

THE EXPOSITION

I think the song "Raghupati Raghava" is a tremendous illustration of profound declaration. If you had taken a poll of people's opinion it would not have reflected the imagery that the majority lived out of in India at the time, and yet that poem revealed the reality of life itself and guided India into a new era in which people of different religions live as one. What a declaration!

This morning's collegium is on the IERD (International Exposition of Rural Development). I think of particular concern to many of us is how the IERD can become more than an event "over there" that is significant for people in India. But rather how this event can be a radically global event that is significant for every region. And I must confess that I am a bit of a late comer on the IERD. I have yet to figure out who came up with this idea. During the last months of working on it however, I have begun to see that this event has the depth and potential to become a keystone for our global mission in the 80's.

I wish that I could find what we had written on Xavierism in the early 1970's because I think that it is extremely relevant today. I remember that the basic imagery of Xavierism was that the center of the globe is where you are, and from that position you are responsible for the whole globe. There is no one more responsible for our work in the globe than you, wherever you stand. I think that over the last four or five years our work has become focused dramatically on the region--call it "regionalized" if you will--but do not immediately jump up and down thinking that I am pointing to a perversion. The focus of our work has become very much focused on the region and, of course, the Regional Consult was a very dramatic demonstration of that. The IERD could be an event that pushes through the region, allowing it to see itself as part and parcel of a profound and radical global movement, or as part of one force, one thrust in history.

I would like to talk about the IERD under four categories. The first point is that this is the historical or kairotic moment for such an event; the second is that this event is one of profound repentance; the third is on the strategic phasing of this event; and the last point is on the supportive network of the IERD.

I found myself reading the paper that August Vanistendael gave to the Superior Generals of the male religious orders in Rome in 1979. If you are like I, you've probably read only Sections III and IV which deal with the ICA. I had never taken the time to carefully read the first two sections. In those first two sections there is a profound summation of development in the post Second World War era. Development as we know it today is a post war creation. It was born in the midst of the awareness that the annihilation or obliteration of the globe was a real possibility. The two atomic bombs catalyzed an era of global reconstruction. They were the seizing events that dramatized to us that we live in one world; that the destiny of people over there and the destiny of people here is the same destiny; that their future and my future is the same future. Perhaps it was those two bombs that were the initial and most dramatic symbols of the fact that we indeed live in one world. Vanistendael talks about four phases in development. The first, in the late 40's and early 50's was an

emphasis on technical aid to nations. The second, from 1954 to 1960, was the infusion of capital aid into developing nations--so much, in fact, that today 30-40% of all aid is to service previously acquired debts. The third phase, in the 60's, was a period of changing infrastructures and decolonization, particularly in Africa. People saw the need to build the infrastructures. Finally in the 70's, he says that development focuses on the new international economic order with attention paid to the 30-40 nations whose per capita income is less than \$120, and on satisfying basic human needs.

In the midst of this 40 year period, theories of national development and economic development have birthed the macro, trickle down approach to development. This is finally the posture of both the "establishment" and the "dis-establishment" forces working toward development. The Marshall plan and the MacArthur umbrella catalyzed the birth of national development theories in which the benefits of economic development and the industrial society were assumed to trickle down to the lowest place of residence, down to the village itself. It was assumed that if you could just get enough input in at the top through the national or regional structures, those benefits would trickle down to the local level. In fact, the macro approach of the last forty years was assumed to be almost a heavenly mandate on the wealthy nations. The implication was that the creation of the new world depended upon the benevolence of the developed nations who had the expertise, the education and the technical skills. If you came from a developing nation, one way you participated in development, other than simply receiving aid, was to lend the brightest and the best of your people to a place like the United States to get a "real education". It was assumed that it was just a matter of the West getting its act together so that the trickle down process could also happen to the poor nations.

Similarly in America, the way you dealt with problems in the ghetto was to formulate large scale housing projects or job programs, assuming the key to be the national legislature rather than the community itself. In fact, this basic posture of development permeates the North-South Dialogue report, work being done on the new international economic order and even in World Challenge which is a tremendously exciting book. Finally, all of these beg the issue of local application.

