

THE HUMAN DEVELOPMENT TRAINING SCHOOL

I want to talk about the Human Development Training School, Maliwada, Maharashtra, India. Last summer one task force worked to design a school that could be used to train future project staff for the replication of the Maliwada project in India. The school was to be a service to the replication scheme in India. That is, we were assigned to think up something that we could get enough people through to be prepared to staff the 12 projects then projected to be ready for replication in India.

The experience of working on that school has been the most astonishing task I have ever been engaged in in my life. I still neither understand nor even believe what's happened in and around that school. I want to talk first about the journey of that school, and about the evolving curriculum; the students, who they are and what happens to them in the school; the practices of the school; and then discuss some insights we've stumbled across in trying to articulate what's happened in the school. Then I'll talk about the future of the school.

We've held three schools so far. The fourth school is scheduled to begin in Maliwada on July 24th and run for eight weeks. Anyone who is interested, please write that down -- July 24th, Maliwada. You get a plane to Bombay, take the 6:50 flight from Bombay to Aurangabad and tell the taxi driver to take you to Maliwada, ask for the community center, and you'll be there.

Our objective for the first school which was held in October and November, was to make it through the school. We felt if we could survive for eight weeks without all the students leaving, that we would have a great victory. We did that.

In the second school, we were concerned to discover the construct. After the first school we knew absolutely nothing. We knew less about the curriculum after the first school than we did before it. The second school gave us the basic construct.

The third school was the first intensification where we began focusing our concern on actually teaching in this school. Up until then we had depended a great deal on the ability of highly experienced teachers to teach with little preparation, as the curriculum kept shifting from one course to another, and be able to do a creditable job. In the third school we began to focus on training teachers who had been through the first two schools, for the future.

In the fourth school, to be held this summer, it seems to me the emphasis is going to be on quality teaching, on the development of the skills of the students to the greatest extent, and designing constructs which will be available in the long term for future schools.

Now, look at this chart (see Chart A) with the circle and the triangle. This chart is called the Rational Curriculum Components Chart. The triangle is called the Substance of Village Development Triangle. This triangle represents the most important model that I have ever had the opportunity to work on in my life. It is far more important than the Social Process Triangles, the Other World Chart or the grid of the world because this model spells out the practical, sociological substance of a local community. If you want to know what goes on in villages, first read these nine things. A profound breakthrough happened in the design and the construct of the school when we saw that -- and we did not see this in the first school.

A local community is made up of local economy. Local economy involves agriculture, industry, and commerce. A local community is made up of local sociality, and this involves health, education, and welfare. A local community is made up of what I call local culture, though you might want to call it local humanness. I'm not very clear on the title. That consists of village unity or corporateness, village environment or the design of the physical situation, and village identity or self-consciousness. Every local settlement that's even been in history has had those components in it. The 24 Human Development Project documents has given us a way to grasp afresh in our time the practical requirements in these arenas. That is the core of the curriculum of the Human Development Training School. The way the students say it is, "Once I saw that triangle I knew what had to be done in my village! Before that I didn't know. Now I know."

In dialogue with those are nine arenas of methodology, or philosophy. They provide the context in which to grasp what has to be done in local community in our time. These have to do with our philosophy of social change -- vision, contradictions, proposals, tactics, and so forth. We teach the ability to think through complex situations or transrational analysis, to organize data and the ability to operate corporately and effectively, to work as part of a team, and to build corporateness. We teach the methodologies of practical action. First of all, this has to do with how to work hard. It has to do with how to work hard for long periods of time. It has to do with how to work hard for long periods of time with a group of people. It has to do with how to work hard for long periods of time in a group of people on a task that's overwhelming, when the conditions are difficult, when the instructions are confusing. That's the methodology of practical action.

We teach actuation patterns. That is, we teach what we've learned about how to do village development effectively. We teach about stakes, guilds, and assemblies and how to phase a project. We teach techniques of imaginal leadership, how to build curriculum, how to enable people to reflect, and how to give people new images of possibility. We teach methodologies of project support. One issue our students have is something like, "If we only had money, of course we could develop our village." We teach them how to go and ask for money and they have absolutely no blocks.

