

RAPID
SOCIAL
CHANGE

Contrary to what a person a few years ago could have expected the present to be, local communities are coming alive today. We are concerned with rapid social change on the local level, which is where it always takes place. It always occurs from the ground up, never from the top down. This is why we are excited about the rise of local man and local communities across the globe. We are interested in rapid social change--it cannot wait. The acceleration of time demonstrates this. Rapid social change, you are aware, often takes place with revolution; it occurs during political changes. Yet political change is rarely profound. Change that is really profound requires socio-economic change on the local level. Because we are interested in profound social change, we are interested in rapid local change. To be effective, rapid social change requires not a ten-year plan for Maliwada, but a one-year plan. To deal at the local level is to deal with the masses. Because of the many thousands of villages in India, ten years cannot be spent only in one village.

LATENT
PRACTICAL
VISION

I want this morning to look at the week and deal briefly with the methods. In delineating and spelling out our methodologies, it is within the context that I have just stated. We begin in the consult with the operating vision of the local people. It is practical, local, and latent. Every local community and every individual has his form of an operating vision. An operating vision cannot be rendered overt save there is a latent envisioned dream of a community. The same is true of an individual and larger communities. India cannot know who she is save there is Pakistan. The United States cannot know itself save there is a USSR. The dynamic of the consult is to bring together people from around the globe, outside and local, to impact the village in such a way that the vision is rendered articulate. The crucial point related to the future of social demonstration is that the vision is not superimposed, but forced to the surface by the consult itself.

RENDERING
VISION
OVERT

Today, Monday, our concern is to get to the bottom of that local vision here in Maliwada. This is done by the objective dynamic of the consult itself asking hard questions of the subjective dynamic of the village. The operating vision is rarely disclosed by just subjective talking. When talking with villagers, you listen not so much to their questions, but to the answers to your questions. You are after the hopes, the dreams, and the desires of the local people. Some of the answers will be realistic, some unrealistic; sort them out. Your eyes are going to be very important, as well

your ears, for the operating vision is hidden in the social structures. We are not after abstract sociology, but the actual concrete operating vision of the local people.

DISCERNING
UNDERLYING
CONTRADICTIONS

When that operating vision has been disclosed, we will discern the underlying contradictions, the deterrents and blocks to the real or realistic vision of the people. You are not after problems, but the deep underlying blocks. Problems have no meaning here. As a matter of fact, you see sub-contradictions around the edge of what you cannot see at the center. This is because a contradiction does not have to do only with a single village, but with the deep currents of history. As those currents, conscious and unconscious, affect people, they are painful and trigger anger in the local people and in the consultants themselves. Without the contradiction there is no chance of change in the profound sense. Goals never accomplish anything. Dealing with the contradictions is the only thing that brings about social change. This is the crux of the whole methodology. It is contradiction-oriented. It has probably become clear that once you have gotten the operating vision and used it to build the contradictions, you can tear up the operating vision.

CREATING
PRACTICAL
PROPOSALS

When you locate the contradiction, you are ready to state the contradictions, ready to release them into history. At that time, you will see that "contradiction" is not a negative but a positive category, for the future will be made out of it. With the contradictions in view, we will create the practical proposals, the raw material from which you chisel out the yet to be. This is raw creativity.

BUILDING
TACTICAL
SYSTEM

The next step after creating the practical proposals for the future is building the actualization model or the tactical system for the actual situation. This is most important for our method. At that time all of the expertise that any of us possess will be crucial--the expertise of local leaders, of the blacksmith and the consultants.

DOING
ACTUATING
PROGRAMMES

Finally, we will do the actuating programmes. The combination of tactics and actuating programmes enables the local forces, both public and private, to organize effectively to analyze the cost, and to create the motivity that is necessary to realize the practics. By the time we get there the consult will be over. There is one more step we call timed implementaries. That job has to be done by the local people and the auxiliary staff.

CONSULT
WORKING
CONSTRUCT

Now what I have done gives you the working construct of the consult, the six days. We will work in the morning, in the afternoon, and at night. (That spells MAN.) Every afternnon and night we will work in teams. The teams are the life force of the consult. Every morning we will have a plenary in which the work of each team is brought and filtered through the common mind of the consult.

TRENDS
OF
HISTORY

Today I want to talk about the underlying presuppositions of economic development on the local level. Tomorrow we will talk about the presuppositions behind our methodologies relative to social development. Before I do however, I'd like for us to talk a bit on what I like to call the deep currents of history, the depth trends that are moving the whole globe into the future, and a new kind of universe. Maliwada is unique and yet the great trends of history affect and impact that uniqueness just as they do any village in the globe. I grew up in a village like this in the middle part of my country, the United States, and though I haven't been there for a long time, I sometimes wonder what these deep waves of history are doing to Ada, Ohio. Strange as it seems, Ada is being impacted by these deep trends as much as Delhi and as much as New York City. If anybody is to understand Ada, Ohio, or Maliwada, Maharashtra, today, he must have, at least in the back of his mind, this great thrust across the globe that is important to building tomorrow. Now for a few minutes will anybody just name one of these deep trends? Try to stay away from the superficial and get one of the big thrusts that are impacting the whole globe.

.....

APPLIED
ECONOMIC
PHILOSOPHY

And now for a few words on economic philosophy applied to the local level. For the last several decades--and what comes to my mind is since 1929--the emphasis in our time has been on global economics or comprehensive economics. I believe that from this moment on a new emphasis is in the making where the stress will be upon local economics. This has been neglected for some time. I believe that within ten years what I am saying now will be extremely clear. Already the philosophical economists are turning their attention in that direction. This corresponds with the trend of our time, that emphasizes local man and local community everywhere.

INDEPENDENT
ECONOMIC
UNIT

There are five principles or presuppositions that guide one in terms of building a local economy. The first of these is that the community you are dealing with has to be conceived in your imagination as an independent economic unit. Whether the community is New York City or Maliwada the same imaginal vision must be created. If a local economy is to be built in Maliwada, Maliwada must be conceived of as similar to the whole state of Maharashtra, or the whole nation of India. This is not as simple as it sounds because all of us have been thoroughly brainwashed with the kind of economy that comes from the top down. It takes a great deal of mental and moral energy to conceive of Maliwada as an economic unit in itself.

