even dramatic

changes will either fade away, or worse, further the factionalism already present. And yet the human factor cannot become a programme in itself --- even a "training" programme. It emerges only in the midst of intensive rapid socio-economic development when the task calls forth responsibility, cooperative efforts yield demonstrable results, and momentum elicits participation. But the human factor cannot sustain the development process so long as its focus is solely on one village. Very soon accomplishments begin to be noticed by neighboring communities, and residents find themselves being asked for advice and their results imitated. They experience their effectiveness extending beyond the one community of their residence; in fact their self-help efforts come to be seen as a demonstration of what any community can do. With that awareness the impetus to excellence increases as does the concern to create events and programmes which make the project's learnings more widely available. To the extent to which this process occurs, the spirit of responsibility, participation and cooperation becomes ingrained in the community, and its continuing development is insured.

DOCUMENTATION APPROACH

The approach used to document the Human Development Projects is unique. It differs from the usual "objective" analysis by frankly acknowledging the effect of the documentation process on the community and therefore so designing formats, questions and procedures as to allow the community to reflect helpfully on its journey. Secondly, it differs from the evaluative approach by emphasising accomplishments, learnings and breakthroughs rather than discrepancies, failures and mistakes. The latter are examined, but on the assumption that all experiences have implications for the future. This approach goes beyond apparent negative factors to reveal their creative elements. This work is experimental, and in experiments there are no mistakes, only learnings. Development by nature is an ongoing process, therefore experiences need to be fully and truly recorded for the sake of the next necessary steps. Thirdly, the scope of documentation is the total life of the village during the time of the project, not simply those events directly initiated by the project. The focus of concern is the village. There are many factors that influence, directly or indirectly, the process of development, making it often difficult to determine precisely who or what has been responsible for particular events. The purpose of the document is threefold. First it gives form to the story that is resident in the memory of the community. Elements such as the history of the community, legends, statistics and quotes are used to portray the process of development. The writing of the document is done in dialogue with representatives of various ages from the community. Secondly, it is a report of the results of efforts expended in the project. As such it intends to render accountability to funding agencies, volunteers, authorization figures and other supporters for the use of resources they have made available. Thirdly, it is a concrete sign of hope. As such it holds up to all concerned with development what can happen in a village, and what methods and approaches are effective.

CONTEXT

METHOD

The method of documentation begins with a series of visits to the community. These visits are designed to determine the common story that has emerged. A timeline of the local history and a chart of accomplishments are created from these visits and shared with the community at a corporate meeting in which they check, correct and add data. The major section of the document is a report of the community's accomplishments in the economic, social and human arenas. Each part describes the intent of the community

three years ago, the contradictions that they faced and the present indicies of development. The contradictions become the backdrop of the major accomplishments and activities that were instrumental to the changes that occurred. The indicators of change are summarised, and the statistical data is collected from the villagers, from past reports and public records in order to provide various forms of the community story. Personal interviews are also made to gather individual profiles, quotations, stories surrounding significant breakthroughs, photographic records and the legends that are part of the community's memory. All of the data is then shared at a community meeting for the final approval of stories and statistics.

For the purpose of documenting the changes in Maliwada from 1975 to 1980, three types of screens have been used; a set of discernment screens, a set of selection screens, and an organising screen. For the purpose of discerning what in fact has happened, the consult document provided the contradictions, the tactics and the programmes with which the project was begun. Each of these has been reviewed carefully to determine where significant breakthroughs have occurred. As interviews have been held among community residents, their memory has emerged as a selection screen in that it has given weight to the effective impact of various accomplishments. The final selection screen, however, has been an intuitive grasp of what among the numerous documentable events in the project, accurately represent the changes that have occurred in the economic, social and human arenas. The selected items have been held over against the Programmatic Chart as an organising screen and as a check on comprehensive coverage of all aspects of village life. The Programmatic Chart is the result of a gestalt of the programmes of the first eight Human Development Projects. It was refined after the next 16 and currently represents a major step towards delineating the dynamics and fundamental arenas of programmatic activity in any human community. This screen provides the basic framework around which the community's story is told.

SCREENS

August Vanistendael
at the meeting of the Union of Superiors General.
Villa Cavaletti (Rome), May 24, 1979

New Trends in Development: A Present Day Overview Some Comments on the ICA and their Projects

Reverend Fathers, I have never spoken to so many superiors in my life, so I'm a little bit intimidated. My comments will be on four points. The first is a kind of overview of trends in development policy. The second will retrace some of the root causes of stagnation and underdevelopment; the third point is a short introduction of and some comments about my first contacts with the Institute of Cultural Affairs and my appraisal of it, and, finally, my experience with one of their largest projects, the Maharashtra Village Training Programme in India, which comprises an action for about 225 villages in Maharashtra State in the neighbourhood of the city of Aurangabad.

Now, development is quite a new concept. I remember lecturing on the human aspects of the efforts for technical assistance to developing countries in Rome in 1948. The late Pope Paul VI was then substitute at the Secretariat of State. He received me afterwards and asked what I was doing in Rome. I told him, and he smiled, then asked me, "Are you going in for that kind of international tourism?"

1. Stages and Fashions in Development Cooperation

There have been fashions in development which can be defined as stages. My time indications are only approximate, but they do give the period in which the accent was on what I will describe.