We teach a course in Global Culture. We try to give people images which allow them to be global citizens. Finally, we teach them about profound humanness, the 12 touchstones that we have been talking about.

The Rational Curriculum Components chart (see Chart A) and the 8-Week Construct Chart (see Chart B) are the curriculum of the school. We teach them in dialogue. In other words, we teach these nine components of village development by bringing these methodologies to bear on agriculture. You let people see how to work corporately on agriculture; you apply the methods of transrational analysis on agriculture; and you bring profound humanness to bear on agriculture. Likewise, the way you teach the methods is just the opposite. You talk about project support in terms of industry and you talk about global culture in terms of the technology that's available for commerce.

In order to teach this curriculum, we had to invent many new educational forms. The Social Methods School Curriculum Summary (see Chart C) is an attempt to hold some of the forms we have developed. We invented a study course that consists of two-hour lectures and practical tutorials that consist of panels of expertise. We invented workshop series that involve walking through the demonstration village, day after day after day, to see what is going on. We invented work laboratories involving the whole school in the actual implementation of major work projects in the community. We invented site visits that involve going to Aurangabad or nearby cities to observe industries, wholesale operations and libraries firsthand. We invented group discussions involving teams working together in the evening and methods seminars with the focus on self-conscious application of methods in what we call our examinations.

The most critical new form invented in this school is what we call the module. Obviously, if you tried to teach the school from a chart like this, you would go crazy, because it gives you something new to do five times a day, every day with no relation to anything else. This is impossible for us to work from, although it is a correct chart in terms of describing what is in the school.

So, we invented the modules. This only involves the basic courses we taught from eight in the morning to six in the evening. It does not include our dinners, where we focused on profound humanness, our lunches where we taught leadership methods, our breakfasts, where we did most of our work on global culture, or evenings, where we focused on teaching English to the students.

Now, a module is the tensional relationship between the practices of village development and effective methods that in principle apply to anything a human being would do. In other words, a module on agriculture involves teaching agriculture using nine different methods. A module on corporate operation involves dealing with corporation operation in relationship to these nine aspects of village development. That began to be the curriculum of our school.

In each of the schools so far, we have had about 100 students organized into four task forces with three teams in each task force for a total of 12 teams. The first three schools had a total registration of 288 people and 243 graduates. The 45 others were mainly people who registered and never came. Under assignment, currently in projects are 175 people, so between one-half and two-thirds of the people who have entered the Human Development Training School

are now working in projects in different villages. This does not include probably 50 more people who have gone back to their own villages and who are not part of the auxiliary but are active leadership in guilds. So out of 243 graduates, over 200 people are actively involved one way or another in projects. In addition to that, five of the graduates of the first school are now project directors: Gerald Paul, P. T. Jamkeker, Mam Battacharia, Marcus Salve, Jasper James.

Two of the school's graduates are now second teachers, carrying major teaching roles and actually, they are first-line teachers, which means that they are much better at Marati than I am. Six are solid third teachers, which means with preparation, they can do any lecture or any workshop. And another 12 who have had project experience are going through the school again as senior fellows in preparation for being project directors in two months, or for teaching the school. One man is assigned full-time in Bombay, working on development. That is what's happened to our graduates.

The students of the school are recruited from three sources. Each village, when it is selected for a project, is asked to send ten to twenty people to the school. This is a fairly simple recruitment process and involves telling the Serpanch to choose the people and tell them when they should arrive at the school. In addition to that, we found a very fertile source of interested people for the school in current project villages. Maliwada has provided around 35 people who are currently working in the school or in other projects on a regular basis. The leadership in Maliwada consider these people their ambassadors and see themselves responsible for getting people from Maliwada to serve in other villages.

Another amazing source for students has been the villages in the vicinity of these demonstration projects. So far, this has been mainly Maliwada, but there are five villages around Maliwada so intrigued and so fascinated with what has happened there that they keep sending their young people to the school. They don't care if they come back home -- they send them to the school because they understand that what has happened in Maliwada is important. So, we have had about 12 people from Asegaon, 10 people from Gangapur, five people from Davlatabad. That has been a continual supply for the schools. Urban people with past contact with us have heard about the project and come to the school. People have been sent from banks, from the government and from other kinds of projects to learn the methods. Many of them don't want to return at the end, but but go on to one of the other villages.