OUTSIDE
INCOME
INJECTED

The second principle is recognized very easily. It is that you have to bring as many rupees into Maliwada as possible. This is done by exports, and you have to use that word. I do not mean international export; I mean any product that is sold to any social unit beyond Maliwada itself. There is a brand new world market coming into being the likes of which you can hardly believe, which is rural India itself. Did I say that clearly enough? There is a new kind of market that you cannot compare with anything since Columbus discovered the Americas; and that new market is the development of local man himself and particularly in places like India and China. In principle, several hundred thousand rural villages in India, not even to mention the huge urban complexes, are waiting for goods that, in principle, Maliwada could produce. At any rate, Maliwada has to increase its exports dramatically, and this has to do with market costs, with vegetables, with small animals, with village crafts and the products of cottage industry, with light industry that could be developed in the village, in fact with anything that brings rupees into Maliwada. Of course, there are other very important means of getting rupees into Maliwada. One of these is to extend credit lines. Another is to make loans. Then, at this moment in history--a most important one for a local community such as Maliwada--there are grants that come in for the development of the village itself from many different sources. The national government and the state government and the provincial government, as a part of operating their own dynamic, necessarily must put rupees into Maliwada. A town that is on the move gets those, and rightly so. A town that is not on the move, usually gets the tail end of the stick. Community development is impossible save social development and economic development go hand in hand. There is no social development without economic development. The very key to economic development on the local level is the injection of monies into the community to start the local economy rolling. In time, the economy will not need the continued injection of money. It will generate its own.

LOCALLY
RETAINED
MONIES

The first principle is that you have to treat the local community as an independent economic unit. The next principle is that you have to bring as many monies into the community as possible. The third is extremely crucial. As much of that money, as many rupees as possible, must be contained in the community as long as possible. This is done by producing as many of the useable goods locally as possible. In Maliwada you would have to begin by thinking that almost every bite of food that you eat is produced locally. But you do not stop there. Other useable supplies must also be produced locally. For instance, I look around the village and see that many of your houses are built of the stones that are in the fields; it is crucial that you produce your own building materials. You attempt to make every kind of useable good available to yourself locally so that you reduce to a minimum the number of rupees you have to expend in order just to exist.

RAPID
CONTINUED
CIRCULATION

Intimately related to that principle is the fourth one, which is possible the most important of all: those rupees have to be circulated in the community in which they are being contained for as long as possible and as fast as possible. Every effort ought to be made to have a rupee turn over, say, nine times before it seeps out of the community again to purchase goods. To illustrate this, the government pays a school teacher a salary, the school teacher buys produce from a local merchant, the local merchant puts this profit into a credit union, a farmer borrows the money from the credit union and uses it to pay a labourer who expends it at the village store. This is the key to full employment on the local level. If you want full employment, you do not aim at full employment; you aim at circulating the money as rapidly as possible within a community. Now maybe I ought to make this a separate principle, but I make it a sub-principle under this one. You cannot do what we have talked about up to now alone. You farmers who try to do it alone are lost. You merchants who try to do it alone are lost. To build an economy that will effectively bring about self-sustenance on the local level requires that you have a corporate economy.

GEARED
TO GLOBAL
ECONOMY

The last and fifth principle is not as important, but that is only because it is so obvious. It is that a local economy must be geared into an economy that is more inclusive than any local economy can be. For instance, the economy of Maliwada must be geared into the state of Maharashtra. You do not begin with that principle. If you do, you will never have a local economy. But you end with that principle. The local economy must not only be geared into the economy of Maharashtra, but, of course, to that of the Union Government. I am not talking about something nice to do or something that is patriotic; I am talking about that without which you cannot have a local economy. The case is the same for the State of Maharashtra: if it did not tie into the Union economy, it could not have an economy itself. And at this moment in history, when you are dealing with the globe and not with nationalities, whether you like it or not, India could not exist or have a national economic life without relating to a global economy. To give a practical illustration, you would be rather foolish to miss the effective realization of whatever you aimed to do, because you had not searched the provincial, state and federal offices for the kind of industry that is needed at this moment in India and for the availability of markets for one product or another. The world has become so complex that this is unavoidable. But I will end by reminding you once again that in building a local economy you do not begin with point five; it is least important relative to building a local economy.

INTRODUCTION

Yesterday we watched the teams as they went around the village. Every time I ran into a group of people moving from one place to another, they were almost running. Their faces showed how excited they were. Yesterday was a hard day, but last night, even though people were tired, they were exhilarated. I believe that had to do with encountering the concretions of possibility for inclusive development here in Maliwada.

CONSCIOUSNESS
AND
SELFHOOD

I want to say a few words about the Operating Vision to orient ourselves before we begin our cross-gestaltting exercise. One of the foundational and obvious insights of anthropology today is the understanding that what defines a human being is his relationships. My self is made up of my relationships to my family, to my home town, to my employer, to my school, to my nation and so on. But my selfhood goes far beyond those relationships. I take a self-conscious attitude to the relationships that make up my being, and then I become a self, then I have selfhood.

CONSCIOUSNESS
AND
COMMUNITY

The second crucial insight that is emerging in anthropology is that just as a self, to be a self, must take a self-conscious attitude to its relationships, so too it is with a community or village. What determines Maliwada is a set of relationships among the people of Maliwada to the land of Maliwada, to Aurangabad and Dabladabad and Abdi Handi. But to become a community those people must have a way to take a self-conscious attitude to the relationships of which they are a part.

LATENT
OPERATING
VISION

The operating vision which we worked on yesterday has to do with a community taking such a self-conscious attitude to the given relationships which make it up. We call this a latent vision because usually it is not self-conscious; it is submerged and unconscious, but it is still in people's imagination. Through the encounter between the subjectivity of the people here in Maliwada, and the objectivity of the outside consultants, this operating vision is brought to self-consciousness. This is the function of what we did yesterday. Only with this self-consciousness is significant community development possible.

OUTSIDE
CONSULTANT
DYNAMIC

This morning we will take the various elements of the Practical Vision that emerged in our teams yesterday and draw them together into an inclusive picture of the operating vision of the people of Maliwada. We worked in five teams and each team looked from a different perspective to try to discern that operating vision. We want to take those five perspectives now and draw them together into one statement, the Operating Vision of the people of Maliwada.

Without the presence of outside consultants here in Maliwada, spelling out this vision would be impossible. But the vision we are spelling out is the vision of the people of Maliwada, not something we have come in to superimpose.

VISION
AND
CONTRADICTION

Spelling out that vision gives us our goals, if you want to use that word, but we will not stop there. The vision will serve as a context as we go forth to discern the blockages, the factors in this situation that are prohibiting that vision from coming into being. The Operating Vision ensures that as we look for contradictions, we are looking for contradictions relative to the people of Maliwada, not relative to some other situation.

