

PARTICIPATION:
KEY TO HUMAN RESOURCES
DEVELOPMENT WITH WOMEN

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- * This study was published by INSTRAW at the request of The Institute of Cultural Affairs International, as an input into its training material. One of the innovative methodologies of INSTRAW is popular participation, focusing on women, which strives to achieve full potential of human resources in a community and in a nation.

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FOREWORD

The International Research and Training Institute for the Advancement of Women (INSTRAW)* is an autonomous body within the framework of the United Nations. It carries out research, training, information and communication activities to help ensure the integration of women into the mainstream of development, particularly in developing countries.

The Institute acts as a catalyst to promote the full participation of women in all aspects of development through research, training and the exchange of information. INSTRAW works through existing networks of women's organizations at the national level as well as at the grassroots level.

Network-building is crucial for INSTRAW's mode of operation which is based on co-operative arrangements with Governments, United Nations bodies, non-governmental, academic and women's organizations at the national and grassroots level. It gives the Institute the advantage of performing effectively in the role of a catalyst, enabling it to bridge the gap between international, regional and national bodies and women at the grassroots level, enabling their participation in development. A basic principle of participatory training is to strengthen women's participation with that of men in human resources development.

The goal of the INSTRAW training strategy is to enable women to grow and develop in order that they may more fully utilize their human resources potential and assume roles at the technical, executive and managerial levels in different development sectors. It is hoped that the publication of this study will contribute in a modest way to the implementation of this strategy.

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Director
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INSTRAW's headquarters are in Santo Domingo, Dominican Republic. The Institute maintains liaison facilities at the United Nations Headquarters in New York.

PREFACE

THE INSTITUTE OF CULTURAL AFFAIRS (ICA) is an international organization concerned with the human factor in world development. For over 30 years, it has engaged in research, leadership training, and the creation of programmes that release potential in individuals, communities and organizations. ICA believes that utilizing human resources to the fullest extent is the foundation for lasting development. It emphasizes grassroots participation in every aspect of its work. In the field of rural development, ICA works to facilitate local people to be self-reliant, self-sufficient and self-confident through training in planning methods and implementation of people's own development plans.

ICA has offices in the following nations: Australia, Austria, Belgium, Brazil, Canada, Chile, China:Taipei, Denmark, Egypt, France, Germany, Guatemala, Hong Kong, India, Indonesia, Ivory Coast, Jamaica, Japan, Kenya, Malaysia, Mexico, The Netherlands, Nigeria, Peru, Portugal, Republic of the Philippines, Republic of Korea, Spain, Tonga, United Kingdom, United States of America, Venezuela, Zambia, Zimbabwe. In addition, ICA staff work on a consultative basis in a number of other nations.

ICA International is in Consultative Status, Category II, of the United Nations Economic and Social Council and served as the Organizing Sponsor of the International Exposition of Rural Development, a programme for sharing approaches that work in rural development. The objective of the programme, which involved 80 nations, was to accelerate rural development worldwide by involving local practitioners in self-evaluation, documentation and networking, nationally and internationally. The Exposition was co-sponsored by United Nations Development Programme, United Nations Children's Fund, United Nations Fund for Population Activities, World Health Organization, and the International Council of Women.

ICA has observed that integrated efforts accelerate community development, and that it is crucial to work with the least developed sector of a community. These observations have led ICA to develop effective programmes for women for over ten years. The data for each of the ensuing chapters comes from the integrated development efforts of ICA in the villages of Kenya, Australia (Aboriginal), India and Jamaica.

INTRODUCTION

When villages are organized, when the will and motivation of village people are invigorated through grassroots participation, villagers find the ways to feed their children, build their roads, educate their families, and save their land. Community participation is not easily accomplished. Too often it is seen as a low priority, thus becoming a "good idea" added to some major, "hard", or macro project. Too often it is pushed to an afterthought, causing the local participation factor to be viewed as "more trouble than it is worth."

The Institute of Cultural Affairs (ICA) has over 30 years of experience in the field of local human development. It is currently involved in multiple-site replication projects in a number of nations.

The ICA has demonstrated that the motivation and participation of the people can be facilitated through:

1. A process of planning that enables the people to build their own plan and design their own programmes,
2. Participatory approaches to implementation of programmes,
3. Leadership training programmes for concerned individuals and established leaders at the village level to provide methods of leadership for building a consensus and for sustaining participation and motivation of people,
4. Skills training programmes that equip people with methods to increase their agricultural production, improve their health, educate themselves and their children, implement new economic ventures and take care of the environment of their village.

The result of this endeavour has been women and men understanding themselves to be architects of their own development, on a path towards economic self-sufficiency, human self-confidence and social self-reliance. Such results represent a major shift in villages in which women and men have understood themselves to be victims of their situation.