In the 60's, over against this establishment approach, there began to emerge a popular approach. This "dis-establishment" approach, often typified by the left wing religious community within the Catholic Church in Latin America, focused on conscientisation and political organization of the masses. Convinced that a new political order was the key, these development forces were often unwilling to involve the public or private sectors.

The time is ripe for a profound declaration of hope that redefines "success" because those who have poured their lives out in developmental efforts and those who have forged the developmental theories have acknowledged the need for a new approach.

Now, I have rehearsed all of that because it was in that context of development that the movement has been working these last 20 years. We decided as a movement, as we looked at history, as we looked at the gospel, that the key to long term change was primal community. And the key to that was changed lives. What we have been about these last 20 years is comprehensive, locally based development aimed at enabling people to grasp hold of the fact that the creativity that they have

is all that is needed to literally rebuild the planet, and that the key locus of that expenditure is primal community. Our approach, our strategy, was not to get into philosophical debates about the way development ought to be done. In fact, many times on development calls, it happened anyway and you always lost. We set out over this last 20 years to build a series of projects that literally demonstrated that local community could become a self-sufficient, self-sustaining, self-confident entity and that a community had within it all the resources it needed to enable its own development or to catalyze its own development. This is not to say that it doesn't need to draw upon the resources of nations or the globe, but the initiative to development lies at the level of local community and that the key to that was the changed lives of the people in that local community.

We were often laughed at. I remember in 1977 we had a book about an inch thick that documented all the fabulous things that happened in Maliwada and 25 other villages in India. We went to the World Bank and presented a tremendous seminar. They basically said, "It will never work; it cannot be replicated". And yet, here they were, also struggling with the reality of their own ineffectiveness, as they saw time and time again, the tremendous outpouring of finances which finally did not change the local situation.

Well, I would stand here today and declare to you that the local approach has won. That we have won. And by "we", I don't mean the ICA has won--the local approach has won. The demonstration has been demonstrated, and if you don't believe me, come and I'll show you 500 communities that have been enabled to rebuild themselves economically and socially and that have in place the human structures that hold the community together. Furthermore, they have within them the capability to continue to be a dramatic and radical demonstration. We've won. I find that a very offensive statement, because I wouldn't mind spending the rest of my life trying to prove my point, and I'm telling you that the point has been proved. We are in a dramatic position of strength. Local people have won. That is why this is a tremendous time for such a profound and radical declaration.

This is a kairotic moment because the world is ready for a declaration. The world senses that it has no time to waste. The population of this planet is going to be six billion by the year 2000. Another more shocking statistic to me is that 20% of the arable land of the planet will become useless by 1990 if current land use trends are followed. People today are conscious that energy use cannot go on as in the past. The Third World is becoming impatient. The world is at a turning point which we cannot ignore. This is dramatically symbolized by the fact that we are in the 80's and people have sensed that this last twenty years of this century is a most urgent time to do something bold and new.

We, as a global movement and as an Order are ready for a profound declarative event. I am shocked at myself time and time again, at how for granted I take you, my colleagues, around the globe. I just take you for granted all the time. You begin to think of who we are as a people around this world. We have more than a thousand people who are willing to be assigned to any place, at any time, for the rest of their lives if necessary. We come from 40 nations and from a wide variety of backgrounds. We have thousands of people who consciously or unconsciously are a part of what we refer to these days as the Extended and Movemental Order, who are willing to take all of their creativity and pour it out to build the new earth. And I just take that for granted. What a miracle that is!

We ourselves, as a movement, are a dramatic demonstration of the one world that we live in. I happen to be an Australian. I wondered to myself when the 52 Americans were held hostage in Iran, I saw the reaction of the people in this nation, I wondered to myself what would happen if I had been an Iranian in the Order. I suspect that we wouldn't have even thought about that. You wouldn't have isolated me because I was an Iranian. We take for granted the miracle that we are as one people around this world. People are ready with their lives to pour them out, to give them up totally for nothing less than a history-shifting event. And that's the irony of it, because I think in our maturity, most of us no longer get excited with the romanticism of serving in the villages, or serving here, or serving there, or getting up at 5:00 in the morning. The only reason I do what I do is not for my own self-fulfillment, because I notice that today there are hundreds of ways you can get fulfilled that are a lot easier than this. But because I believe and thousands of people around the world believe that their lives can make a dramatic difference and literally catalyze the building of the new earth. Nothing less is worthy of my life being poured out. We are ready, as an Order: Symbolic, Movemental and Extended, for a dramatic, declarative event that literally reempowers the mission that we have decided to be, as one people, with one method, on this one planet, with one resolve. I think the IERD could be that kind of event.