CROSS-
GESTALTING
PROCESS

We call the process we are going to use a cross-gestalt. As we worked in our teams to draw together the reports, we were thinking vertically, making lists of elements we discovered yesterday of the operating vision. With the cross-gestalt, we will move horizontally across these five lists of elements. By doing this we will be able to see the common elements that appear in all of them and therefore to create one picture from the five.

LIMITED
GEOGRAPHIC
AREA

First, community development requires that you delimit the boundaries of the community with which you are dealing. When you are dealing with profound social change, the raw burden of human suffering and social contradiction is so great that you must severely delimit the arenas in which you are going to work in order to allow change to take place. Creating boundaries also allows the creation of a self-conscious identity as a village or a community. When we were in Oombulgurri, delimiting the community was very simple: there was no one living for miles and miles and miles around the Oombulgurri community. In the consult itself, of course, this takes the form of our concern that we cover the geography by being in the field; the consult does not deal with ideas but with the concrete space for which we are concerned.

COMPREHENSIVE
PROBLEM-
SOLVING

The second principle is to deal with all the problems, or all dimensions of society at once. I cannot count the amount of money that has been wasted in the United States with programs that are only dealing with young children, or programs that are only dealing with health, or with education, or with agriculture. The complex inter-relatedness of the social process in a community requires dealing with all aspects at once if effective change is to occur.

SIMULTANEOUS
PROBLEM-
SOLVING

Secondarily under this point, it is necessary to attack all problems at once. As the staff here begins to actuate the programs and tactics we come up with, if they start timelining to start one program now and one program in the next month and one program the next month, they are lost. When they start, they must start every program within one week. This is true whether there are eighteen programs as there are at Majuro or twenty as in Korea. They must start all of them in the first week. Even if that means taking a sign and putting it out in the fields where it says, "On this site a dam will be erected in two years," they must start everything all at once. This is crucial to building the morale and the motivity of the people to release the effort required for development.

COMPREHENSIVE
AGE
RANGE

Third, it is necessary to deal with all the ages represented in the community. When we began in Fifth City, which is where we learned this, we started a pre-school and found out that the grandmas and grandpas, and mothers and fathers, were consciously or unconsciously uneducating the little ones when they came home at night, so we began educating the adults and elders as well as

the children. You must deal with and involve all ages--we say from the cradle to the grave--in the development effort.

DEPTH

HUMAN

ISSUE

Fourth, it is necessary to deal with the depth issue that is present in any community. Profound social change involves the deepest wrenching of people's psyches and is perhaps the most painful experience that human beings ever go through. Because of this, it is necessary to deal with the depth dimension of humanness. What is the pervasive depth problem here in Maliwada? In Fifth City we uncovered the fact that the black people of the United States, because of the oppression and prejudice they had suffered, had come to see themselves in what we call the victim image, to see themselves as hopeless and unable to pick up their power and move. That image had become a part of the social fabric or the milieu in which people live and was quite objective to any individual. Untill it was dealt with, there was no way to move on the other problems in society.

SYMBOL

AS

KEY

The fifth principle is that the key to social change is the use of symbols. Ninety percent of the work in any human development project has to do with releasing the motivity and overcoming the despair and building the morale of local people. And so the use of symbols in many forms is crucial to giving signs of possibility and releasing people to hope and move.

OPERATING
VISION
CHART

This operating vision chart is the temporary picture of the work that we have done up to now. Undoubtedly the organization will tighten and improve, but it seems to me that the chart expresses in social categories the remarkable capacity to hang on to existence which the people of Maliwada have. The quantity of data in the categories that have to do with health, nutrition and sanitation, with the complex task of intensifying and expanding agriculture and with cottage, village and light industry is a manifestation of that unbelievable drive to exist, to endure. The other major categories revolve around the concepts of social dynamics and community structures. It is noteworthy that they are secondary to just sheer existence. In the community structures arena there are two columns. One column has to do with physical structures and the other column with organizational structures. Of the two columns dealing with social dynamics, one refers to community care and one to community education in the new sense of the word "education."

You do not find the hopes and the dreams of the people of Maliwada in any one of these abstract boxes, nor even in all of them together. Rather you find their hopes and dreams and anticipations when you look through those boxes to the kind of comment I have just made. That chart is the locus of the hopes and dreams of the people of Maliwada.

THE
CORPORATE
MIND

Now we are going to try to draw together the objective sociological contradictions to those hopes and dreams. Any work that you did as an individual or that I did as an individual is relatively unimportant now. In one sense even the work you have done in the team is unimportant. What is important is the mind of the total group. In a little while we will draw that total group mind together on the blackboard.

PAINFUL
CONTRADICTION
PROCESS

If we get through today, we will have made the consult. I say that because the painful part of the consult is this morning. The most painful, the most dramatic wrenching of any psyche is in the midst of profound or radical social change. The locus of that pain within has to do with facing the primal contradiction. This is true of an individual as well as of a whole community. When my wife confronts me with the contradiction of my life we often have a fight. I do not like to face the real contradictions of my life.

But I am not primarily talking about the pain in the collective psyche of Maliwada village. Because of our own past guilt and our

GRASPING
SOCIAL
INDICATIVES

sentimentality, those of us who are outsiders are probably going to experience even more pain than are those of us who live in Maliwada. We are after just plain social indicatives. Because we intend to do something about them, we must deal with the concrete manifestations of the contradictions in the village of Maliwada. Their source might be as far away as New York, London, Tokyo, Delhi, or way down in Nairobi.

Now, we have to move rapidly.

GREAT
IDEAS

I want to say a few words on doing a community development project. I'm glad at 64 I've not become cynical. I'm sure if I were one of the black people in the United States I would become cynical. For the black people in my country have been on the short end of great ideas that nobody even intends to do anything about.

LOCAL
MAN

Now I want to say a few words, all of which I have already said, but I want to call them back to our attention. I am filled with a great kind of reluctance because I think that consults like this are beginning to give shape to a social philosophy which has to do with local man around the globe. I want to point to several rather obvious principles which have to do with the formation of a social demonstration project.

SOCIAL
AND
ECONOMIC

The first that I will call to your attention again is that such a project must deal with both the social and the economic at the same time. If you deal with just one of these, nothing profound happens. I would like to go back into history and work this principle through. I'll not do that, but I will point out that, out of the nineteenth century in the West, birth was given to Marxism where the fundamental emphasis was upon the economic. The new social philosophy on the other side of Marxism will be built on the principle of the dynamic tension between the social and the economic.