The school is an unbelievable happening in terms of providing the students with a new consciousness. That's the only way I can describe it. **It is not so much that they learn a particular skill in pre-school, in running a farm, teaching or anything like that, but they are given a new kind of consciousness. This seems to happen with students in the sixth week of school.**

This transformation in people is so powerful that each time it has happened the faculty has almost collapsed. Our basic response is: There is nothing more we can teach these people, so let's send them out into the village. Suddenly they walk around like lions! You can see the physical transformation come over their faces. They begin to glow. They stand up straight. They begin to get to breakfast 45 minutes to an hour early, ready and waiting to start the day.

I asked one of our project directors to describe the skills of the students who have come to his project out of the school. He put it like this: "These people, when they come to a project, understand that they can do anything, ANYTHING. They ask absolutely nothing. They don't care if they don't get a stipend. They don't care if there is no place to live. They are interested in getting fed, some way or another, but they are also willing to help find the food they need to eat. And they are concerned to be servants in whatever way possible of the village. They are not interested in position, rewards, or status. They're interested in being servants." Then, he added, "They understand themselves to be disciplined." I said: "What do you mean by disciplined?" He explained, "They get up in the morning and their first question is, 'What is my assignment for today?' " It is an unbelievable transformation.

At the end of the last school we tried to describe the transformation that happens to people in some way, so that we could begin to understand what goes on in this school. We delineated four radical transformations that happen to people in the context of the school and going to work in a village.

The first transformation is an experience of amazement at discovering the power that is released in working as a corporate group. The students are assigned to a team. They are assigned as part of an auxiliary. They see the whole school operate on a workday and they are overwhelmed at the power they have as part of a corporate group.

Second, they experience a new thirst for life as the stifling prison of cynicism and self-depreciation is shattered by radical engagement. It is like the whole world is opened up to them for the first time. Before the school, they were unemployed and unwanted. In the school it becomes clear to them that they are not unemployed and unwanted. They are standing at the apex of history and the job they have to do is the most important both for their nation and for the world.

Three, they experience triumph in taking the newly-found selfhood and courage and challenging the structures of social mores and tradition. As they go forth from the school, or in the school itself, in Maliwada, they discover they can deal with the problems that have hindered them all their lives. They can deal with the suffering that they have grown up with, or they have run from all their lives.

Fourth, they discover that they have interior resources and new strength that is given after risking the "Yes, I will," to difficult challenges. They discover in attacking overwhelming jobs and winning that this gives them a power.

This, of course, creates certain crises in people's lives and they have delineated three such crises. The first is the tension experienced in trying to resolve the conflict between the self-chosen vocation and social obligations to tradition and family. Let me see if I can explain that. One of our students was 17-years-old when he came to the school. His fairly well-to-do family lives in one of the cities in Maharashtra. When he came to the school, he had long

hair and was a little bit of a drop-out. His parents wanted something to happen to make him a better son.

He decided during the school that he would go to a village. He went home and told his father, "I'm going to go to work in a village." His father said, "No, you aren't!" And he said, "Yes, I am." He has now worked six months in one village, and he is beginning three months of work in another. He put on about 40 pounds, mainly in his shoulders, because he's been working on roads and building things for the last six months, and he's turned into an unbelievable human being. I asked him, "What does your father think now?" He said, "My father is now happy that I've gone to a village."

Women in this part of India are supposed to stay at home and carry water and so forth; it hasn't been until this last school that we broke through this image. We had four critical women in the last school, one a 35-year-old woman from a project village who has six children, and three 14-year-old women. So far, we haven't allowed anyone younger than 14 into the school, primarily because no one younger than 14 has asked, but all the 14-year-olds that have come to the school are now playing critical roles in the projects.

In this last school, something happened for the first time. Just imagine four women in a school under terrible physical conditions, with about 100 young men around, trying to operate over-against traditions and everything else. In the last school, partly because of the Women's Forum course, these women broke through for the first time and grasped themselves as women, as revolutionaries, and as responsible for the world and capable of dealing with that.