Now, what is this event? What is its function, its role? I've talked about it as repentance. You probably remember a paper by H. Richard Neibuhr in which he lays out the structure of repentance and talks about it as four points: naming the evil, turning your back on that, eradicating it within yourself, and then leading society in social repentance. I think that for the last 20 years, while of course we have been involved in all four of those aspects of repentance, we have emphasized the first three. And what a miracle it is. To dare to name the moral issue of the 15/85% dichotomy that we are all over against. Within our own body to have dared to build a living demonstration that dramatically stands over against that. And now we are called to radically lead the nations of this world and the structures of this world in repentance. And I don't mean by that that our task is to try to convert the nations and the structures, but rather to dramatically implant the bias of the human approach, the local approach in every structure and in every nation. That we have, as a body of people, the responsibility of literally releasing the creativity of every individual and community and of enabling people to stand before the wonder of the fact that together we live in one world.

I believe the the IERD is an event that will allow a dramatic and profound repentance for the 15% I find it extremely ironic that the majority of people today whom we have already secured as part of the global advisory board of this event are what you would call the leaders of the macro approach to development. And yet all of these people are profoundly addressed by what they've seen of local delivery and know that without this their own hopes and dreams will not be fulfilled. This event is a vehicle to ground their own awareness of what is needed in the future and a forum for their own confession. This IERD has the potential to be a highly symbolic, dramatic act of repentance on the part of the 15%. I don't know how to highlight the drama of that. When Mahatma Gandhi wanted to dramatize something, he went on a march. Maybe to begin the IERD Pierre Trudeau should walk from Bombay to Sevagram, Indira Gandhi (as she is the 15% as much as Trudeau) should walk from Delhi to Sevagram, Mitterand walk from Calcutta to Sevagram, and that Mr. Rockefeller, representing all the

private sector, walk from Madras to Sevagram--to somehow dramatically demonstrate their own repentance on behalf of all the 15%. It is crucial that in this event we have the active participation of the international agencies, such as UNICEF and UNDP, and of the private sector corporations. Our work with structures and organizations, far from being a "cop out" from local community, is key to recreating their ethical frame and to enabling them to be effectively linked to the local. This is for the sake of cooperatively building the new structures needed to deliver the goods and decisions to all people.

At the same time, I believe the IERD could be a dramatic act of repentance for the 85%. A dramatic NO to the victimization that still exists in nations of the third world and in the ghettos of this country in spite of the tremendous steps that have been taken. A dramatic NO to the victimization that blinds their eyes to seeing that it is the initiative of the local people that is the key to self-confidence, self-sustenance and self-reliance. A dramatic NO to confrontation, for if you embody the fact that we live in one world, who is there to confront but yourself? A dramatic NO to western imitation. Last month I was on a plane from Bombay to Europe; about 20 young Indonesians were on the plane, all in blue jeans, with American flags and other western symbols sewn all over their clothes. The only future they saw for themselves was to imitate America. A dramatic NO to economic and political models of the western world which will not work for them. Democracy in its simplest forms will not work in India, just as Marxism or Socialism will not work. A new political structure is being called for.

This event could be a dramatic symbol of global unity that literally catalyzes the unity of forces who are concerned with development in this world. A NO to the north-south dialogue which in itself perpetuates the old world myth that the key is the developed world. A NO to the rural-urban dichotomy which denies the primacy of human community. A NO to the dichotomy of the developed and the under-developed world, for we live on one earth; we are one people; we are one globe. And we as a body have profoundly demonstrated that. And as a little aside, I would suggest that we need to be very careful not to forget that I sometimes hear my own colleagues wonder out loud if we have moved beyond global commonality and global strategy. If we have, we are simply perpetuating the old world, and this event could push through the dichotomy that exists even in our own strategy.