PRIVATE
AND
PUBLIC

The second principle that we have spoken of is that the private and the public sectors must operate together if an effective demonstration is to take place. If either one tends to go it alone, nothing profound happens. In my opinion, the most important village movement in the world is going on in South Korea. It is called The Saemaul Movement. However, the government in South Korea ran into difficulty in developing the rural villages precisely because it was simply coming from the top down. It was very interesting that they invited us to come and do a social demonstration in the villages to learn how to motivate the local people so the movement could come from the bottom and the top together.

NEITHER
SECTOR
ALONE

In my own country we attempted to do local community development in the Trust Territory of the Pacific Islands which is Micronesia. For thirty years our government attempted to develop that and nothing happened at all, after spending millions and millions of dollars. Finally our government passed bills in our federal congress and gave to our movement two million dollars to motivate the local people to participate in that work. I believe

now that something will happen. The other side is also true: the private sector alone cannot effect a significant local demonstration.

CATALYTIC

STAFF

AND

LOCAL

CITIZENS

The third principle we have talked about also and that has to do with the necessity for internal force and external force and the tension between them: the subjective and the objective, to put it another way. I take it as rather obvious from this consult alone that a group of outside guardians meeting on Maliwada would be nothing. On the other hand, the citizens of Maliwada alone would be absolutely helpless; they would be lost in their own subjectivity. The same principle or dynamic will be manifest relative to the actuating catalytic force from the outside that will be in this community for one or two years. Without that force for a period of time, Maliwada could not sustain itself, I believe. Yet the catalytic staff in a community like Maliwada is again, useless, without the kind of song that you sang this morning and without the participation of the citizens. No one from the outside can finally do the job of reformulating a community.

THE

LOCAL

AND

THE

UNIVERSAL

The next principle has to do with the local and the universal. This is rather difficult to describe, and it has fundamentally to do with motivity, which is 90% of the effort in any social demonstration. No people can sustain themselves if they are working simply in relationship to themselves. Sustained motivity has to do with a relationship to that which is beyond your own community, in space and in time. Profound motivity is not what the psychology of the last 50 years has been dealing with. The finest illustration in our time of what I am trying to say is Mahatma Gandhi. It was this little tiny man who was never fully physically well. What sustained him? Where did he get his drive? It is impossible for any human being to throw off the yoke of Great Britain and to bring this nation divided into innumerable sections into one unified people. Where did he get his motivity?

GANDHI'S

FIRST

SECRET

One time I was up at the museum in Amatabad. It got clear to me as I went through the museum and walked on that sacred soil. In the writing--the quotes from Mahatma Gandhi under pictures of his life--I saw three things. The first, which shocked me, was "I am not acting for India, but for the whole world." Depth motivity comes out of expanded interior space. That is why that exposure yesterday was important. That is why the people of Maliwada have to get outside of Maliwada so that the space inside of them will be broadened. If you attempt to work for Maliwada alone you will not last six months. If you do it for the sake of all of the villages of India, and finally, all of the rural people of the world, nothing can stop you. That was the first secret of Mahatma Gandhi.

GANDHI'S
SECOND
SECRET

The second statement underneath those pictures that struck me was "I am not working for just this moment in history, but for all time." As long as it is necessary for you to think in terms of just one day, which many people in Maliwada have been forced to do, or one week, or one month, or one year, you will not have the drive necessary to effect a social demonstration such as you are initiating. It is only--How do you say this?--when you participate in the lives of the people who were here before you, who built that fort, and relate the rebuilding of your community to that building of the ancient fort long ago on the one hand, and on the other, it is only when you lay those cobblestones, build those houses, dig those wells for the sake of generations yet to come that the kind of drive comes into your being that is necessary to do miracles and wonders in the moment.

GLOBALITY
AND
CHANGE

This is what I mean by the local and the global. Every individual in every community is local. Only when they grasp themselves in the global, both in space and time, does the drive for profound social change take place. When you look back into your history at the great moments of radical social change in India, you see that suddenly there was an expansion of internal space and an extension of internal time that dramatically took place.

GANDHI'S
THIRD
SECRET

The third thing that allowed Gandhi to carry on was that when he extended his time and expanded his interior space, what happened is that all that he was went into what he was doing. The song that you sang this morning was a manifestation of this last point. This is beside the point now, but I believe that a village movement is going to happen in India. And to happen it must recover the spirit of Gandhi, not because it was Gandhi, Mahatma Gandhi, Holy Gandhi, Sacred Gandhi, but because Gandhi participated in profound consciousness that all of us must drink of it we are going to have the motivity to do the radical change that will have to be done. The consciousness of which he drank we all must drink of in order to do what has to be done. I am sorry that I did not say that better, but in a year from now I will come back and say it again.

STAND
TALL

As you work with proposals, you create the new. That means that you have to stand tall, perhaps taller than ever before in your life. Today calls for courage and we have to decide if we are going to be men or mice.

DOING
THE
IMPOSSIBLE

Time and time again people have looked at the local situation, particularly the local situation in places like Africa and India and have been overwhelmed by the impossibility of doing anything. A good many social scientists will even tell you all the statistical reasons why nothing can be done. It is as if, over and over again throughout history, we are faced with the impossibility of doing anything. But I believe that history is playing a game with us. At the same time that it is saying, "No, no, no impossible" there is something we catch sight of, out of the corners of our eyes, that beckons us to turn around and pay attention to it. Now most people do not seem to take any notice of that beckoning; but when a few people do notice that history is beckoning, and turn around and look at it, history is so pleased that it gets up and moves. Working out these proposals is daring to have courage to look at where the possibility is in the midst of what everybody says is impossible.

VISION
AND
CONTRADICTION

At the beginning of the week we pulled together the operating vision of the village of Maliwada. We talked about it as the latent vision, that which the people operate out of however consciously or unconsciously. Then we worked together to clarify what is standing in the way of that vision becoming reality. Yesterday we saw the arenas where the blocks are, the arenas of contradiction. As far as this group can see, the major contradiction lies in the arena of the unity of this community.

CONTRADICTIONS
UNBLOCK
FUTURE

One of the great gifts of this way of working is that as soon as you see a contradiction you also begin to see signs of what is beyond it. You get a hint of the proposal on the other side. You look through the contradiction to begin to see what it is that would begin to move this whole community into the future. Although we experience things such as the deteriorated essential corporateness or the underdeveloped income resources, as negative, they are in fact the keys to open up the future for us. Our work today is to design the proposals which will allow us to ride the back of the contradictions into the future.