- 1.1 The Extended Programme of the United Nations for Technical Assistance dates from 1948. The idea was that underdevelopment was due to a lack of technical skills and that when we could transfer enough skills and knowledge to developing countries, they would develop by themselves and cure all the evils of underdevelopment. A prominent witness of this approach was President Truman. On January 6, 1948 he said in his four-point speech that all these people needed was to get hold of the same skills that the industrialised countries had acquired, and then (and this shows that he was a salesman), they would need very little capital to develop their own skills. Well, he was not a good prophet. He even associated technical development with progress and virtue, as well as with moral standards.
- 1.2 The second period, which covered the 1950s (the first was 1947-1953 or 54) emphasised, "Technical knowhow is not enough. They also need capital to start, to get their take-off in development." That was the period for transfer of capital and loans. Absolute priority was given to heavy industry because everybody was looking towards the model of modern industrialisation in the Soviet Union. As a consequence, agriculture was neglected and the developing countries became heavily indebted. Presently 30-40% of all aid received flows automatically back into debt service. This led to a deterioration of agriculture and a series of famines which we classified as emergencies.
- 1.3 During the 60s, which were marked by the wave of decolonisation, the change of structures was important. It was then said, "It is not enough to transfer knowledge, to provide capital. There must also be adequate and appropriate internal and external structures in order to permit development to take place." This meant altering structures within developing countries, and community development became one of the main methods for changing structures. Later it was called *promocion humana* (human development), and for the first time in the whole development process, a hint of appreciation for the activities of non-governmental organisations became apparent. It was also becoming increasingly scientific to establish country planning; that is, there should be a national plan for development, which most of the developing countries created without any reliable system or data, so their plans served no purpose at all. On a worldwide level, the Green Revolution was beginning in order to repair the damage done by the over-accentuating of industry in the previous decade. The Green Revolution, however, did not help the landless peasants or the small sharecropper very much.

- 1.4 We are still in the fourth phase today, the 70s. In 1974, 77 countries met in Algiers and coined the term *New International Economic Order*. When I first lectured on it, Western economists shrugged their shoulders and said, "That is only a romantic idea." Yet, in my view, it was the first attempt at putting the whole development issue into global perspective. This group has now grown to 118 member and represents the overwhelming majority in any international institution concerned with development. The first texts of this group which were adopted in Algiers and later in Lima and Manila, are characterised by a feeling of resentment and a rather outdated nationalism, a sensitivity of national sovereignty which we have probably lost as all the Western countries have become satellites of one of the two main powers. Their declaration remains an attempt, however, at globalising the problem and pointing towards overall solutions within a framework of new relationships between nations. Out of this came two very valuable ideas which are still valid. The first is the idea of doing something special for the poorest countries, the least prosperous, numbering 17, then 25 and now 38 nations. These are countries with a per capita income per annum of less than \$120. Generally, these countries have no valuable raw materials and therefore, minimal possibilities for trade. They are intrinsically poor. The second idea is that the first priority in most developing countries should be the satisfaction of the basic needs of the whole population. These elementary needs include food, clothing, shelter and a minimum standard of education and health. Now, the developing countries have been so spoiled by the prestige politics of the rich countries that they react strongly against the 'basic needs' approach, considering it paternalistic and aimed at keeping them backward. They react against the idea of appropriate technology on the grounds that it is secondhand technology and that developed countries do not want to share the most recent advances of science and technology with them. This is the situation at present. The themes described here are also those of the Fifth UNCTAD conference in Manila taking place now.
- 1.5 What are the major conclusions of this rapid overview? All of these approaches were partial ones towards the global process of development and all of them are still, to some extent, present in the current policy on development. You have to transfer skills. You have to provide capital. You have to proceed by country planning and take up agriculture again as one of the main sources of fundamental satisfaction of needs. A second point is that the first really global approach came from the developing countries themselves, and I think will be, in later judgment and evaluation, a historic contribution to the solution of the most difficult problems of the world. A third point to be taken into account is that it is very easy to draw generalised principles in development, which do not apply to anything. Priorities and situations vary from region to region, from country to country. Consequently, any regional development policy has to be extremely flexible.

To stress all this, a major difficulty for efficient development policy is that it is pure fiction to consider the state, the government of any country, automatically as *the* perfect partner in development cooperation. I assume, because the United Nations is an assembly of sovereign states and sovereignty is a sacrosanct principle, that there is no way out of this. However, it is really a fiction because governments are as underdeveloped as their people, and they often are as incapable of running their country as a peasant is of working his land efficiently.

A further point is that non-governmental agencies are now being recognized increasingly as an important channel for ensuring people's participation in development policies and actions. On the debit side, most developing countries are not very keen on non-governmental agencies and, in most countries, power is totally monopolised by the government.

Another conclusion is that the further elaboration and discussion of the new international economic order is an absolute necessity. The other alternative is a Third World War, so by all means it is better to continue discussing. The Western countries will learn to make concessions, which they must do. It is absolutely unacceptable for 93% of industrial production to remain in the hands of less than 20% of the population of the world. This cannot be justified by any reasonable standard.

A final point is that in many of the developing countries there is a tendency to represent religion and cultural tradition as the opposite of the progress which is to be achieved. This is especially true of many Asian and African countries, and this carries a risk of an aggressive kind of materialism, unknown so far to Western imagination because it grew on 4,000 years of frustration.

II. Causes of Stagnation and Underdevelopment at the Present Time

My second series of comments is on the causes of stagnation and underdevelopment.

2.1 First there is the colonial past which has certainly not contributed to the development of the so-called developing countries. Some things have been done, but they were done not as a real service towards the development of the local people or their country, but in the best interest of the administering powers. If you look at the location of all seaports in all developing countries, you'll see that they are not oriented towards the inland; they are oriented towards Europe. That was their function. Another reason for stagnation is the so far unshaken monopoly position of the rich countries. Here are a few figures:

- industrial production, 93%
- world trade, 84%. This percentage is due to large imports of raw materials; otherwise it would be much higher.
- credit and banking, 93%
- insurance, 99%
- transportation, 93%
- and military power I shall not even speak of.

This is a factual monopoly, and it is absolutely clear to any thinking being that this situation cannot last when towards the next century only 17% of the people will live in the industrialised countries and 83% will live in the developing countries.