This pamphlet is focussed upon the description and the impact of the methods used by the ICA in participatory planning, training and implementation.

Part 1

Rural Kenya:

Impact of Participation on Health and Agriculture

The ICA has been working in Kenya for the last ten years in the field of rural development. In 1975, the first pilot human development project in Kenya was launched in Kawangware, a squatter community on the outskirts of Nairobi. Locally based industries, a health centre, a training and education centre for 50 adults and 900 children, a clean drinking water system, improved drainage, a nutrition programme and a child spacing programme were implemented in Kawangware.

In 1978, a national experiment in rural development evolved out of the work and success of Kawangware. It began in the village of Kamweleni in Machakos District. Over 300 Kenyan women and men were trained in the methods of community organization and leadership in the ICA training centre in Kamweleni. They then served as ICA volunteers and trained villagers in 26 districts around Kenya. Over 1400 villages in these 26 districts were involved and linked into a network of national replication of community development. Village leaders were trained in short-term village leadership institutes. In addition, government staff were involved in seminars to review and assist the development of the villages.

A. Evaluation of the Impact of Participatory Methods

In order to evaluate the impact of participatory methods, Dr. Joseph M. Mbindyo, of the University of Nairobi, and Mr. Joseph Makokha of the African Press Research Bureau, Nairobi, conducted a research study over a two-year period (1982-1984)* The study was conducted to discern the changes that occur for a set of preselected variables in villages that participated in this network of grassroots development in Kenya (See chart, page 11).

The research method began with a pre-experiment questionnaire in 1982 in which a random sample of 608 villagers in project and control areas were interviewed to establish baseline data.

* Dr. Joseph M. Mbindyo, University of Nairobi; Mr. Joseph Makokha, Africa Press Research Bureau, Nairobi, "An Impact Study of the Effect of Grassroots Development Planning and Training on Rural Agriculture and Health: (An Evaluation of the Work of the Institute of Cultural Affairs)", December 1984

B. ICA's Program

The ICA's experimental programme included the following elements:

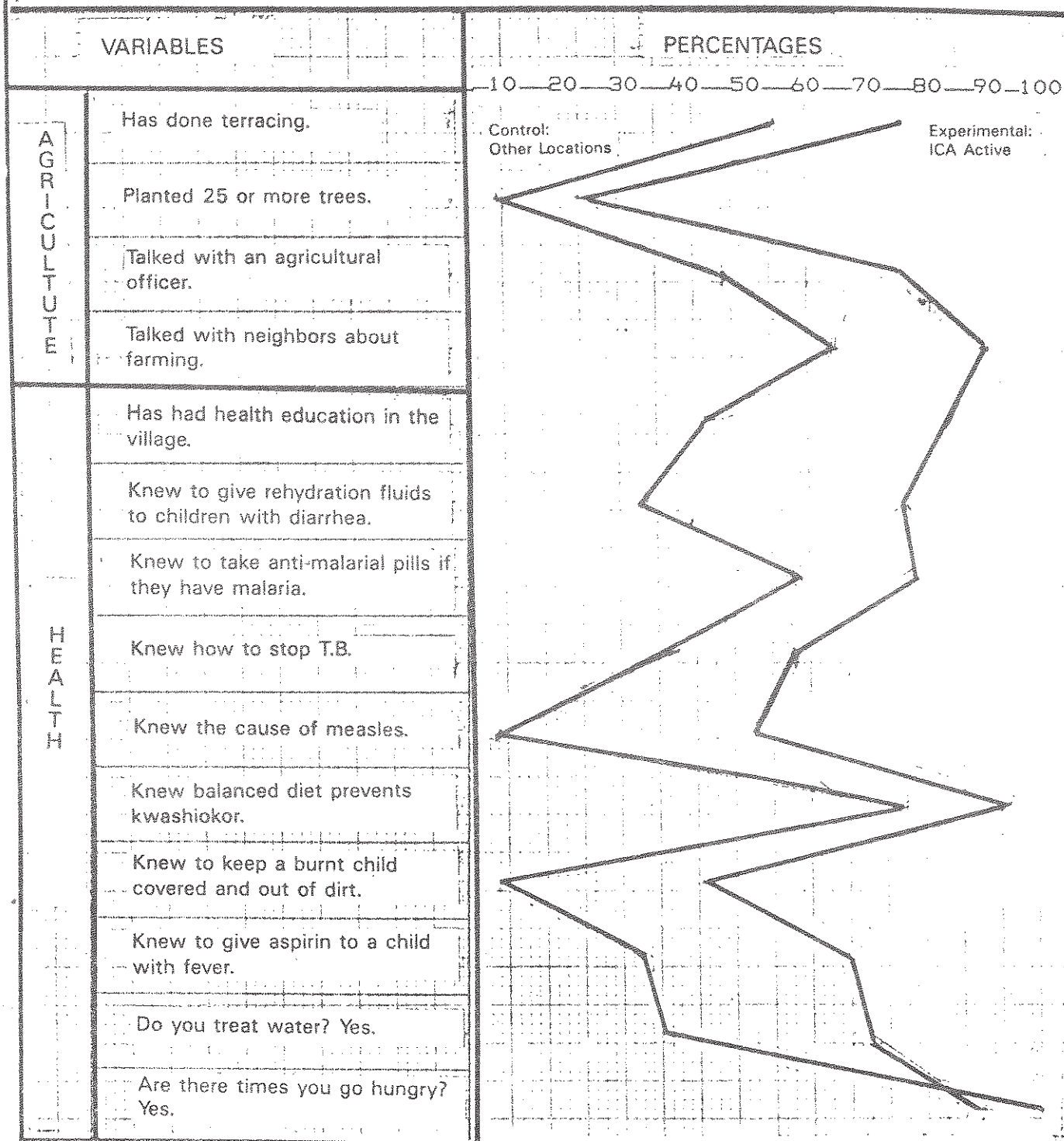
1. ICA staff facilitated a planning meeting in each village to build a two-year plan. At this meeting villagers divided themselves into 5 clusters of 40 to 50 families who chose a leader and a voluntary health worker.
2. Village leaders were given training for one week on how to implement projects and lead a group.
3. Two days a month, the villages were visited by ICA staff who reviewed the accomplishments of the small working groups and the village as a whole. This was to help the villages to redesign their plan of action for the coming month.
4. The voluntary health workers were trained in a two-week programme with health manuals which they were to use with the 40 to 50 families assigned to them.
5. Every three months, a Village Leaders Conference and a Health Conference were held in which all the village leaders and community health workers of the location gathered to share accomplishments, and plan their work in the sub-location and location. They were frequently joined by government officers of various ministries and the Office of the President who shared information on programmes in the location.
6. A three-day planning session was held with the locational government officers to review the village action plans and to build a coordinated timeline for the ministry personnel. Over a period of 18 months, training programmes were conducted in all of the sublocations of the project areas by the Institute of Cultural Affairs.