What is this event as a global happening? Turn to the chart. This declarative event could be that which breaks loose the strategy of the next 20 years. I think that what we've been about this last eight years is "Forming the Declaration". I think there are five aspects to this forming the declaration in terms of preparing ourselves for the declarative event itself. The first aspect I would talk about as profound documentation and strategic designs for every region. We have come a long way as a group in getting hold of the human suffering that exists in every region. And we have addressed that human suffering. Only now as we revisit communities which had Town Meetings in the 70's are we getting clear on their impact. The demonstration projects around the world were amazingly on target. We have also begun to formulate some local and regional strategic designs that will allow that human suffering to be addressed, and catalyzed by the movement. I think that further work is required in documentation in every region to get hold of the impact that has and is being made, and to inform us as to the necessary strategic designs.

Secondly, we have a job to do in grounding the significance of what we are about in each nation and each region. People today are not concerned so much about the "what" as the "why". This is also true in our own group. What is the demonstration that is called for in the Cleveland region, without which the new world will not be created? Just as when we did Fifth City, the key was the fact that Fifth City was for the sake of the whole world, so it is today for every region. I think this is particularly needed in North America and in Europe. Every one of us could get up and give a well informed speech entitled, "Ugly Americanism". I suspect very few of us could give a speech that spells out the profound role of the U.S. in building the new world. What is the gift that the U.S. brings to the global exposition without which the new world will not be created? Major work is needed here to inform us as to the type of projects and participation needed by the nations.

A third aspect of this forming the declaration is the positioning of ourselves to launch the HDZ (Human Development Zone). I don't ask you to agree with me, but I can't get very excited about hurrying to launch the HDZs. It's because we are not after demonstrations in the HDZs. We are after manifestation. We are literally after changing the fabric of society and the structures that serve society. We are certainly after capitalizing on the demonstration effect, and we are certainly after standing on local initiative. But we are not simply about doing larger or more elaborate demonstrations. I think this period of time we are in now is a period of positioning ourselves to launch HDZs, which could be catalyzed globally on the other side of this event. The positioning would certainly involve major work in curriculum development. If you begin to take seriously the opportunity or the possibility that is being opened up around the world as symbolized by this event (and this event is purely a symbol of what has already happened), we are going to be called upon to train more people and catalyze more people than we have ever dreamed we'd be called upon to do. We've got some homework to do in terms of getting ourselves to where we are ready to do that. I think it is a time for discipline and training. I think it is a time, and I know that this is a crude term of packaging our spirit methods. Can you imagine an HDP without three priors, or six priors (sometimes we had 20 priors in these things) and all the spirit wisdom we had at our fingertips that we just assumed? How do we begin to package those methods so they literally become the spirit methods of every person of this globe? It is not going to be done through western intellectualism; it is going to be done through exercises and experience. If as a people we are going to have one spirit life around this globe, I think we are in a time of doing all this for the sake of releasing the common methods to the masses. In addition, this positioning implies our launching some pilot schemes as laboratories of Human Development Zones. Perhaps our most developed laboratories of the "Zone" so far are in the three blocks in Maharashtra and in the Machakos scheme in Kenya. Many others are certainly beginning to move. We have hard theoretical work to do in conjunction with these pilots, and hard analysis to do relative to method and results so that by the time of the exposition we have the beginnings of a common design and method on the HDZ.

The fourth aspect is that we have major work to do in spelling out the participation of every region in this campaign. Up until now, we have talked about the Exposition as a ten day event in India, and as you have probably read in the brochures, the exhibits and delegates would come from 40 or 50 nations. They would represent the nations we have worked in, and nations that we have

not yet worked in, such as the Fourth World nations, China, the Eastern Block, etc. There is a great debate as to how many people would be involved. Delegates from the private sector, the public sector, voluntary agencies and local people involved in projects would represent each nation. Each delegation would bring to this Exposition an illustration of a successfully implemented project from their nation. I want to get a word in right up front. It would be easy to get 500 from the U.S. to this event. If we did, we would kill it. Because we are after a truly global event, we need to empower every nation to participate in this. And we are after not simply colleagues at this event, but people such as those named to the advisory boards. My symbol for this is Willy Brandt. We intend that people from Kapini go to this event, and bureaucrats go to this event. We've talked about the theme of this as "The Spotlight on Success" because the general mythology that you and I are brainwashed with is that it is finally impossible, and it is--if you look at it only from the macro perspective. But you and I have been given the phenomenal luxury of living and working at the local level where we see possibility happening.