It could be said that our proposals are built out of our discernment of the real situation. A goal is some kind of an abstract

ORIGIN, idea that is conceived apart from the situation and them super-
OF imposed on it. It has a kind of idealism about it. It is
PROPOSALS created as somebody's idea of what ought to be, but we have not
moved that way. We have seen out of the real situation what the
contradictions are. And we have seen out of the real situation
what the practical proposals are. These proposals become, there-
fore, not something that you wish or dream for, not the creations
of some ideal, but things which must be done because of the
given reality that we have on our hands.

DOING Tomorrow we are going to build our tactical systems from the
THE proposals. You will find that we never do our proposals. Rather,
we do our tactics in a given situation day after day after day.
TACTICS But right now I think we will have to go to work and build the
model of these proposals.

PROJECT
FRAMING

Today I want to talk just a moment about what I want to call framing the project. You recall on Monday Dr. Mathews talked about "those who care." If you are going to have social change, there is a core of people who just care continually and profoundly, have a deep concern and courage and endurance and stand when all others fall. And then on Tuesday we spent some time talking about the principles of local economy. And then, the following day, dealing with the hard-headed principles of social change. And then, hesterday, about the formation of a project and some of the illustrations and foundational principles that, in fact, came out of India's gift to the world with Mahatma Gandhi.

PUBLIC
SECTOR
SUPPORT

I want to pass this out as a design of the screening of a project. One of the first things that you will note here is that if a project in any local community is to have the supportive structures that will enable it to move, there is both the necessity of the public sector and the supporting forces in the local, the regional, and the national. That is, in the local there is a body of people in the village itself who participate and are the foundation of bringing that project into being. And there is the regional; that is, those supportive forces sitting, for instance, on the tahsil or the district or the state leve, such as the kind of support and authorization, advocacy, that has been given by the district collector of the consult itself. And the national support comes from people who are in a position of responsibility in the nation, who give endorsement. There is a necessity for men in that position to be informed and give their word, not only of approval, but of recommendation. It was out of the kind of wisdom that came from Mr. Reddi, on Mrs. Gandhi's cabinet, who led us in the direction of work with the villages of India. It is that kind of authorization that is necessary as the supportive structures.

NECESSITY OF
SUPPORTIVE
RELATIONSHIPS

There have been many good projects started over the last ten or twenty years in communities that have neglected to get this kind of suport from the public sector. Any time this support has been neglected those projects have collapsed, no matter how well-intended or fine they were. One of the foundational factors in bringing the Maliwada Human Development Project into being would be the kind of work that goes on to build those supportive relationships beyond the community as well as within it.

No matter how hard it may seem to work with the bureaucratic structures wherever they are, we know that in every structure, in

MORAL AND
FINANCIAL
SUPPORT

every bureaucracy, there are those who care; there are those who care profoundly. And what we would be out to do is give them a way, a method, by which they can care effectively. So we would be out for the moral and financial support of the public sector.

THE
GLOBAL
GUARDIANS

The private sector is that part of society represented by local people, called guildsmen. They are the people in the community who participate in bringing the project into being, in doing the day-in and day-out work of the project. All we have to do is look around this room and we see the people in this local community who have decided this is going to happen. They are going to put their lives into it and provide the drive to see that it happens, even if they have to do it alone. That is why I point to the Guardians and patrons here who provide the support from the private sector. Every community is related to a community beyond it. And the Guardians are those who are related to communities beyond their own. They may be businessmen or professional men who just care profoundly to see that there is a sign of humanness raised in the midst of their own time. They are the kind of men and women who have decided that something is going to happen in history. When you tap them on the shoulder and ask them to do a specific job, they just drop everything and move to see that it gets done. They are the kind of people who have decided to participate in things that are more important than even their own personal lives. They can drop those things in their personal lives and move to see that something like Maliwada comes off in history, even though they may live in Delhi, Singapore, Chicago, New York, or London. All we have to do is look around this room and we know that those people are already here and that these men and women have already decided to play that role in history.

THE
MOVEMENT
PATRONS

There is another group, the patrons--that is, the friends. They may never come to Maliwada, but they become the friends of this project and they give their support, both moral and financial. Someone who is a head of a corporation may see to it that his corporation gets behind some project like this and plays the role of being a friend of the movement, a friend of the development. We can only neglect that aspect of supportive forces at the risk of this project not coming off. That is essential. We bring a combination of supportive forces from virtually every dimension of society to bring the power into enabling this community to move.

You will notice that there are two other parts of this supportive framing of the project. One has to do with the social actuating agent and one with the economic or fiscal agency or supportive structure. These are the actuating forces in the local community.

They work together. Sometimes they take the form of a not-for-profit association or society that is designed to give oversight and to participate in seeing that the programs in the community actually happen. The actual form that they may take in a local community could vary from place to place. There may be a slightly different form in Oombulgurri or in Kawangware than there is here. But the form is designed to be an effective agency or group of people who have oversight and give that thrust to the whole program. They may be made up of the global guildsmen or the local leadership of the community as well as include the guardians and the catalytic core about which I want to say a word.

THE
CATALYTIC
CORE

One of the first of the central supportive structures in getting the project moving is a central core of highly disciplined people who come to be part of a community for a period of time and act, as it were, as a leaven, as that which will provide motivation and vitality. The catalytic core is there to initiate, to start something. They bring the methods and they provide training. They are people who just keep on marching and marching every single day, no matter what comes or what goes. They are the people who just stand in the midst of the horrendous burden of responsibility in the local community. It may be that core of people can come, can be formed not just by the people who have recently moved here, but they may come from the group of university students across India or people who are concerned and who want to give a year or two years or five years of their lives doing this kind of work for the sake of massive social change. But you can expect that catalytic core to be in the community only for a period of time, maybe a year or two or three, for however long it takes to get that project started. Finally, they do not do the project; they provide the spark, and the training to enable that community to do the project. It would be the people of Maliwada who decide, but we stand ready to see that there are ten or twenty people, a catalytic core, who come and be a part of this community.

THE
COMBINATION

It will take that kind of combination to put a frame around the Maliwada Human Development Project and enable it to function. And maybe that is enough for this morning about framing.

THE
PROPOSALS
CHART

While I am up here I wanted to say just a word about the Proposals Chart that we have that was worked on a bit after our plenary yesterday morning. And if you can't see it from where you are, you might have a chance to come over and take a look at it and I would just say a word about how it took that kind of shape.