C. Post-experiment Survey and Its Implications

A post-experiment survey was conducted using the same questionnaire in 1984. In each of the three project areas of Kigumo Division, Hamisi Division and Kaloleni Division, 226 interviews were conducted in the three sublocations where ICA has been active and a further 225 in other control sublocations. A total of 451 people were interviewed. Variables tested included agriculture, health, health knowledge, nutrition and sanitation practices, family planning, residential compound profile and social participation.

The results of this survey indicated a significant change over a two-year period as a result of the training of village leaders in the health and agricultural programmes (See chart, page 11). The programme demonstrated development technology being handled by the people as a result of training in participatory planning and self-reliant development. The difference is especially notable in the awareness and practices of people as they see a need for change, become clear on the alternatives and choose to shift from obsolete modes of responding to their situation.

The Impact Of Participatory Processes On Agriculture And Health In Rural Kenya 1982-1984 Study



Part 2

Aboriginal Australia:

The Participatory Planning Process

A. Goal Oriented Problem Solving

The following Japanese myth illustrates a common mistake in development efforts:

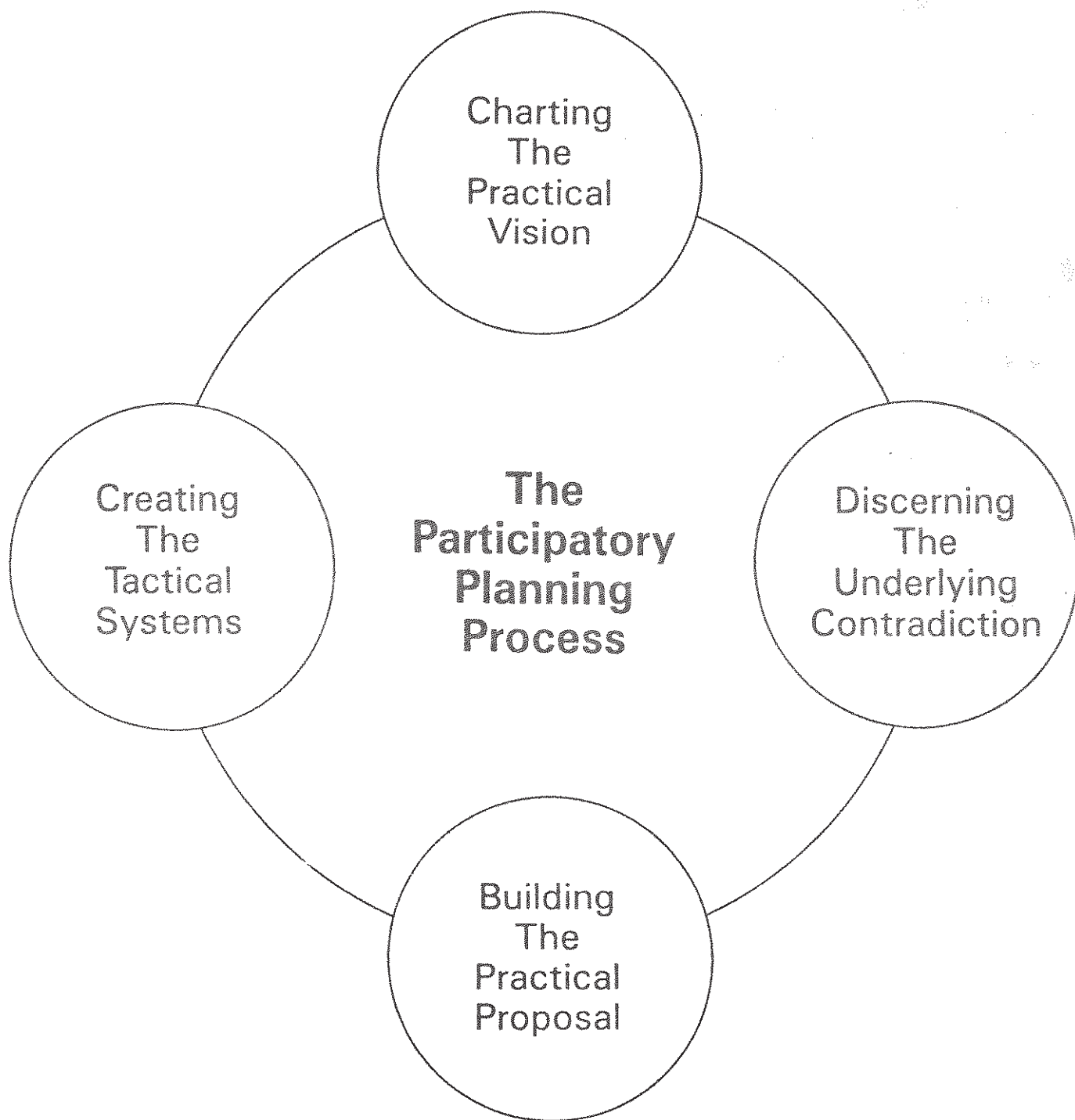
Once upon a time there were two villages connected by a single road. One village produced food for itself and its neighbour; the other provided both with hunting equipment. One day a huge dragon settled across the road, blocking travel between the two villages. Villagers attacked it with spears, which splintered against the beast's thick hide. They tried to lasso it, but the dragon's flames burned the ropes to ashes. Week after week they laboured, sacrificing many lives and finally giving up in despair. Their food was depleted and the supply of hunting equipment exhausted in the battle against the dragon. One day a youth climbed a tree to observe the