The older woman, with her five children, left her oldest daughter at home to each in the preschool and gave her house to the auxiliary to live in. She has come to teach in the next school. Before the last school, she only knew Marati. She taught herself Hindi during the school and is now working on English. Her comment after the Women's Forum course was, "There are women all over the world who are trapped and unable to engaged themselves creatively in society. My job, for the rest of my life, is to go to all the women of the world and tell them that they can be creatively engaged and that they can engage in caring for and changing society." Just matter-of-fact, like that.

Many of the young men in the project, after they have been away from home for three months, find their families suddenly decide it's time for them to get married, and go about arranging marriages. This creates a deep crisis in people because now, all of a sudden -- I'm supposed to go home, my mother's got a wife all picked out for me and I have to get married and . . . The marriage season was during the last school. People kept leaving and coming back through later from projects.

One example was a young man from Maliwada who couldn't read or write when he came to the school. He has been working in a project in Tasgaon. He told us he was getting married. We said, "Have you ever met your wife?" "No," he said, "I've never met my wife." "Well, when will you meet her?" "When we get married." That is the way marriages are arranged in this part of India. When we asked, "Is she going to a village with you?" he said, "That's no problem. I talked to her father. I said, either she goes to a village with me or she can stay at his house 'till I'm through with my two years."

The second crisis that people experience on the journey is the absence of poetry and language to express the radicality and uniqueness of what they are trying to do. They literally are unable. I am unable to talk about what happens to people in this school. I am unable to describe what happens to a young man who is not only part of the 85%, but part of the poorest part of the 85% who can't read or write. Eight weeks later, he just is willing to go anywhere in the world and serve in any job whatsoever you might give him. I am unable to describe what happens to people in the course of this school because it isn't enthusiasm; it's a deep resolve that is in people. There is no language to express the radicality and uniqueness of what they are trying to do.

Third, we tell people when they enter the school, that they need to be willing to consider going to work in a village for two years. Most of the students now come to the school with that decision already made. The crisis they experience is the abyss of the far-reaching implications of this two-year commitment, for their entire life. One they've been through the school and have received this new consciousness -- once they have gone to a village and seen their actions transforming that village, they're caught in a deep question of what they will do, of how they will operate, and how they will live.

They understand that for the rest of their lives, if this replication happens, they are going to have a unique role to play in the nation of India and that they have a profound responsibility to the other villages. They talk about it in this way: They go out for three months saying, "I'm going to go for two years." Then, they come back and say, "Maybe I'm going to stay in this for three years, maybe five years." Then some begin to say, "I'm going to do this for the rest of my life." But no one has any way to grasp what will happen in two years, when we're moving toward 2,500 villages in terms of the roles these people will play.

At certain critical points in the school, this transformation really takes hold. The first point is in Week 4, in the community awakening lab, where they do a Gram Sabha themselves. A couple of the men from Malivada who know how to do Gram Sabha workshops organize this and the rest of us just disappear. The students set up the night before, decor the place, have registration in the morning, and go through a day-long Town Meeting.

It is unbelievable what happens to people in this Town Meeting. They come alive; they see they have a contribution. They say things like, "I know nothing can happen in my village without unity. (That's their word for working together and corporateness). And now that I see the Gram Sabha, I know how to get unity in my village and people working together -- so there is no problem." They have deep passion for learning how to do a Gram Sabha, and we teach that, later on.

The other half of that community awakening lab is a day and a half course on profound humanness, where we do lectures on the 12 touchstones. The students play games and do exercises where they grasp the reality of integrity,

for example, in their own life. The combination of the Gram Sabha, which deals with the sociological dimension of awakening and Profound Humanness, which deals with the depth of awakening, boosts students' participation to a new level where they understand responsibility and are engaged with a deeper kind of passion than before.

The second profound happening is a combination of the community engagement lab in Week 5, and the urban excursion. We take them on a trip to Bombay, for three days. Many of them have never even been to a city like Aurangabad. We show them airplanes and factories; we take them for a meal in an international 5-star hotel; we let them see the zoo, the planetarium, businesses, shops and everything else.

People come back amazed, saying, "I saw for the first time what it means to live as the 15%." Another comment was "I saw the comfortable life, and I realized that I could have that comfortable life but I don't want it. I want to work in villages." They see the slums in Bombay standing next to the huge, glorious buildings, and grasp their relationship to the whole world in a way that they did not see before.