2.2 Secondly, underlying all situations, at the level of each country individually, there are also some other basic causes.

2.2.1 The first such cause is that the territory of the state is not an integrated unit. There are such vast differences in resources, chances and services between, for instance, cities and rural areas, that integration is not possible. There is an overconcentration of authority in national government and far too little delegation of decision-making in regional and local authorities, with, as a consequence, generalized corruption of the administration.

2.2.2 Secondly, the population of the state is not integrated into one people. There are social and economic inequalities so huge that it is practically impossible to speak of one country. Racial and cultural differences prevent the national cohesion which we can see in many Western countries.

2.2.3 Thirdly, there is the exaggerated political power of the military. There are three symbols of unity in any nation: the national anthem, the flag, and the armed forces. We all know how powerful the national anthem and the flag are; consequently, the armed forces increasingly monopolise power and appear to be the only guardian of the integrity of the country. There are consequences in terms of power distribution because, as the only symbol of national unity, the military also claims to be the only guarantee of national integrity. The armed forces generally assume a different role from the one they have in any developed country, because they do not exist for defense of the integrity of the country against external enemies; they are there to maintain the established order internally.

2.2.4 The fourth cause is the lack of people's organisation, or people's power, and as a result, the absence of a really representative government. The government does not represent the population. Traditional societies are disintegrating and no free organisations exist as channels for sharing power with the people. We in the West do not realize what an intricate network of free organisations we live in: women, youth, workers, employers, laborers, cultural, religious, social, economic. In all aspects of our lives, the power of the state is shared and at times controlled by free forces and pressure groups, so that a balance against oppression is maintained. There is also real participation, of which we are not always conscious, but which does exist. In developing countries the society as an entity distinct from the state which has to function as a catalyzer, a critical evaluator of the exercise of power, is far too weak and very often non-existent.

2.2.5 The fifth element in foreign interference is dependence of the ruling minority in most developing countries on outside support, culturally, financially, technically. Very often, they are more loyal to their external supporter than to their own wretched people, because their cultural level and their ways of living, their habits, are much more like ours than those of their own people. Foreign investment by foreign powers: I have pleaded in years now for internationalising foreign investment guarantees in order to deflect

politicizing and really make sanctions against bad investors. This is now impossible. The multinationals I put outside of foreign investment, because they are a special kind of foreign interference and there is so far no judicial, moral or political power to control them. And last, but not least, the arms race. Arms trade with developing countries has grown fivefold since 1971. An ever greater part of their budgets, which they could use for education, social security and other useful purposes was spent on arms to maintain the established order.

- 2.2.6 The sixth and last point (I could go on, but these are only the main points), is the generalisation in recent years of the violations of basic human rights, resulting in a situation where torture and imprisonment are normal measures in the administration of justice. In the early seventies, the most thriving branch of technical assistance was the recruitment of experts in torturing techniques from Western countries for developing countries.
- 2.3 So these are, in my opinion, six main points, root causes of underdevelopment and stagnation. Next, a few conclusions on this.
 - 2.3.1 This shows the very essential importance of work at grass roots with small communities in order to get the ordinary people on the move, and this can only be done by non governmental agencies, by missionaries, by charities and by development agencies.
 - 2.3.2 Secondly, the necessity, in my view, of valorising traditional and spiritual values as a dynamic force towards real development. The greatest tragedy lies in the consequences of the destruction of religious beliefs among the very poor people. Take a country like India. The very poor have only one ground left for hope. That is the sublimation they can still draw from their religious values and their adherence to some religious concept. If this were denied them, as is the tendency of development policies of the country, they would be pushed into utter despair. So, even from a humanitarian viewpoint, it is necessary to strengthen their faithfulness to their religious adherences. I have been very actively engaged in the labor movement. I have been for 30 years Secretary General of the International Federation of Christian Trade Unions and in Asia the creation of Christian trade unions would have been nonsense. What was not nonsense, however, was to show a model of social justice and of development, which mobilized also the spiritual dimension of man as an element of development. That is to say, reverting the Marxian axiom of the opiate of the people. If we think of the present very modern and advanced concepts of human development (*promocion humana*), basic communities and others which are currently accepted in many Christian churches, that is the underlying concept. I feel it is a very valuable asset for the renewal of the development process.
 - 2.3.3 The third point is the importance of stabilising measures of prices of raw materials, the improvement of the trade exchange. To some extent, the European Community is making a dent in that with its STABEX in the new Lome convention, but I expect more from the New International Economic Order.
 - 2.3.4 The fourth point is the importance of the issue of human rights. I spoke earlier of torture and the habitual violation of human rights and of the necessity of an adequate and effective international machinery and effort for the defense of human rights.
 - 2.3.5 A fifth point is that regional and national planning are more than ever a must and should be very flexibly adapted realities of the country.
 - 2.3.6 And again, my first point is my sixth — the importance of the work at grassroots level of non-governmental agencies. That is the alpha and the omega as far as I am concerned.

III. **The Institute of Cultural Affairs**

- 3.1 Now, briefly, how did I come into contact with the Institute of Cultural Affairs? Well, these fellows opened a house in Brussels. That was many years ago, and one day the man in charge of that house walked into my office and told me about his work.
- 3.2 I will first give you my negative points. One of my reservations was that I had never been very pro-American. I share that with many Europeans, I think. I have needed huge sums of money for international solidarity, for instance, in my 30 years of trade union activity. I have never accepted nor received one single American dollar. This proved providential, actually, because I could hardly be accused of being an agent of the CIA. So, I found that they were too American. A second negative point was that (I still believe this to a certain extent)

they are too rigidly set on their particular method of working. I have gone through so many adventures in my life that I do not believe in rigidity anymore. A third point was that when they visited my house or office sometimes, three, four or five of them, I somehow got the impression of being in touch with a kind of sect. I will later explain all of that. Maybe they should make a greater effort to adapt themselves to their surroundings wherever they live, to learn the language and the habits of the people and so on, so as to have more direct communication. These were my negative points.