dragon and discovered a remarkable thing: a farmer from a distant village was dumping garbage right under the dragon's snout. An envoy was soon dispatched to ask the farmer to move his dump to a remote field. The dragon relocated to this new feeding area, and the two villages were once again able to travel the road and serve each other.

--Ancient Japanese Myth

Local development efforts often approach social issues in the same way: by attacking at what appears to be the major problem. They assault head-on whatever is immediately perceived as blocking the achievement of a desired goal with the intent of eliminating it. As the story illustrates, goal-oriented problem solving tends to result in myopia which narrows a community's perspective and often blinds it from seeing beyond symptoms to the root cause of social pain.

B. Contradiction Analysis

Contradiction analysis is a method used by the ICA to view the situation from a broad perspective and identify the deep sociological constraints to the vision of the future. Following such an analysis, a plan of strategic action is built to deal with the underlying contradictions. The process facilitates action for long-lasting change rather than attempting to eliminate surface problems. In an ICA Human Development Project the process of contradiction analysis and strategic planning by the residents is an ongoing activity. The method of contradiction analysis was developed by the ICA in 10 years of experience in Fifth City, Chicago, Illinois, USA (See chart, page 13).



C. Oombulgurri Village Consultation, 1975

One of the first communities to use this process was Oombulgurri, an Aboriginal village located 40 miles north of Wyndham in the outback of West Australia. In 1973, 50 Aboriginal people decided to resettle their abandoned tribal land. Within a year the community grew to 200 residents who initiated a "pay for work" system to redirect their welfare incomes as a symbol of self-sufficiency. In 1975 the people and Council of Oombulgurri invited the ICA to facilitate a nine-day consultation to build a comprehensive community plan.