These are the basic and critical happenings in the school, but I want to mention one more. This past time, we spent all our community work days doing one thing and that is building a bund. A bund is an earthen dam. In this part of India there is a monsoon season and a dry season. It rains for about 2½ months and then stops. This past school was in the dry part of the year. Before the school started, the well in the community center and at the auxiliary house were dry, and only three wells were still operating.

We started the school by borrowing water from the well of the man across the road for one day. He saw how much water we used and said, "You can't have any more water." So, we got water from another well for one day, and the man saw how much water we used and said, "You can't have any more water." Finally, we had to truck water in from Aurangabad. This was after a lot of people had gotten sick because we weren't using very good water.

There is a deep sense of contingency because this whole part of Maharashtra runs out of water. Farming stops; there's not much bathing you can do; they just slowly run out of water. It's ungodly hot and everyone there just experiences contingency. They walk outside, the sun hits them and they think, "I'm gonna die. I'm gonna die!" People sit under fans as much as they can. They try not to move. Everything stops. It is a deep kind of contingency.

We decided in our work project to build an earthen dam in one of the gullies, where all the water runs off during the year, in order to keep the water there to soak into the ground and raise the level of the ground water rather than running off.

We picked a tremendous site! We built our bund right at the foot of a hill with a glorious view of Danlatabad Fort in the background. The gully itself is not very wide, maybe 15 feet at the bottom. We had to build the bund about 20 feet high. We dug down about two feet to get a foundation, then filled it in with dirt in the shape of a pyramid. Now, that doesn't sound like much, but -- have you ever tried to fill in an area like that using baskets? They are called gamelas. We also used powdas, which are big short-handled hoes to fill the baskets. We had powdas, picks and gamelas. We would stand all day, bent over, digging with our powdas, filling up baskets and passing the baskets to dump into the hole. It was an amazing thing.

One of the things we discovered on our first work day, was that 5,000 years ago, that's the way people were building earthen dams. In the 5,000 years of technology for building earthen dams, that was available to us, nothing had changed. The offense that set in, especially for our Western staff, was unbelievable. We screamed, we hollered, and we didn't know what to do. Four of us got sick for three days after the first work day. It was hard work from eight in the morning 'til five at night, passing those baskets, one after another, after another, after another. But we finished the bund. It took us all the work days in the school, but we finished the bund. What is more, after the first work day, the students decided they would do the bund whether the faculty could make it or not.

That was a profound experience, one of the most profound experiences in my life. It started with the dread of thinking about that huge amount of work ahead. We spent the day dumping dirt into that gulley. At the end of the day you looked where you had dug the dirt from, you looked at the hole, and you couldn't tell that anything whatsoever had happened. People had sunstroke and headaches and could barely make it back to the school. The second and third day it was even worse. But on the fourth day, people didn't care about the work. It had turned into an exercise. People were just filled with wonder. They were filled with the glory of the power that 100 people, working side by side, was.

Then, as it moved toward completion, they began to take pride in their work. One of the men from Maliwada didn't know how to read or write and everytime we had class, he'd get sick. But on those workdays, you would not believe the way that man would work! To keep the bund from washing away you face the front of it with rocks, and on the last day we discovered this man did the most artful job of putting those rocks in place that you'd ever want to see. We went out late that night to commission the bund and dedicated it to Maliwada and remembered the people who, 5,000 years ago, began the Ellora Caves and built the fort. The community work is a profound aspect of the school.

In terms of the future, we've had people in the school as young as 14 and as old as 60, though the majority have been young. I've had to revise my understanding of the role that the youth of the world play in the future. If the young people in other places in the world are at all to be compared with the young people in Maharashtra, they are the finest, most dedicated, most willing to work people that I have ever seen in my life; 14 to 18 year olds with unbelievable selfhood, unbelievable willingness.

We're moving to get women in the school. Many men leave their wives at home to take care of the kids when they come to school. Some of them who come for two years leave their wives at home. But, in the last few months, some men have gone to get their wives. In the last council, some of these wives got together and decided they were going to go to the next school. So I think we are beginning to break loose how to get women participating.