3.3 My plus points were the following:

- They have, to my mind, an exemplary rule for their day-to-day lives, which is very regulated and very, very disciplined.
- A second point is they have a deep sense of spirituality for themselves and for the world, allied with a strong sense of efficiency, which pleased me very much.
- The third point is that they really practiced personal poverty, not only on an individual basis, but also as a community. When the man came to my office, the lock on his door did not work anymore and he went to the proprietor of the house. The proprietor said, "I do not see the need of repairing it. Nobody will steal anything from you. There is nothing to steal."
- Fourth, they have a habit of daily prayer and meditation.
- And now, finally, two other elements: I have a very positive impression of the various projects they have undertaken and which I have visited. And I have visited many projects sponsored by a variety of agencies around the world. I have also created the most important data bank on projects in the world. It counts over 150,000 projects stored in a computer. So I think I'm beginning to know something about projects.
- I am still Chairman of the *Pco Mundi Vita* and an advisor to a few religious communities in my own country, and I was a lay auditor at the Council. I have given a lot of thought to the difficulties of the religious congregations and to their re-orientation. I feel that the formula of life and work, and even the elements of spirituality which the ICA practice might give some indications for a re-orientation of some of our religious congregations.

So, this was the plus, and since the plus was more important than the *contra*, I have been very much in touch with the Institute of Cultural Affairs ever since.

IV The Maharashtra Village Training Programme

- 4.1.1 I visited the project, *Maharashtra Village Training Programme* in the State of Maharashtra in India. I must say that I had good reason to do so, since I had helped with financing to a certain extent through our government and a number of other sources. I wanted to see for myself also, because I was not totally convinced yet. Though I had given ICA my confidence, I wanted to verify it. This programme intends to achieve a global conscientisation and development action in about 225 villages. They started with one, of course, and they have spread gradually. I think they must be working in 130 or 140 villages by now. It is a global programme in the sense that it covers all aspects of development: rehabilitation and urbanisation of the village itself, embellishment of the village, housing, drinking water and water for irrigation and agriculture, food production, education, health, development of small industries, employment, services such as transportation, banking, postal distribution, electricity and so on — a very comprehensive programme of development.
- 4.1.2 From the very start, the whole village community was involved in the process of their own development, through a series of village meetings where they could present their own problems and discover their own needs. Such meetings stir, of course, a considerable interest in the villages. A team of qualified experts assists them and makes a draft programme on the basis of the data gathered in the meetings (in which these experts have participated), and then studies are obtained from the region and from the surrounding villages. The draft, which indicates priorities for implementation is again submitted to the village community before being put into operation.

- 4.1.3 In India the whole community (and that comprises all the castes, even the Harijans), is directly associated with the implementation of the village programme and takes direct responsibility for everything that is achieved. It is not only an efficient means of conscientisation, but at the same time a permanent evaluation of the project and its achievements is carried out on the part of the villagers.
- 4.1.4 The main leadership of the programme lies not in outside but in Indian hands. A very capable young man has left an important business position to do this. Foreign experts are very few, and of various nationalities. Moreover, they live at the level of the villagers. Our government experts from Belgium cost about \$6,000 per month. They do not even cost that amount in a year.
- 4.1.5 In order to promote local leadership, an effort is made by means of a training school which is at the same time a school in methodology, in theory, as well as in practice. When I was there 220 people were involved in the course. It is a very primitive school, but a school at a level where the villager encounters his own conditions. The training school operates for the whole area, so that replication schemes in other villages are possible. Now, in three and one-half years, 130 villages are being reached by this programme, and I think that towards the end of the year about 200 villages will be covered. You cannot imagine the pride and joy of ordinary Indian peasants and the villagers when they see that they have their affairs in their own hands and that it works.
- 4.1.6 All local resources are explored and put to use. In the initial consultation, new ideas which come from the villagers themselves are welcomed and tested for their feasibility.
- 4.1.7 Foreign staff have no privileges, as I told already.
- 4.1.8 The general aim is that the villagers become conscious that they themselves are responsible for and capable of their own development and aware that they themselves have the means to achieve it. In this way, they become conscious citizens, which is a necessary step. They develop a sense of community which I have not found very much in any Indian village.
- 4.2 A few objections that I have heard from development agencies, Catholic and others:
- 4.2.1 "Aren't these Americans?" I think there are a few Americans and probably six other nationalities involved.
- 4.2.2 "Aren't these Americans imposing their system and their foreign cultural patterns." They certainly have a methodology of education and work, and a very efficient one. However, the whole programme is permeated by Indian values and the whole pattern is Indian. No Indian Americans are produced by the programme. The pride which the villagers express is founded in the fact that they as Indians are doing things the Indian way with results.
- 4.2.3 Some say, "Well, we have seen school children lined up singing American songs." I have been there. It is simple. The children sing Marathi songs and English songs — about Maliwada, about their village, about their country. I think that they learn English along with Hindi. I feel that it is really discriminating to reserve English for people in the cities. Villagers also need English to communicate, even in India.
- 4.2.4 And then, "Is replication possible without heavy investment?" I can tell you that for work in replication, the cost per village is not over 15-20% of what it is in the original village. That is at least five times less, and makes it possible to replicate without heavy costs.
- 4.2.5 "Will the project not confirm and even strengthen class and caste distinctions, because it tends to give a more articulate structure to the community which is now only loosely linked by traditional ties?" Caste is an ubiquitous problem of all initiatives in all fields in India. It may, however, be said that the people in Europe generally think that caste runs along the lines of European social divisions, which is not true. It is not a question of material wealth. It is quite natural that in Maliwada, the village in which the demonstration is held, the issue has become a real issue. and it will probably remain a real issue in any village which will be touched by the development programme. But, what I have seen in Maliwada is that it is not an acute issue any longer. Now harijans and people of different castes participate in the same actual work and sit together on village councils and committees. I do not know of any other Indian village where that can be done. Even village women take part in village councils with other women and men. The more the project takes shape and the results become visible, the more the whole community will feel united and the less caste will remain an issue.