With authorization of the Department of Aboriginal Affairs, the consultation began on August 10, 1975. Thirty consultants from across Australia and several other countries arrived in groups of five and six as the same light airplane landed and took off all day from the dusty airstrip. The village had never hosted such a large group. The guests represented the public, private and voluntary sectors, and they possessed a wide range of skills and experience in development.

During the nine-day participatory consultation, community residents and consultants functioned as a unified research and planning team. Organized into five groups, the team conducted analysis and field research, spending many hours visiting and talking with the rest of the community. Periodically, the groups convened to organize the data and discern the emerging consensus. Throughout the consultation, the villagers contributed their own experience with local issues thus assuring practicality and relevance, while the consultants brought fresh approaches and new insights.

First the team charted the operating vision of what the residents hoped their community might become. Oombulgurri's vision incorporated both social self-dependence and economic self-sufficiency. While they saw the need for economic ventures to support themselves, they also desired practical training in modern skills and new ways to reclaim their culture.

Next the team discerned the underlying contradictions, constraints which were blocking the realization of the vision. Support systems linking Oombulgurri to resources, services and expertise available in Australia were ineffective and not only prevented development but produced a debilitating sense of isolation and insignificance. This was identified as the major contradiction. Underdeveloped approaches to local food production and inapplicable ancient cultural forms also blocked the emergence of the new community.

The team designed practical proposals and tactical systems to deal with these and other contradictions. Discussions focussed on specific ways to develop business and agriculture, to procure equipment, to improve education, health and transportation and to reclaim the Aboriginal heritage. Finally the team determined the actuating programmes that would be needed and designed a four-year implementation calendar.

The results, published in a document, guided the implementation phase and became a symbol of the community's decision. The eventfulness of the consultation heightened interest and strengthened the community's commitment to development. The participatory planning methods established patterns for formation of consensus which continued on a daily and weekly basis.

D. Oombulgurri Self-evaluation, 1978

In May 1978 community members evaluated what they had accomplished in the previous four-and-a-half years. They listed economic advances which included a locally managed profit-making community store. Agricultural ventures had made the community self-sufficient in eggs, meat and vegetables and allowed export to Wyndham. The traditional Wunan system of social care and support was revitalized as a community fund through which residents invested \$84,000 in village programmes. The Member of Parliament from the North Province indicated in February 1978 that the government had been saved \$903,000 from 1974 to 1978. There were three contributing factors: the reduced government subsidies, the private sector's participation in providing goods and services, and the Wunan self-help system.

Social self-reliance was developed by strengthening the community's ability to care for its health, education and well-being. With encouragement and training from ICA staff, the people of Oombulgurri established a primary school and preschool with a combined attendance of 100; health and nutrition improved dramatically through the installation of a community kitchen supported by the Wunan and the training of community health workers; serious anemia was reduced among school-age children by 98% in two years, and no infant deaths occurred despite a national infant mortality rate of 10% for Aborigines. Many Oombulgurri residents travelled outside the village for training events and to do a "walkabout" of village meetings in 75 other Aboriginal communities.

These economic and social changes were the result of the way in which the people of Oombulgurri were able to transpose their ancient cultural practices into meaningful forms for contemporary use. The Wunan was one example. Another was the use of family-related housing groups to care for environmental improvements. The task forces initiated to manage the store, school system, poultry and cattle programmes followed the tribal work structures. Training and planning sessions were enlivened by "corroboree" victory celebrations of dancing and singing the stories of great accomplishments.

It is doubtful that an outside planner would have created these culturally relevant forms of community care and action. The community itself, in participatory planning for long-term development, was able to design effective methods of implementation. The role of the ICA staff living in the village was in providing the occasion and the participatory methods for the initiating consultation and the programmes for follow-through. The ICA staff constantly encouraged Oombulgurri residents to recognize the importance of their ancient cultural practices and to find ways of applying them to the current situation.

Part 3

Rural India:

Participatory Programme Implementation

In 1975 the village of Maliwada, Aurangabad District, Maharashtra, embarked with the ICA on an integrated programme of self-development. Encouraged by the public and private sectors, and supported by a resident ICA team, the village in three years demonstrated that a once-forgotten village could make its wishes come true.

In three years Maliwada had implemented extensive new housing, electricity, upgraded roads and drains, a health centre staffed by local paramedics, educational programmes for all ages, a bank and a beautified environment. A key to the accelerated development process was the pattern of community organization employed over the first two years of the Maliwada Human Development Project.

From the very beginning of ICA contact in the village, regular meetings of village representatives played a vital role in maintaining the consensus and the autonomy of the village. Through these village meetings, plans and actions were tailored to the needs of the village. Eventually a core of people emerged to guide the total development process in the village beyond the project itself.