The first three days of the Exposition would be spent in a Symposium where, using methods only we could invent, the delegates will share through films, video, papers, etc., their developmental efforts, and each would experience the greatness of which is happening in development at the local level. After this they would go out, and this is where this is a very different event, they would go out for three or four days and visit 30 highly successful demonstration projects in India and do and live in the villages. Now I am not so naive as to think that all the delegates will actually spend four nights in Maliwada, but I surely am naive enough to believe they will spend them in the Guest House in Aurangabad, and come into Maliwada for 18 hours of the day, and bathe themselves in the local. Their task will be to distill out of those projects the key ingredients of success. What made those work? Some of these projects would be ICA projects, such as Maliwada as a single village demonstration, and the cluster as demonstrations of multi-village development, but the majority will be successful projects of all types spread across India. The delegates would then come back, and in a corporate writing exercise, write a book. Now I don't mean a little paperback book: I mean a huge book with a thick leather cover that will be the "bible" of development, if you will, for the future. This work will distill out of the experience of 50 nations what it is that will be necessary to catalyze a substantial change in the structures that affect development. Now, I am sure that after the three days, a little editing will have to be done, but I think that is the product we are after.

Now it occurred to some of us that a lot of good books get written that end up on shelves and collect dust. The issue is how do we take this dramatic declaration and impact the structures of nations and the international development agencies? During the five months of global impact, some of the delegates could form international teams and visit the nations to share with them first hand the impact of the event. I can see Professor Udekwu and Sir James Lindsay spending three weeks in Latin America where they would visit leaders of countries that we would select. They would visit concerned people in the development agencies. They would do seminars where literally thousands of people could participate in this Exposition, just as thousands would have participated in preparing the product that the dozen or so delegates from each country would have brought to India. Under the umbrella of the IERD we could hold symposia at the regional level to formulate the implications of this for the region. Designs for the HDZ could be formulated and the support structures secured. This global impact phase would

allow massive participation in this event and would release each region to work through how it could best use the IERD to empower its strategic design.

Then, finally, as a balloon, maybe at the end of this, we should think about having a Global Council in July of 1984 where all of us come together. There we could symbolize our commitment as a people to the calling that we have discerned, and commission ourselves to continue the march, to dare to pour out the rest of our lives--because I think it will take all of that to begin to implement the kind of declaration that we are called for here.

I won't spend time talking about manifesting the declaration. I think you can see that we would be uniquely positioned on the other side of this to do the HDZs that had the participation of the four sectors. In addition, I think we will be in a position to launch some major structural probes and move with backing into the "Fourth World" nations. We have major work to do to spell out what comes on the other side of the six month event, which will be key to securing the support and funding for the six months.

Now I won't do my fourth point, the supportive network, which I've never yet done. Our time is up. But if you've seen the brochure, you will know that we have started to put together the appropriate Advisory Boards. The chart spells out the role and function of each.

I will conclude. This is obviously the most complex event that we have ever conceived. The world is ready for such an event, and I sense we are ready. This event will change the world, it will change the structures of the world, and it will undoubtedly change us as a people. This dream could literally change the world in which we live; and that is what my life is about.