4.2.6 “What do the Indian authorities think of it?” There are Indian authorities who objected for political reasons, because it so happened that the central government was different from the state government politically, and so, whatever the state government approved, the central government disapproved of. But that difficulty was also overcome.

To conclude, I feel that the Maharashtra Project of the Institute of Cultural Affairs has so many new elements in it, which I have never seen put to use by any other agency, which I have read about in a whole bibliography of theories on development, but never seen *congregata in unum* brought together and put to application simultaneously, that I find this approach is worthwhile being known, and that it is certainly worthy of every support.

THE INSTITUTE OF CULTURAL AFFAIRS

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

MALIWADA RIPPLE EFFECT
Maliwada Accomplishments
December 1975 - March 1980

ICA: India Consultants

April 1980

ECONOMIC DEVELOPMENT

Cooperative Agriculture

40 pump sets	Dairy Scheme	Expanded cash crops
Poultry Farm Experiment	2 tractors	Land development
Piggery	Nala bunding	Fertilizer use
Hybrid seed use	Tobacco cash crop	Improved farming methods
30 wells blasted	Demonstration Farm	Goat industry

Appropriate Industry

Sukhedi Contract	Rakhi making	Brick Factories (15)
Box Factory	Chalk Industry	Jewelry making
9 Sewing machines	Broom making	Pen & Plastics Co.
Saw Mill	Welding Industry	2 Industrial Sheds
Flour Mill	Candy Factory	

Commercial Services

3 new Kirana shops (grocery)	2 Matador trucks	Insurance agency
3 new Pan shops	S.B.I. branch bank opened	Cold drink shop
2 new Tea stalls	Maliwada branch bank serves	Mutton shop
Vegetable shop	13 villages	Bangle shop
Regular Bus service	Loud speaker services	Dhobhi services (laundry)
2 Cycle shops	Motor rewinding shop	Leaf plate making

MALIWADA RIPPLE EFFECT
Malivada Accomplishments
December 1975 - March 1980

ICA: India Consultants

April 1980

HUMAN DEVELOPMENT

Living Environment

Village cleaning	Bore wells	Big drain
Village beautification	15 Toilets	Piped water scheme being installed
Village roads leveled	Ambedkar Statue	Government subsidized homes
75 homes get electricity	Community well	Gober Gas Plant
Village electricity	2 new temples	Old building reconstruction
Model houses	New school building	
40 new individual homes	New Community Centre	

Corporate Patterns

Weekly workdays	Guild meetings (task)	Gave birth to replication
Unity developed	Neighbourhood meetings	225 attended consult
Vi-lage leadership developed	Leaders meeting	

Village Identity

Village as symbol of development	Road signs	Maharashtra map at entrance
Visits from public and private sectors	Chowk signs (plaza or square)	Village song
	Village symbol creation	Village does Gram Sabhas across the nation
	Entrance signboard	

SOCIAL DEVELOPMENT

Preventive Care

Village clinic	Successful family planning	Well water treated
Infant feeding programme	Drains constructed	Eye camp
Community kitchen	Health camps	Village healthcaretakers

Functional Education

Paramedics training	Carpentry training (10)	Welding training (2)
Infant school	Masons training (10)	Electrical training
15 learn to drive	Human Development training	

Community Welfare

Post Office	Women's Industries (Panad, Rakhi, bags)	Women's competitions
Library	Sports, games	Exposure trips

MALIWADA RIPPLE EFFECT
Accomplishments of Nearby Villages
In Past 4 Years

ICA:India Consultants

April 1980

ASEGAON	JAMBHALA	KHANDI-PIMPLEGAON
4 Kilometres from Maliwada Population 1500	5 Kilometres from Maliwada Population 1000	10 Kilometres from Maliwada Population 1344

ECONOMIC DEVELOPMENT

<p>Flour Mill Kirana Shop Road work Loans for goats, well Hut building jobs Loans for truck & tractor Government sanctions for: Asegaon-Maliwada road, 12 houses, pen factory 6 new wells Land levelling Electric pumps</p>	<p>Milk Dairy Saw Mill 2 Kirana Shops SBI bank adoption Loans for well, pump sets, sewing machines, bullox, cow sheds Government sanctions for: 2 bore wells, 11 houses electricity, 20 farm subsidies, preschool building Survey for 12 pumps Increased income</p>	<p>Kirana Shop Bullox carts Goat industry Loans from Bank of Baroda for goats, bullox carts, crops Government sanctions for: Primary school (75%), electricity, page plan Percolation Tank Agriculture loans 26 electric pumps</p>
---	---	--

HUMAN DEVELOPMENT

<p>Community Centre for back- ward class 10 new houses Wells deepened Bore wells marked Fair, Tournament, Wrestling Visits for getting tank ICA comes to do workdays Co-op Society Library Gram Panchayat member</p>	<p>Filled electric quotation Wrestling event Many visits to Powere House, SBI, Agriculture Office, Charity Commission, Panchayat Semiti Assistance from Bombay: Geeta Pravachem, Regional bank manager, reporters, Chief Executive Officer Gram Panchayat leadership</p>	<p>New private houses Drinking water well repaired Godess celebration & drama Gram Panchayat representative visits Panchayat Semiti, Zilla Parishad, and Tahsil offices Leadership by Gram Panchayat</p>
--	--	--