ICA staff lived in the village, worked in disciplined teams and toiled shoulder to shoulder with the village residents. Volunteers guided and accompanied village people in their endeavour to tap government schemes, bank loans and outside expertise. They taught the villagers systematic planning, how to set up community organizations, how to start small industries, and how to gain access to agricultural training. The underlying intent of every activity was to build self-confidence and competence. This support of village residents through the development process is called the "shadow principle".

A. ICA's Method for Participatory Implementation in Maliwada

In the first two years, five village structures supported each other to attain full participation: task-oriented groups called "guilds", geographical neighbourhoods called "stakes", village leader meetings, community-wide workdays held every Sunday morning, and total community meetings (See chart, page 17).

1. Guilds -- Task Oriented Groups

Guilds were an important part of project implementation. They provided ways for the residents to actively engage in doing something directly about the situation in the village. The guilds provided opportunities to learn, exchange information,

MALIWADA'S PARTICIPATORY MODES



FOR PROGRAMME IMPLEMENTATION

share learnings, think through unresolved issues and create solutions. They provided opportunities for broad discussion that allowed individuals and families to risk new ways of dealing with age-old difficulties. They provided a rapid training opportunity as issues were widely discussed.

The various guild meetings were scheduled simultaneously on Tuesday evenings. Each hour-long guild meeting was comprised of such elements as community singing, rehearsal of the guild motto, reporting of activities and programmes to date, listing and discussion of issues, and the plan of activities for the following week with assignments for specific tasks.

Designed in a participatory community consultation, the Maliwada two-year plan was used to discern key arenas for implementation. The arenas that needed the most urgent attention were: health; education; external relationships with other villages, agencies and the government; agriculture; trade; and construction of the village. This delineation of the tasks led to the naming of the guilds:

- | | |
|--------------------|-----------------|
| -Doctors Guild | -Farmers Guild |
| -Teachers Guild | -Traders Guild |
| -Ambassadors Guild | -Builders Guild |

The total community was organized to be a part of these guilds. Families could choose their guild by their interest. The guilds often scheduled problem-solving meetings to respond to particular issues. One such meeting was scheduled during the set-up of the Nutritious Food Packaging Industry to organize the distribution of the product across the district.

Special training programmes were also scheduled for the village residents on a regular basis. One such training programme was a ten-day session on preventive health measures conducted by the Doctors' Guild and the Family Welfare Training Centre. Participants included women and men from all walks of life in the village.

On Saturday mornings ongoing planning and training sessions were conducted by the Teachers' Guild to prepare curriculum and train village residents as teachers. Each guild would plan celebrations to mark the completion of a programme. One such celebration was hosted by the Builders' Guild at the completion of 10 new houses for the poorest of the poor.

2. Stakes -- Geographical Neighbourhoods

In the first year of the project the 200 households in the village and farm areas were divided into five geographical neighbourhoods. This assured the inclusion of "backward" communities that lived in two separate sections of the village. These two less-developed neighborhoods comprised two of the five stakes and therefore had their representatives in the village leaders' meetings. Their voice in community affairs was a significant landmark in the way the village developed and later won them a place in the village panchayat, the 5 member Council of Elders.

The stake meetings took place in the home or courtyard of one of the persons in the neighbourhood. The stakes met on Wednesday evenings simultaneously and dealt with neighbourhood concerns. In the early years, prime concerns were sanitation, health care and beautification of the environment.

3. Leaders Meetings

The leaders met weekly on Friday evenings to monitor the project and to learn the methods that were used by the staff of the ICA. The leaders represented all the sections of the community and provided leadership and direction to the project. A minimum of eleven people participated (one person from each of the five stakes and one person from each of the six guilds). However as all meetings were open, it was not unusual for 30 to 40 people to be present.

4. Workdays

The village gathered for workdays on Sunday mornings to do physical reconstruction. Roads were built, trees were planted, debris was cleared, children's play grounds were created, but most important of all, workdays gave rise to community spirit.

5. Monthly village meetings

Monthly village meetings gave occasion for the total village to meet and report on the progress of the plans. These meetings were held on the last Sunday of every month. Music underscored the spirit of celebration of the meeting, while the microphone dramatized the importance of the event. Guild and stake leaders gave reports to the total village of their groups accomplishments.

B. Impact of ICA's Human Development Methods on the Community of Maliwada

In the beginning, broken by factions and intercommunity tensions, the village struggled with working together. While these tensions did not entirely disappear, they were sufficiently transcended to allow self-determination to emerge. Buddhist, Harijan and Muslim sections have played the role of co-partners with the Hindus in the whole process. A variety of economic conditions and employable skills were cultivated into a viable social pattern. Human development is noticeable in the changes of the mindset, lifestyle and structures of Maliwada.