December, 1981
N.A. Continental Council
Collegium

THE SUPPORTIVE FORMS FOR THE IERD

<p>GLOBAL ADVISORY BOARD</p>	<p>A Global Advisory Board is composed of persons of international prominence, located in 40 nations, in both the first and third world nations and representing the four sectors. This Board serves as a global endorsement, for those who sit on it symbolize concern for world development. The group is informal, and serves in an advisory capacity only, and would bring global visibility to the IERD. They would serve as a vehicle for securing national endorsement and participation.</p>
<p>INDIA ADVISORY BOARD</p>	<p>The India Advisory Board is composed of people who represent both the public and the private sectors of India, who serve in the national and state governments in India, business and industrial groups. It will operate as an informal group of national advisors to give credence to and encourage India's support of the IERD and the development plan that is currently being created in that nation. They would take special interest in the block development plan.</p>
<p>INDIA STEERING COMMITTEE</p>	<p>The India Steering Committee, representing the public, private and voluntary arenas, serves as a working committee who direct the course of the IERD as its plans are being implemented. Their work begins with a five day meeting in March of 1982, in which the practical steps of the Exposition will be planned, and each member would begin to serve in his or her designated role.</p>
<p>THE NATIONAL COMMITTEES</p>	<p>The National Committees, formed in each nation, represent various perspectives in society, and are symbols within each nation of the concern for human development. Their role is to authorize the national publicity announcing the event, and to secure national sponsors for the occasion. They will also be the supportive frame for the pre-Exposition and post-Exposition events in their respective nations.</p>
<p>THE SPONSORING ORGANIZATIONS</p>	<p>The Sponsoring Organizations include global sponsors and national sponsors. They represent international public agencies, an international private foundation, an international business or industrial organization, an international religious organization and an international voluntary organization. In addition to these, sponsors include a national government agency in India, and an Indian national private sector representative. These sponsoring organizations assist in securing funding, in making direct grants toward the preparation and implementation of the event, and would directly participate in the IERD.</p>
<p>THE IMPLEMENTING AGENT</p>	<p>The Implementing Agent is The Institute of Cultural Affairs.</p>