SOCIAL DEVELOPMENT

<p>Nurse assigned Health camp Women's check-ups 10 to HDTI in Maliwada Adult Education classes 2 people trained Road repaired</p>	<p>Women's Association 1 to HDTI in Maliwada Preschool Adult Education No castism</p>	<p>Health caretaker assigned Adult Education classes Health caretaker training Preschool</p>
---	---	--

MALIWADA RIPPLE EFFECT
Accomplishments of Far Villages
In Past 4 Years

ICA:India Consultants

April 1980

APATGAON	CHOUKA	KARNIGAON
35 kilometres from Maliwada Population 1100	35 Kilometres from Maliwada Population 2243	35 kilometres from Maliwada Population 800

ECONOMIC DEVELOPMENT

60 people take jobs in Chikalthana Central Bank loan for cows 2 landless farmers get land Electric pumps Milk Dairy	Irrigation Plan 11 houses get electricity sanctions Co-op Society (Khadi Gramud-yog) New Tailoring jobs	Agricultural electricity line Pump loans from Land Development Bank Pledge Scheme: Fertilizer and plow sanctions Electricity sanctioned Bunding Private wells made at own expense Land levelling
---	--	--

HUMAN DEVELOPMENT

1 new temple 2 electric poles Ramaaumi Celebration 7-8 Visitors to the village Assistance from Bombay Path Shela	New Gram Panchayat Building New Hostel Post Office Electric Line School trips outside Chouka Assistance from: Bombay Geeta Peth Social workers	6 houses for landless labourers 3 school rooms 6 new individual homes New Year Celebration Religious Festival National Festival Sport & Wrestling Events 4 people visited Government offices Visit to Agriculture University in Parbhani Agricultural assistance from Bombay Gram Panchayat leaders
--	---	---

SOCIAL DEVELOPMENT

70 students immunized	Tap water scheme 2 Primary school rooms New Highschool (Mahatma Jetibu Fube Ins.) 11 students to ITI Tree Plantation Women's Sewing Training Training in Grain care	Malaria doctor and tablets Nurse Agriculture training in Parbhani Adult Education in wadi
-----------------------	--	--

ECONOMIC ISSUES FORUM

ANCILLARY INDUSTRY UNIT

The Ancillary Industry unit was concerned with three industries: expanding the welding shop by getting a contract with Greaves Lombardini, starting a rope pull industry to make rope pull-starters for the Greaves-Lombardini pumps, and restarting the Box Factory to supply boxes to nearby factories. The unit was composed of Maliwada villagers: Shankar Banker, Gangadar Patangri, Sukdeo Hakde, Radakrishnan, Rao Sahib Mule, Sheshrao Pial, Jagannath Adhav, Karberi Gaikwad; Aurangabad supporters: Mr. Clements and Mr. Suryawanshi of Greaves Lombardini; and ICA staff: Anil Prasad, Adrian Rhodes, Mohamed Ibrahim, Laxmi Bhattacharya. The unit had two international consultants: Mr. Wa'u from Indonesia and Donna McCleskey from the United States.

Welding Shop

A team including Jaganath Adhav from the Maliwada Welding Shop, visited the Greaves Lombardini factory with Mr. Clements and Mr. Suryawanshi. Mr. Suryawanshi gave them copies of the designs for making handles for lifting pumps. On Friday or Saturday (11 or 12 April) he will come to Maliwada to demonstrate how to make the needed equipment and to bring the financial plans for making 1500 to 2000 each month. He is also willing to arrange with the metal supplier for credit so that capitalization will not be needed.

Pull-Starters

A team of Jaganath Adhav and Adrian Rhodes bought pieces and made a small wood lathe for making the wooden handles used with rope to start Greaves-Lombardini pumps. Samples of the handles and a small chess piece were made to test the machine, which is working well. Shankar Banker is practicing making the handles and wants to do the industry. An initial financial and production plan was created for meeting the Greaves monthly requirement of 1500 to 2000. This will be a small operation employing two persons or run as a family business. A team searched Aurangabad for the correct type of rope for the pull-starters but were unable to locate it. Rambhou Jagdani will be asked to look for a bulk quantity of the rope in Bombay when he is there with the Vade samples. The wood supply also needs to be tied down. When all of the materials have been located, the financial plan can be worked out in detail, the samples taken to Greaves to see if they are adequate, and capitalization arranged. Mr. Clements and Mr. Suryawanshi are the contact persons in Greaves Lombardini.

Box Factory

A team visited Mr. Krishnan Kumar at API to explore the possibility of an order for wooden crates. The company is most willing to give an order and has suggested the sizes most frequently used. They pay 30 to 90 days after the bill is submitted. We need to submit a letter indicating the size of boxes we will make, the price, the frequency, and the need for payment within 30 days. A team visited Mr. Bundelai at Forbes company. He indicated that the quality of some boxes supplied by the former box factory two years ago was not adequate. He gave Gangadar Patangri the most frequently used box size and asked him to make a sample. After seeing the quality of the box, we would be willing to give an order.

They will pay 30 days after receiving the bill. Both API and Forbes indicated the need for thousands of boxes each month and a shortage of suppliers in the Aurangabad area. A team visited Taibhai in Kultabad and spoke with the production manager. They need 50-100 boxes every month and are willing to buy them immediately upon delivery. The manager gave Mr. Patangri the size of their most frequently used crate. A team got the wood rates for wood in Maliwada, other costs, and production rates for experienced and new carpenters. Capitalization for an industry employing 14 people and for one employing two persons has been calculated and the most economical box size discerned. Next steps include locating capital to start the factory, investigating the former registration to see if it is still applicable, and submitting quotation letters to API and Taibhai and a sample crate to Forbes.