If you recall, we had about ten columns yesterday. But as I looked at these and stepped back from it a bit and got a new perspective on it, it seemed to me that the primary thing that we had on our hands were proposals for the reconstruction, the renovation in every fibre of this community. And you recall, we had three sections: one on the economic, one on the building

CHANGES

of the village, and then one on the social care. And there were two changes that got made that allowed this to come into being. One was, you will recall, we had something on transportation. We put it down here because it had primarily to do with marketing. And then the other had to do with, I believe, the essential services or utilities, and we put that over under the rehabilitation proposal for the village. And when those changes were made, it seemed that these naturally fall together. You have the agriculture held in these two and then the manufacturing industries here and marketing to hold the economic. And then these four fell together for the social care; that is, community organization, symbol, education, and health. Now as we live with this for a while, it might change in terms of the whole art-form, especially the titles that we hold here. But this, I suggest represents our work of yesterday and holds the wisdom that we have presented in our proposals. As we live with this chart--and it still might change somewhat--it will give us a tool for enabling some of those supportive structures necessary in the framing of the project to see precisely what it is that we are about.

VISION
AND
PROPOSALS

You probably have noticed the relationship between the practical vision and the practical proposals. That is to be expected. The proposal chart is the practical substitute for the vision in relationship to this moment in history. Forget the vision chart temporarily and concentrate on the proposals, then notice the relationship between what goes up on the board, as we work with the tactics and the proposal chart. Obviously, there is a relationship, but there is a whole universe of difference. The proposal chart is still in the arena of goals. Though the human mind cannot operate without goals, goals never actually change history. I like to say that no soldier ever died in the goals of a war; he only died in its tactics. Only the actuation of tactics will bring profound socio-economic change to Maliwada.

ORGANIZATION
OF
TACTICS

In many ways we ought not to organize these tactics; we just ought to do them. But because there are only a few hundred people in Maliwada, it is necessary to draw these tactics together, so that they can be dealt with by an organized force. I learned this morning from one of the local leaders that, at one time in its history, this area supported 700,000 people. That is somewhat beside the point, but it interested me a great deal in terms of what we are about to do. Now this organization of the tactics does not mean too much relative to what remains to be done in the consult; it is just interesting.

EXTERNAL
RELATIONS
TACTICS

I don't know how many large categories there are yet, but we will try for nine. I find that it is extremely difficult for me to be loyal to all the data on the board, so I am going to need your help. One category has to do with what I am going to call external relations. Part of this category has to do with relations with the public sector. Another set of relations in this column are those with the private sector. These are the relations you have with industry, say in Aurangabad or with Mr. Mofatlal in Bombay who is exceedingly supportive of your work here. (By the way, he is going to help us immediately with some of his first-class bull semen from down around Pune.) This tactic includes the possibility of relationship with other operations in India, as well as other operations around the world through the Guardian network in the private sector. For the moment, I am putting another tactic in this column because it came out strongly, and that has to do with funding. Of course, that will be intimately related to the two above it. Then I am going to include a tactic

called village promotion. Last, I am going to put up one called employment services. I have never liked that category, because when the social and the economic factors in a community are in creative tension, the employment takes care of itself.

HEALTH
NUTRITION
TACTICS

I have never seen so much strong emphasis on physical care, so I am going to divide health and nutrition into two separate paratactics. In the health care column, one basic tactic has to do with developing a program of preventive resources. Another has to do with medical services. Even though there will be an intimate relationship to each of these two, I am pulling health education out as a separate basic tactic. Now this nutrition paratactic is going to be harder to get clarity on, but I think it is worth the effort. I have not put these categories into tactical language because it takes too much time. Later, in the groups, we can try to get hold of better language. The first category I have here is the village kitchen. That is not the final term, but it is one of the tactics. Another I am calling good growing. The people who are dealing with that will need to look carefully at the vegetable garden, the fruit orchard, and the small animals. It may well be in this category, as a separate tactic, there is a program where the people all work together to get the food, too. All over the world people are fooling with this idea of nutrition. There has to be some hard headed thinking in it, and you will work toward putting that thinking in it today. Now I am going to make a guess at another tactic here; I believe there is a tactic which has to do with education in nutrition, domestic science, sanitation, and so forth. You may not find that it is really there; if it is not, that is fine. We still have two in that group.

THE
EDUCATION
TACTICS

I wish we would come up with a far better word than training or education for these next two columns. In the first of them we mean training for functional existence in a rural Indian community in the 20th century. We need the same kind of thing in Chicago. We are dealing with changing education across the whole world; maybe a village in India is where it has to begin. I am going to call one of the tactics in this column a community functional academy. In the past, this has been called adult education or continuing education. There is such power in this tactic that you know the mind of the group pulled it out and stuck its fist through it. I am not clear on all the tactics in the next category because it has so many of them. I know one has to do with literacy and English. My guess is that you will find two or three additional categories. The group that works on this column has to take this huge body of data and work it through. You must not get the dots spread too thin, but I am sure that one of the tactics is this exposure. It would not surprise me if you had two or three other tactics.

PRACTICAL
TECHNICAL
TRAINING

The other column I am going to call practical training. I really mean specific training. Very likely there are four tactics here. I can designate three. The first one is farmer training, and I was extremely excited to see that it was a huge tactic in itself. I am going to call this next one technical training. That is not a good term, because farmer training is technical training, too, but I mean technical training over and beyond agriculture. You work on it bear that in mind. The third tactic is teacher training which is a wide and very necessary task. The fourth category I can put in here is the apprenticeship program. It may go somewhere else or be subsumed in the training categories that are already there. This training would have to do with commercial or managerial training.

PHYSICAL
SOCIAL
RECONSTRUCTION

In this sixth column we have what I would call the physical reconstruction of the village. And the seventh column I would call the social reconstruction, although, in time, I would get a better word for it. In the physical reconstruction column would be tactics on private housing, public building, streets, roads, sanitation and sewage. Now I rather suspect that this is the heart of the matter, these essential services. I mean public services, urban services. The social reconstruction tactics would be the symbolism of the community, the organizational structures of the community and the village care structures. If I went to four tactics in the physical reconstruction, I would do four here, maybe.

ECONOMIC
DEVELOPMENT
TACTICS

And then I would have two columns of tactics that relate directly to economic development. One would be on local agriculture and one on local industry.