INITIAL BROODING

1984: SPOTLIGHT ON SUCCESS

FORMING
THE
DECLARATION

PROFOUND
DECLARATION
EVENT

MANIFESTING
THE
DECLARATION

1976

1984

1984

1992

I

THE EXPOSITION EVENT

Bombay
SYMPOSIUM

Village
VISITS -

Delhi
SEMINAR

February

II

THE GLOBAL IMPACT

- Visit world leaders
- Regional symposia
- Regional seminars

March

April

May

June

III

GLOBAL ORDER COUNCIL

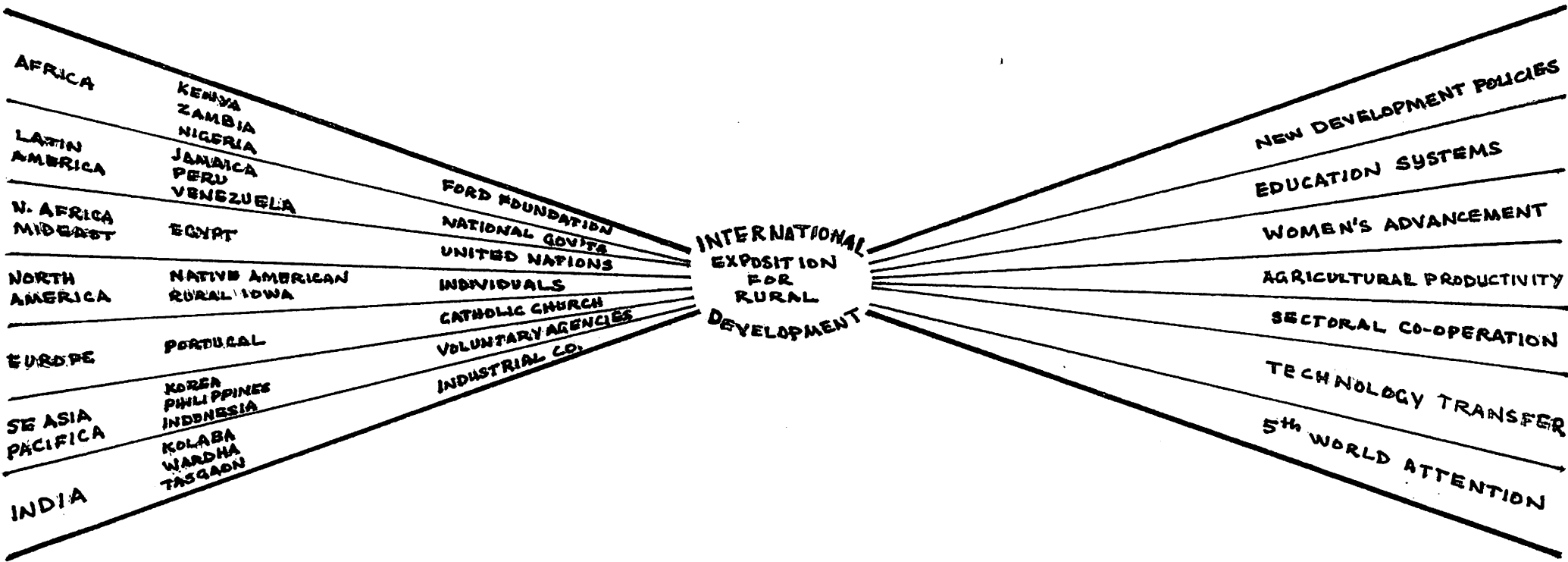
GRAND COMMISSIONING
OF THE TOTAL ORDER

July

GLOBAL FUNDING

Richard Critchfield: Rockefeller Foundation

"The great divid in the world is not so much between the rich and poor, educated and illiterate, healthier and malnourished, wealthier and impoverished, but between those who think that humans can shape their own destiny, and those who still believe that personal fate is decided by outside forces."



FUNDING SUPPORT

- . Continuing work in 1600 villages
- . National campaigns
- . IERD participation by local people
- . IERD set-up and execution

**INTERNATIONAL
EXPOSITION
OF RURAL
DEVELOPMENT**



CO-SPONSORS

International Council of Women
United Nations Children's Fund
United Nations Development Programme
United Nations Fund for Population Activities
World Health Organization
Agricultural Finance Corporation
Association of Indian Engineering Industry
Central Bank
SPECIAL TECHNICAL SUPPORT
Control Data Corporation
ORGANIZING SPONSOR
The Institute of Cultural Affairs International

**INTERNATIONAL EXPOSITION OF RURAL DEVELOPMENT
LIST OF PARTICIPATING NATIONS
AND PROVINCES**

- | | |
|----------------------------------|--------------------|
| 1. AUSTRALIA | 26. MALAYSIA |
| 2. BANGLADESH | 27. MAURITIUS |
| 3. BELGIUM | 28. MEXICO |
| 4. BHUTAN | 29. NEPAL |
| 5. BRAZIL | 30. NETHERLANDS |
| 6. CANADA | 31. NEW ZEALAND |
| 7. CHILE | 32. NIGERIA |
| 8. CHINA: TAIPEI | 33. PAKISTAN |
| 9. EGYPT | 34. PERU |
| 10. FRANCE | 35. PHILIPPINES |
| 11. GERMANY, FEDERAL REPUBLIC OF | 36. PORTUGAL |
| 12. GHANA | 37. RWANDA |
| 13. GUATEMALA | 38. SENEGAL |
| 14. HAITI | 39. SPAIN |
| 15. HONDURAS | 40. SRI LANKA |
| 16. HONG KONG | 41. TANZANIA |
| 17. HUNGARY | 42. TONGA |
| 18. INDIA | 43. TURKEY |
| 19. INDONESIA | 44. UGANDA |
| 20. IVORY COAST | 45. UNITED KINGDOM |
| 21. JAMAICA | 46. UPPER VOLTA |
| 22. JAPAN | 47. UNITED STATES |
| 23. JORDAN | 48. VENEZUELA |
| 24. KENYA | 49. ZAIRE |
| 25. KOREA, REPUBLIC OF | 50. ZAMBIA |
| | 51. ZIMBABWE |

INTERNATIONAL EXPOSITION OF RURAL DEVELOPMENT



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The Institute of Cultural Affairs International

Background Paper: Commonly Asked Questions
About IERD

INTERNATIONAL EXPOSITION OF RURAL DEVELOPMENT

"Sharing Approaches That Work"

From February 5th-15th in New Delhi, 500 delegates from 50 countries gathered to highlight successful approaches in rural development. As the Exposition has gained momentum through regional and national preparation events, common questions have been asked about the Exposition.