CONTRACTS UNIT

The Contracts unit met for two days on the 7th and 8th of April. The group was primarily concerned with industrial arenas where the key contradiction was either market difficulty or poor quality. The residents of Maliwada participating included Parabatabai Sirsath, Rukmini Dhangare, Asrabai Naik, Manohar Dube and Narayan Muley. There were eight other residents who spent some time with the group. The consulting expertise was provided by Mr. Gupta (MSSIDC) and Mary Smart, volunteer. ICA personnel present included Mr. H. S. Gavai, R. Inamdar, Jaya Salve, Shoba Yalve, Jeannette Stanfield, and Dierdre Dowsett. The group looked at three major arenas - a stitching contract, Sweets making and Sukhedi contracts.

Stitching Contract

There are presently seven ladies owning sewing machines in Maliwada. They are Laxmi Udavant, Rukmini Dhangare, Asrabai Naik, Gausibai Mahisudale, Hausabai Sathe, and Shatabai Sathe and Norbadabai Proton Mishra. Several of the ladies do local stitching, but none are employed on a regular basis. The intent of the unity working on this industry was to secure a market and training. Mr. Tony Forsdyke, of Brooke Bond has agreed to experiment with a trial contract with Maliwada for stitching uniforms. The sample uniform (pants, shirt, and cap) has been delivered to Maliwada, and cloth to stitch 10 sets will be available from the Brooke Bond office near Prin Travel on Manday. The women have met and decided that Ruckminibai Dhangare will be the coordinator of the industry and that the women will employ the services of Nana Jadhav or Mathurdas, Maliwada tailors, to cut the cloth. Brooke Bond will pay the ladies at the same rate they are now paying Aurangabad tailors, as long as quality is good. Luncina Prasad has been assigned to help coordinate the industry. Mrs. Mary Smart will be assisting with the group in the initial stages. Mr. Agarwal of the Department of Technical Education in Aurangabad was contacted regarding the possibility of a sewing teacher coming each day for several months to do more advanced training. A letter needs to be written when the ladies have decided exactly what assistance and training they are requesting. The possibility of basic stitching contracts with Wockhardt & Medley Pharmaceutical Company has been probed. Follow-up will be done by the group as soon as the size of the Brooke Bond contract becomes clear.

Sukhedi Contract

Mr. Gupte of MSSIDC warned that the price of ingredients has risen since Maliwada last had the Sukhedi contract and that we would be very well advised to check the financial viability of the industry. Narayan Mule is currently doing this, in preparation for the tenders next May. The industry is imaged as one which would give steady employment to a large number (perhaps 120) rather than as one designed to be highly profitable for a small number of persons.

Sweets Making

Manohar Dube presently has some sweets making machinery. MR. Thube (SISI) has advised that the lemon lolly machine is not usable. His estimate is that a new machine would be available from Ulhasnagar and needs to be purchased. The industry is being registered in Manohar Dube's name, as a small scale industry. Mr. Thube has agreed to give advice on the correct proportions when Manohar is ready to begin manufacture. The funding and marketing have yet to be researched more fully.

AGRICULTURE UNIT

The Agriculture unit worked on Monday the 7th and Tuesday the 8th of April 1980. The unit was made up of Maliwada villagers: Choka Baba, Rambhau Jagdhane, Anand Aswar, Rambhau Sathe, Bhamdas Dhangare, Sakharam, Deo Rao Sathe, Chagan Dhangare. International consultants were Mr. Marvin Smart in Agricultural Extension and Mr. Gordon Harper in rural education. ICA staff included Ghim Rao Tupe, Vasant Yelne, Christine Mead, and Mono Bhatta-charva. The unit looked at many needed breakthroughs in Agriculture and then prioritized these to two immediate tasks: the Dairy Scheme and the Demonstration Vegetable Garden.

Dairy Scheme

Secured records of the past Dairy Society of Maliwada from the past chairman and other members. The total number of cow loans was 40 and the number of defaulters was 36. A complete copy of the old Dairy Scheme was found and was studied and discussed in the unity and translated into Marathi. A team was sent to Aurangabad to meet and discuss with Mr. Bhalerao, the State Bank of India Officer about the defaulters and also to talk through the possibility of a new Dairy Society in Maliwada. The following facts were disclosed by the conversation.

That the bank has prepared papers for a court case against the defaulters. That the Bank has sent notice to these defaulters asking them to come out with a reasonable repayment model to avoid the court case. The bank is still open to provide services to the village, provided the village can demonstrate concern for the repayment of the loans, establish new leadership prowess, and come out with practical and profitable schemes.

A team also went and met Mr. Yadhave and Mr. Krhirsagar of the Government Dairy Scheme in Aurangabad to get a clear picture of the procedures and rules for the Government Dairy Scheme. A meeting was organized on 9th April at 7:30 am in Maliwada where Mr. Yadav and Mr. Ksirsagar met with members of the old Dairy Society and villagers interested in forming a new Dairy Society. The officers gave detailed descriptions of the rules and procedures of the Government Dairy as well as gave advice and guidance

for the starting of a new dairy society in Maliwada and assured the village of full cooperation. After the departure of the officials, the village continued to meet to discuss the new Dairy Society as well as the repayment of the loans.

Chagan Dhangare and Rambau Sathe will get the loan record from the Maliwada State Bank on Monday the 14th of April. There will be a meeting of all the defaulters on 16th April, Wednesday when the loan record will be read out by Chagan and the meeting will come out with an easy repayment model. Rambhau Sathe, Chokha Baba and Chagan Dhangare will check on the total resale value of the non-milking cows of all the defaulters and prepare a report by 20th April. Chagan Dhangare will survey Maliwada and two more neighbouring villages for getting 50 litres of cow milk daily to supply to the Government Dairy in Aurangabad in order to launch the new Dairy Society. There will be a meeting of all the new members after the survey is done to decide on the membership, chairman, executive body and title of the new Dairy Society. A proposal will be written to help raise some of the defaulting amount through other sources. This would be kept on fixed deposit to also be used to help launch the new society. The defaulters will pay 25% of the amount by September 1980. A group of members of the new Dairy Society will visit the village of Jambhala and meet and seek guidance from the Sarpanch/Chairman and the members of the Dairy Society of that village to get a complete picture of the successful scheme. A joint meeting will also be held by the end of the month in Maliwada between Maliwada residents and the Animal Husbandry officials, the Government Dairy officers, Jambhala dairy members, State Bank officers, and the two neighbouring villages to decide on future implications for Maliwada Dairy Society.