1. Impact on the Thinking of the People

The mindset of the people has shifted from "subsistence" to "entrepreneur". This is a substantial change in the self-image best described as new self-confidence. The new self-confidence is best exemplified by the community's basic approach to problems. Before the project Maliwada people understood themselves to be victims of the seasons and poor conditions with little or no say about their destiny. Though they cannot control the rain and the drought, today people talk about how they have gained courage and self-confidence. They feel they have the capacity to approach any person to seek solutions without feelings of intimidation.

The change in thinking can also be observed in the economic options which were created. Maliwada villagers have moved from subsistence approaches to an experimental application of modern methods, determining what is most appropriate for their situation. During the dry years between 1984 and 1986, many villagers shifted to jobs outside the village; 75 people were employed in

Indicators Of The Journey Of Human Development In A Cluster Of Villages

	Phase I Project Initiation Change in Attitude	Phase II Project Stabilization Change in Style	Phase III Project Maturation Change in Structures
E C O N O M I C S E L F • S U F F I C I E N C Y	<p>Willingness to plan the future: "We can risk"</p> <ul style="list-style-type: none"> * Decision to work for little or no income in the short term rather than wait for handouts * Not giving up during setbacks and hard times * Risking a new cooperative approach: tool pools, farm, bakery 	<p>Working Cooperative Organisation</p> <ul style="list-style-type: none"> * Cooperative groups working * Carrying out venture research and planning * Developing a business style and learning new business skills * Members offering time, money and land 	<p>Profitable Economic Ventures</p> <ul style="list-style-type: none"> * Ventures becoming profitable * Local inputs of resources in place * Local management systems operating efficiently * Making use of local resources
H U M A N S E L F • C O N F I D E N C E	<p>Willingness to work together: "We can work together"</p> <ul style="list-style-type: none"> * Sense of cluster-community identity, instead of separate, antagonistic villages * New community property not vandalised * Openness, telling community story to outsiders * Cooperative approach to community issues 	<p>Trusted Committed Leadership</p> <ul style="list-style-type: none"> * Trained leaders, such as a teaching team, Co-op leaders & members * Style that honors others rather than confrontational * Team work vs. isolated efforts * Long-term development perspective vs. short-term benefits now 	<p>Established Participation Patterns</p> <ul style="list-style-type: none"> * Interchange mechanism across cluster, paper published, radio system * Regularised schedule of events and meetings * Transportation system
S O C I A L S E L F • R E L I A N C E	<p>Willingness to take initiative: "We can make the difference"</p> <ul style="list-style-type: none"> * Formation of new groups: drama, women, youth * Community celebrations marking accomplishments * Voluntary workdays * Good attendance at planning meetings 	<p>Collaborative Working Relationships</p> <ul style="list-style-type: none"> * Sustained working relationship with outside agencies: CIDCO, Ministry of Agriculture * Improved community environment: gardens, roads, murals * Women and men working together as partners in development * Cross cluster meetings 	<p>All Age Care Organisation</p> <ul style="list-style-type: none"> * Formalised cluster councils, guilds * Expanded clubs: youth elders, women * Basic schools and libraries in each village * Voluntary health programme

Aurangabad and its environs. Others have found more ways to earn money locally.

The entrepreneurial spirit is now a reality. As individuals and families have gained courage they have tried various economic ventures. The rise in local commerce and small industries bears witness to this.

The shift in the mindset of people is also exemplified through the training that residents have acquired in literacy, basic education and a range of practical and technical skills. They have invested time, effort and money in learning. They have worked to ensure that their children will also learn, and they have shared their new knowledge with others.

2. Impact on the Lifestyle of the People

Before the project the people of Maliwada thought of their village as "run-down". But Maliwada has become what one resident calls a "hub of commerce and social activity". Changes in lifestyle and basic standards of living are visible at every turn. Maliwada is not a rich village, but neither is it deprived.

The appearance of the village has shifted from dusty and neglected to clean and attractive. New and remodeled houses are seen in all parts of the village. Waste and debris are kept to a minimum. Amenities such as electricity and piped water, services such as banking and transportation and a vigorous economic climate have attracted new residents to the village of Maliwada. The population has more than doubled over the last ten years from 1,200 to 2,900.

The improvement in overall health of the village has been accomplished by a combination of access to curative care and knowledge of and provision of several preventive health facilities. The drinking water scheme, toilets, health education and community kitchen all played a role.

A major shift has occurred in the roles of women. Ten years ago women worked on the farms, sold grass and hired themselves out as casual unskilled labor. Today many women have learned new skills that allow them to earn money, such as selling vegetables, tailoring, operating small stores, teaching and health care. Women are in greater control of their economic situation with the increase in the family incomes. They spend more time in the village, and their children are better clothed and fed. The women also have the confidence to talk to and conduct business with a broad section of people beyond their immediate families.