TOTAL
TACTICS
CHART

The chart that I have drawn looks like this. The outside column on each side is community rehabilitation; on the right is social rehabilitation, and on the left, physical rehabilitation. More toward the center of the chart, the next set is the columns of tactics that relate directly to economic development. I do not know what to call the next set at the moment, but it basically has to do with education. The next set has to do with health, and the single column in the center has to do with external relations. One of the education columns has to do with adult education, and the other more with technical training. One of the health columns has to do with nutrition and the other more with medical care. I have 34 to 36 of these boxes up here, don't I. And each one of these will be a tactic. Now, in that I have given you what was in my mind, change it, alter it, suggest, in terms of the way you saw the thing organize in your spinning. Anybody. You do have a tactic that has something to do with school support--with getting the kids into school and involving the parents, so it is still there, We did not lose it.

HOLDING

THE

DATA

If something looks like it is lost, it is not lost. My categories are not the important things. The important things are these sheets of paper that have all the actions grouped on them. My categories are important in that they pull the big picture out of it. When it comes to making decisions about the particular number of tactics or the particular title, you have one little group working on it and that is crucial. But you have not lost anything in the process.

SPECIFIC

TACTICAL

CLARITY

This is by far the best job we have ever done on tactics, here this morning. What this gets hold of is the activity within the situation. Most people create structures without knowing what is going to go on in them; therefore, they fail. We start with what is going to go on and then create the structures for it. The reasons why you are going to see something new in what you usually call adult education is that we have done a step like this.

INTEGRATED

TACTICAL

ACTIVITY

Is it not interesting that the tactics in training and in nutrition, especially, are integrally related to the ones in agriculture and industry? I have not been pleased with how we handle that division yet. I do not mean that I know how. I think that when you people work on it, it will break loose and you may discover that you only have one category. But do not forget that there was power when these things went up on the board. When we look at the matrix of tactics that has to do with youth and children, it all comes together and ends up as a tactic under social reconstruction. It may be that this is the education, not separate somewhere else, but as an integral part of the total community, combining education and other kinds of involvement. As you go to work and write up the tactics, you have to remember that every one is interrelated with every other one or it is wrong. If you begin to feel that there is overlapping, do not let that worry you. You ought to experience it.

TACTICAL

CHART

SIGNIFICANCE

One of these days when you people of Maliwada get this under way, I would like to go see Mrs. Gandhi with two or three of you people from the village. Just before Prime Minister Nehru died, I had an exciting interview with him. I think that must have been 1964. We talked precisely about Maliwada, not about the village, but about this kind of need in India. His Excellency was extremely enthusiastic about such a project. If we went to see Mrs. Prime Minister, I would want to call her attention to this chart more than to anything else. And I would want to call her attention to the fact that of the nine major categories, seven are beats on the social, and two are beats on the economic. If we remember that once you do the economic you do the social, then, according to this chart, you can expect an explosion in the local economy of Maliwada.

THE
NEXT
STEPS

Tomorrow morning I want to talk a little bit on the next steps after the consult. They have to do with what we talked about last Monday, the timed implementaries. Only the local people and the catalytic staff can do that work. Now there is a lot of material that looks like it has fallen out during the week. When they do the implementaries that material will get back in, because they will have to research the technical information that did not get into the stew this week.

REVIEW
OF
METHODS

I will say a word about the method we have been using, talk for a minute about the programs, and then have us report the programs we came up with last night. We began this week and spelled out the operating vision of the Maliwada people--their hopes and their dreams--and it is held on this chart right over here. If you stop there nothing will happen. The liberal always stops there, because he knows as long as he stays on visions or goals, nothing will ever be needed to be done and he can just talk. Then we investigated the contradictions, those factors in the situation in Maliwada that were keeping this vision from happening. We called these the contradictions and the chart which holds them is over here also on the wall. The people who don't want to do anything, when they get to the contradictions, wring their hands and say, "Oh, my, isn't that terrible!" But if you want to get something done then you use these contradictions as the doorway into the future. For it is precisely in dealing with these ten arenas of contradiction in the situation in Maliwada that profound change can happen. Here we were analyzing the situation, trying to get on top of the situation in Maliwada. Here we stopped analyzing and began to plan what had to be done. And so we built practical proposals for releasing those contradictions into the future. Once again, if we had stopped here, nothing would have happened in Maliwada, for proposals are just good ideas no matter how exciting they may be. So we went on to build tactics. And yesterday the burden began to come on our shoulders as we saw the immense amount of work that must be done here in Maliwada. I think that burden is a happy burden, for a week ago what had needed to happen in Maliwada was not clear, and now it is clear. In a way once we are finished writing up our tactics, which we will do this morning, the consult is over. For once you have spelled out the jobs to be done, all that is left to do is to do them. So the question still remains, how do we get all these jobs done here in Maliwada? To only pave the street, to only put in a community kitchen, to only dam up some of the creeks, finally would be a futile effort. For Maliwada, just like humanness itself, is one entity, it is one people and not many little pieces. So we worked last night in our teams on what we call the actuating programs, where we went back through everything we had done in the consult so far, but especially to the tactics, to describe the ten or fifteen or twenty programs that could be started here that would be the vehicle for all these tactics to be implemented by the people of Maliwada.

LAUNCHING
PROGRAM
COMPLEX

These programs allow you to vary the development of Maliwada. Now, mind you, we must start every program on the first day of the project, but these programs will provide a framework for seeing what must be done the first six months, the first year, the first two years, the first four years, the first eight years for the development of Maliwada. They are the programs that are the key to organizing the implementing forces both on the local level and the more extended support forces from other places in India and around the world.

INCLUSIVENESS
AND
SIMPLICITY

Next, because of their inclusiveness and simplicity, they allow the people of Maliwada and other people who are interested in the project to understand, all at once, everything that has to be done. No one could possibly remember every one of the tactics that we went through yesterday that has to be done. And so programs produce motivity in people, because they can see the whole job and understand everything that has to be done. Since they remember the whole task in front of them, their energy is released to go and do what is needed.

IMPLEMENTARIES
FOR
TACTICS

They also have a critical relationship to the implementaries, to the actual doing of the project. If you want to get something done when you build the implementaries, you specify what is going to get done, when it is going to get done, who is going to do it and how they are going to do it; you build those implementaries for those tactics. If you don't want to get anything done you build the implementaries just for the programs and then you will have a bunch of organizations in Maliwada and none of them will work. But because these programs organize the tactics, they make the job of spelling out implementaries much simpler.