Demonstration Garden

The unit heard a report from Maliwada villagers on the vegetable garden which had existed for more than two years on the land adjoining the community well built by the residents. The report revealed that due to a misunderstanding between the Community Development Association and a Brahmin family, the family had put a complaint against the CDA into the office of the Collector claiming that the CDA was using the family cremation ground and a ban on using the land had been ordered through the Collector's office. A team, including Rambhau Jagdani met the Tahsildar and found that if the Maliwada Youth Mandal of registered CDA submitted an application explaining the use of the said land to the Collector, the land could again be sanctioned for the vegetable garden which feeds the preschool and provides income for the village social programmes.

The Youth Mandal has arranged a village meeting and a visit with the Brahmin family to come out with the necessary letter and to ease the tension and consense on using the land once again for the vegetable garden. The Brahmin family will be asked to withdraw its complaint from the Collector's office. A team including the Sarpanch will then meet the Collector and submit the application for permission. The land will be given on yearly contract basis to farmers to grow vegetables and a percentage of the sales will go to the Youth Mandal to maintain the preschool.

NEW POSSIBILITIES UNIT

The New Possibilities Unit was concerned with exploring industries which had never been tried before in the village. It was to take ideas from a wide spectrum of agencies and the interests of the villagers and to launch something during the two days. The Mailwada residents on this unit consisted of Sheshrao Garjare, Shankar Divetkar, Raji Baba Sathe, Jadhav, Maruti Naik, Raganath. The consultants throughout the whole two days were Mr. Sardana of National Small Industries Corporation, Mr. Patil of the District Industries Centre, and Mr. Thube of the Small Industries Study Institute. The ICA staff working with the unit were Kamala Parekh, Marcus Salve, and Lucine Prasad.

Sugarcane Juice Shop

With the assistance of Mr. Thube, an orange candy die machine was converted into a sugarcane crusher. Maruti Naik has taken the machine and set up a stall to sell sugarcane juice. The opening of the shop occurred as a part of the closing ceremonies of the Economic Issues Forum. Due to the marriage season, it is anticipated that he will make a nice profit despite getting a late start in the sugarcane season.

Vulcanizing Shop

Raganath and Karbhade want to establish a tyre and tube repair shop near the sawmill and right on the highway. They have received their no-objection certificate from the Sarpanch and have obtained an application from NSIC for the air compressor. NSIC will give the tools on a hire purchase basis. Within three weeks and after paying 300 rupees each (they will get back 42 rupees), the air compressor will be on hand and the industry started.

Mobile Training Van

SISI will provide a mobile training van to train unemployed youth in machine operation and give a stipend of 100 rupees a month during the training, and will give a certificate which qualifies them as educated unemployed and thus make them eligible for loans. An application for the van has been submitted through the Sarpanch to the Deputy Director of SISI, Mr. Bhatt. Another letter from the ICA has also been submitted. A survey of potential trainees has been made to ascertain willingness. Marcus Salve has this list. A meeting with the villagers one week before the van is due to arrive will finalize the list of ten trainees. Sheshrao Gajare is monitoring this project.

Cycle Shop

Bhanudas Asware wants to start a cycle hire and repair shop. The block is finding the finance for 5 bicycles - 2500 rupees - and a repair kit of 100 rupees. He will be approaching the Rotary Club through Dr. Joshi, Round Table 59, and the Social Welfare Agency for the funding.

Vade

A Vade (snack food) industry was fully investigated. The Vade materials are gram dal, moone dal, math dal, murch powder, salt and sodium bicarb. Once in operation this industry could employ 50 women and produce 100 kilograms a day. Materials could be arranged by the local Kirana shops on a rotation credit basis. A manager could be trained to collect raw

materials, mix and distribute the batter, collect the finished product, pack and forward to the dealer. The market is at Apna Bazaar in Bombay. Rambhau Jagdani will see Mr. Tayade to arrange openings. Samples will be made by the women this week so Rambhau can take them on Friday. The industry will require start-up capital of 1000 rupees.

Jam

Exploration of opening a Jam industry reveals the need for an initial capital of 10,000 rupees. The industry would use Guava, Tomato, Wood Apple, and sugar. The scheme needs to be obtained from IVISI and prepared. 2-3 persons would need to be trained and the boiling pans, peeler, and sealer machines obtained. Negotiation with Apna Bazaar will be pursued as a possible market.

Oil Crushing

Data is being sought from the Khadi Vikas Industrial Corporation.

Matches

The village has talked this through with Mr. Ramanan and Mr. Tony Forsdyke of Brooke Bond. Mr. Forsdyke has written his brother for more details.

Tourism

A conversation with Mr. Sorin, manager of the Rama Hotel, revealed that there is considerable demand for Marathwada folk art all over Maharashtra. He envisaged a group of bhajan (singing) and launi (acting) performers at the Rama several times a week by August, performing a half hour each night for a substantial fee. The first step will entail a visit by Mr. Sorin to view the Maliwada group. The latter's costumes and training would then have to be financed and regular training done. Liaison with the Rama and some trial performances would need to be arranged. The marriage ceremony would be a good performance. Drama and orchestration will need to be worked out and will play a key role.