What is the role of the Global Advisory Board and the National Steering Committees?

A Global Advisory Board of 100 prominent world leaders from 37 countries have guided the direction of the Exposition. Their major role has been to provide ad hoc advice and moral support, but many have taken an active role in particular events for publicizing or supporting the IERD. Forty National Steering Committees directed the efforts in their own nations. Their role included ensuring local input into their national Rural Development Symposia and the Project Documentation Laboratories, selecting the projects and delegates to go to Delhi, and generating the funding for local participation in the Delhi event.

What about the Co-Sponsors and Supporting Organizations?

Co-Sponsors of the Exposition include several United Nations agencies, two financial institutions from India, an international women's group, and an industrial co-sponsor. These groups serve as a partnership, representing a mix from the public, private and voluntary sectors of society. They have served as an informal supporting framework and have contributed money for delegate fees, provided technical support and critical advice on the preparation of the India event. Delegate fees for the Exposition have come from government funding agencies (in Canada, Denmark, Netherlands, Australia, and the USA), from foundations (such as Ford Foundation), and from corporations (e.g. Tata Industries, British Petroleum), etc.

Why was India selected as the site?

The original concept of the Exposition was born in India. Nearly one-sixth of the population of the world lives here. The Indian government has demonstrated a deep commitment to rural development. Some 35,000 individual rural projects are working at the local level. The possibility of accelerating rural development through sharing approaches that work grew from the desire to link together not only India's efforts, but the world.

Why the focus on local practitioners?

The Exposition has focused on people working in local development. 70% of the delegates are directly involved in small self-help projects. The documentation of approaches is built from the basis of field experience. The Exposition is concerned that this experience be in dialogue with international agencies, government ministers and others with project experience to create a basis for reviewing rural development policy and financial support.

INTERNATIONAL EXPOSITION OF RURAL DEVELOPMENT



CO-SPONSORS

International Council of Women
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The Institute of Cultural Affairs International

Background Paper: Organising Sponsor

INTERNATIONAL EXPOSITION OF RURAL DEVELOPMENT

Organising Sponsor: The Institute of Cultural Affairs International

For almost 29 years, the Institute of Cultural Affairs has been pioneering educational methods, curriculum designs and participatory problem-solving techniques. Originally a program division of the Ecumenical Institute, the ICA is now a private, non-profit, non-partisan, non-sectarian, voluntary organisation. It is deeply committed to improving the quality of human life - urban and rural - by acting as the catalyst for community participation in self-help projects. Such programs are currently taking place in 40 countries, in all types of cultural settings, in the humblest village and crowded urban slums.

The goals of the ICA are simply stated: development is a community affair, a partnership between the public, private, voluntary and local sectors that is all-encompassing and involves everyone in planning and implementation. The ICA acts strategically as a catalyst for change. Its methods have been adapted to many cultures during 30 years of practical field experience and applied world wide.

The ICA is interested in local participation. Local groups are cooperating to achieve significant social and economic changes. They are revitalising their aging urban neighborhoods and small towns, modernizing their underdeveloped villages, improving the working environment in their corporations and other organisations.

The ICA encourages community spirit - a commitment to the common good. People learn practical problem-solving methods that help make their communities self-sufficient, self-reliant and self-confident. The people to be served determine their own goals, draw up the plans for reaching those goals and implement the plans through their own efforts.

Like the people and villages they help, the Institute itself strives for self-sufficiency. Most of the 1,200 full time staff members work without salary and all the part-time volunteers cover their own expenses.

With the combination of research, training and demonstration, the ICA is helping people help themselves, getting them involved in working together to shape their own futures and thereby building a better world.

The ICA: India is a registered not-for-profit voluntary organisation with area offices in Bombay, New Delhi, Calcutta and Bangalore. The ICA undertook single village development, then concentrated on village clusters involving groups of ten adjacent villages. The ICA: India also runs training and planning seminars for companies, schools and organisations. Primary support for the work has come from private individuals, trusts, foundations in India, industrial houses and small businesses, and from direct grants and development schemes provided by the government.