HISTORY
AS
CHANGE

I like to think when you get here the job is all done. But by the time we do the things we spelled out in our tactics this week something will have changed in Maliwada. The hopes and dreams of the people of Maliwada will be different then. There will be new factors in the situation which are blocking the realization of those hopes and dreams. There will be new directions and the Maliwada people will have to move to deal with those blocks and factors. Things that the people of Maliwada worked very hard to do, down here, when we come around again will not be important, but new things will be. Then, new practical jobs will be required for Maliwada people; they will need new programs to organize those jobs and there will be new implementaries for the people to do. If you don't want to get something done in terms of history, you just stop the first time you get implementation. But if you want to live in history and the continuing change into the future, then over and over and over again you will go through this process to continue the never-ending development of the village of Maliwada. To

go through this again and again and again, I believe is the essence of what it is to develop as a village; it is the essence of what it is to be a village again. Mind you we will finish the programs after the vision, the contradictions, the proposals and the tactics have been written up in a book like this one. Then we will sit down and organize these programs for the sake of actuation, then bring the document back here for the people of Maliwada, for the people who stand in Maliwada can spell out the implementaries for what we planned here this week. But I think it would be fun just to hear from each team what the programs were that they came up with last night to give us a taste of what is in store for Maliwada.

INTRODUCTION I was, as I am sure you were, deeply moved by the celebration we had just before lunch. What an expression of the hospitality of this community it was. I am sure that all of us who beheld that scene and had the opportunity to participate in it shall not soon forget.

THE
CONSULT
DOCUMENT The citizens and leaders of this community need to know that a group of us will stay for five to seven days at the government guest house to write a document that holds together the work of the consult. It will contain all of the wisdom that came out of the consult, and we will give it to the community when it is finished. It will be a document like this one which was done for the community of Kwangyung II in South Korea. I will leave the Kwangyung II document with the leaders of the community. In two weeks, the Maliwada Human Development Project document will be printed, and hopefully we will make a copy for every person in the village.

PUBLIC-
PRIVATE
SUPPORT In three or four days I may leave this community for Bombay and Delhi. In Bombay, I will make a report to the Honorable Chief Minister of the State of Maharashtra, Mr. Chavan. And in Delhi, to the Honorable Minister of Home Affairs for the nation of India, Mr. Reddi. I intended to make a report on this consult to the Governor of the State of Maharashtra, Mr. Aliyawa Jung, on the same trip. However, it so happens that His Excellency is in Aurangabad today; he has summoned me to make a report to him this afternoon at 5:30. I am extremely pleased at such an opportunity. I am persuaded that all levels of the government of India in the years ahead are going to turn its full attention to the development of this nation's villages. I am also persuaded that the top leadership of India's private sector has directed its concern to rural India. I do not want to take time to talk in detail about my visits with Mr. Tata and Mr. Mofatlal and Mr. Hoxar of India Tobacco, Ltd., but these men were concerned and they cared. Indeed, Mr. Bierla helped to set up this consult. I mentioned these names in the government and in the private sectors for the purpose of saying that the people on the top levels of both structures now care about the village people of India, and, in my opinion, intend to act on their behalf. I am an old and hardened warrior in the battle for social change; therefore, I do not believe such things easily. But I believe that it is true.

After this week in the village of Maliwada, I believe that local man is ready to move also. I believe! And I believe that the leadership on the local level is ready to move. Often the local leadership is afraid to move, but I have not found that to be true

LOCAL
MAN
RESURGENCE

in Maliwada. When the local people are ready to move and the local leadership is ready to move, and when the top leadership on the state, provincial and national levels are ready to move, what can stop the success of the Maliwada Human Development Project! That success lies on the other side of hard, hard work by the local people themselves, and hard work by the auxiliary staff that the Institute of Cultural Affairs will leave here to live and work with them. As you are aware, there will be some twenty farmers, machinists, teachers, businessmen, and fundraisers, who will be left to work with the local people in accomplishing the project. They will live in the castle that you rebuilt for them. They are fine, fine people and I care very deeply about them. I hope you take good care of them. Not only will the staff here be working with you, but so will the guardians who have come to this consult. They have laid aside their own work, paid their own way to come here, and helped to pay for this consult from their own pockets. These guardians, to whom not enough praise can be given, these men and women will be working for Maliwada throughout India and throughout the world.

REBIRTHING
SACRED
LAND

My parting work to you is found over in the first column of the contradictions. It is that you work together and you work together hard. If you do, in a short time people from all over India will be coming to visit in this land, as they used to long ago. And they shall come from other nations of the world to see what is happening in the rebirth of this sacred land. This is because your nation and local man across the world is standing on tiptoe, looking for a demonstration of what can happen in local communities. In the nation of Mexico, in Latin America, when people depart from one another, they say, "God go with you." With new warmth in my heart, and new hope in my heart, and new courage in my heart, I say, "God go with you."

MALIWADA CONSULT
REMARKS BY COMMUNITY LEADERS

IRON
MAN
SYMBOL

In 5th City, we realized that this job of community reformulation, of rebuilding human community, would take more courage, power and strength than any human being could give. So we decided in order to accomplish the task we would have to be iron men. For this village I'd like to present this picture to one of the oldest citizens of this community. Since he can't wear that picture, I would like to present to him a pin that is made similar to this one so that he can wear it and walk as the iron man of Maliwada.

--Lela Moseley

.....

A
NEW
PEOPLE

We are deeply grateful to the staff of the ICA of India and its consultants who have come from all around the world and have given us new vision. In the past few days, they have generated a new power within us. Before they came here, our image was that we were a dying people, a dying community. I think that we had few hopes that we could ever rise up. But in the last few days we have seen that we can indeed, be a new people. We pledge on behalf of the community that everything that is being done for the development of the village will be given our fullest cooperation and unceasing efforts. We will see that every development takes place in the village.

.....

A
NEW
COMMUNITY

Mr. Apalacie of the panchayat of Maliwada expresses his deep sense of gratitude to the staff of the organization who came here last month and gave us an idea of what was going to happen in these meetings. He is convinced that what we have seen in the way of the cooperation of people that this will be a new community; indeed people can and will work together as one people and see that this village becomes a new village once again.

.....

UNCEASING
COOPERATIVE
EFFORT

John begins his speech by confessing that they have not been able to extend to us the cooperation that they would have liked to. He wants to apologize for that. From the 28th of December to the 3rd of January he and his colleagues have seen that there can emerge a new possibility in the village. He promises that from now on every cooperation will be extended unceasingly to the work of development that goes on in this village.

.....

ACTUALIZING
THE
PROMISES

I am an old man, but my fate is in my hands and the hands of these people. I share a word of advice with these people. You have made lots of promises. You have talked about lots of things. See to it that you keep all your promises and that all your dreams through your own efforts do come true.

.....