3. Impact on Leadership and Cooperation of the People

Some years ago in Maliwada the donkeys roaming aimlessly through the village were jokingly pointed out as the village leaders. Maliwada has moved a long way from this old joke. Factionalism has been overcome by the creation of formal and informal ways to cooperate.

The seven year struggle for an effective community organization has resulted in Maliwada gaining a separate Gram Panchayat. The villagers trust that their past

experimentation with broadened leadership and cooperative decision making gives them ways to ensure that the Panchayat works actively for the good of the entire village.

The new dairy cooperative is the most notable group effort in the village at the moment. A young farmer and a doctor worked on lifting the freeze on the bank loans for loan defaulters who were also members of the cooperative society by ensuring the regular repayment on their current loans. The profits of the cooperative are passed on directly to their members. Other options for cooperative efforts are now being discussed.

Eleven public places of worship have been created in the village. Major festivals are celebrated across the whole village. People of different castes eat together frequently.

With the Gram Panchayat as a decision-maker and guide, the individuals and families are working toward their own development. No section of the community is content to let the others determine the direction without their participation.

Part 4

Rural Jamaica:

Indicators of Human Resources Development

In practice, participatory methods of grass-roots development encourage an evolving journey of change in the situation and within people. Actual change is created by people who have struggled with the constraints of the situation. The particularities of the change in communities vary from village to village, but a pattern can be seen in the people, their attitudes, their style and community structures. These changes become benchmarks in human resources development.

A. Phases in the Journey of Human Development

The Journey Chart indicates phases in the journey of human development (See chart, page 23). It can be used as an objective screen of reference to discern the status of a community or group of communities as they participate in the development process. The Journey Chart is built on the work and experience of the ICA globally.

The first phase is marked by the shift in the attitudes of the residents, by a willingness to plan the future, to work together and to take initiative. In the second phase, new styles and modes of working together emerge. This is marked by cooperative efforts, by a trusted committed leadership, and the capacity to work in collaboration with outside agencies. In the third phase, structures have been established, economic ventures have become profitable, and patterns of open and informed participatory decision-making have been established.

B. The Blue Mountain Human Development Cluster

In February 1982 the Blue Mountain Human Development Cluster Consultation created a two-year social and economic development plan for 16 villages within a five mile radius of the Woburn Lawn Village in St. Thomas Parish. Woburn Lawn was chosen as the base for this experiment in multi-village development because of its own successful journey in the development process and as a demonstration of the key role of local initiative. Some of the results of this effort include:

1. A core of leadership across the 16 village clusters which is non-partisan and concerned with the development of the area;
2. A cluster-wide sense of identity and belonging which reduced the sense of insecurity and hostility in the area;
3. A range of cooperative ventures demonstrating community based initiative, including volunteering time and effort for the construction of a road, tool

pools, economic ventures and social projects;

4. Emerging legal entities (3 new cooperatives) which can provide the basis for long-term development;
5. Multi-sectoral support for the initiative shown in the Blue Mountain Cluster including both technical assistance and material contribution.

In 1985 at the time of an annual evaluation it was discerned that the Blue Mountain cluster of 16 villages was in its second phase of the journey of development and had reached a stage of stabilization. The cluster development effort is now moving to its third phase of development, that of project maturation where the people have the confidence and the experience to continue on the development journey.

C. Conclusion

ICA's experience in each of these nations leads the organization to several conclusions. Although not every ICA programme has been documented as well as the Kenya Replication Scheme, the conclusions drawn by the evaluation team in Kenya represent ICA's conclusions on the necessity of participation for self-sustaining development.

"Policy implications of the findings of this study are multiple... The villagers are capable of determining their own development priorities and organizing around given objectives to improve their lot... The multiple targets of the policy implications are: i) the villagers, ii) national policy-makers, iii) non-governmental voluntary development agencies, and iv) international donor agencies.

"Developing nations must now recognize the 'growth with equity' approach in their rural development planning systems. This approach assumes that participation of the poor is essential to overcoming the powerlessness of those who live in poverty. This research has demonstrated that the small farmer's knowledge and input may well determine the project's success. Our recommendation to the international donor agencies is that this new emphasis should further be reinforced by them ... by requiring that development projects be designed and implemented with the participation of the poor.

"The villagers must recognize and be proud of their organizational and management potential. They should take note of the fact that the context of their participation includes administrative, political and consumer aspects.

*"This stress on participation has clear implications for the role of the national planner or local administrator. No longer is he or she involved in persuading, cajoling, or forcing the changes mandated by the government. Instead, the task is to consider how the farmer might be involved in defining, developing, administering and evaluating programmes. In short, the professional's role is to bring about participation." **

* Ibid.