Urban recruitment has been a real problem. We don't have troops to spend visiting cities in India asking people to come to the school. A couple of us one day were talking about the discovery of the North Pole. When Admiral Perry was recruiting for his expedition, he put an ad in the New York Times. It said, "Wanted, courageous men to engage in an extremely risky venture. Chances of survival 20%. No remuneration; you have to pay your own way. Call such and such a number." Out of the responses to that ad, he got his expedition to the North Pole.

We put an advertisement in the Times of India for one day: "Wanted: Courageous young graduates to work two years in Maharashtra village development effort. Conditions difficult. Remuneration, minimal. Benefits: chance to participate in the most exciting venture of our time." In one day, we got 26 responses. We placed the ad a second day and received the same number of responses again. Now we're interviewing these people. They are retired army officers, businessmen, all kinds of strange people, many with their own income. They say things like, "If this thing is on the level, it's what I've been looking for all my life." That is our new hope for urban recruitment.

In addition, there is the "Experiment in International Engagement." I am excited about this. This is the talking we have done with Harvard and other schools about the possibility of them sending their students to one of our projects for three to six months. They go through the school and then they work in a village.

Now, this isn't simply a way of recruiting more people into development projects and getting more staff. This is a way of reorienting the 15% of the world, which is always going to be there, to understanding from the inside, local man. What we are after here are the people who are going to run corporations in 20 years, who are going to be senators and who are going to be the prestigious people. What we are after is getting into their consciousness what

local man is all about, what local community is all about; what the 85%, that so many people in the 15% dread, is all about, and the power and humanity present there. I hope, in the next year, that this and other experiments in the broader engagement of the 15% in the Nava Gram Prayas will begin to happen.

Now, demonstration practics. Because these schools have to happen in places like Maliwada, in demonstration villages, the practics of doing the school are horrendous. They are horrendous because you do not find in such a village the facilities to house a hundred people. You do not find wholesale grocers in most villages to buy the things you need. There is no guaranteed fuel supply. There are no sanitation facilities adequate for a hundred people, and that's critical.

Our first realization was that Maliwada is the Human Development Training School. The Human Development Training School is Maliwada. All we do in that school is show people a village that's alive and awake and that's moving. So these schools will always need to be held in or near a demonstration village.

Our facility was the Maliwada community center. We held the first school, the second school and the third school there and it now seems likely that by the fourth school, the building will be finished. We began the first school with only the ground floor and no roof. On the opening night it began to rain. In the second school, we had a roof over the great hall and no second story. In the third school, we had a second story except for one place. Now it looks like the building will be completed for the fourth school.

When we left here, last summer, we were going to receive \$240,000 in September to fund the school and also basic seed money for replication. It is still true that likely in September we are going to receive \$240,00 to fund the school. In the meantime, with the money that never came, we had to do three schools. We ran three schools on a total of \$19,227.30, which averages out to about 85¢ per person per day that eventually producted 175 people working in villages.

In terms of practics, the future of the school looks like some kind of a "tent city." In order to do these in villages around the world, we have to 'package' the school in such a way that you can actually get it done. Our latest image is that the army will come and set up kitchen tents, latrine tents, classroom tents and sleeping tents, hopefully with some kind of floor, especially in the rainy season. We would teach the school in this kind of situation. All the faculty are not pleased with that, but we are fairly clear that the students would love it. We need to come up with an image that will let us see how the school can be mobile.

Four historic insights have come out of the struggle of the school. The first is that our moment is the hour of local man. I do not mean that our moment is the time when the 15% must give what they have to the 85%. I mean our moment is the one in which the next step in history has been turned over not to the 15% of the globe, but to the 85% of the globe. People no longer say the key to

ending starvation is for the United States to produce more food. The key to ending starvation is for the 85% to become self-sufficient. There has never been, as far as I can tell, an hour of local man before. But local man has always built history. I know he built the Daulatabad Fort and the Ellora Caves. It wasn't the rich people, the 15% that did that work. The 85% did the work. But now is the hour of local man.

Social Demonstration is only the beginning of an awakening whereby, across the world, the 85% will take the next step in history. I do not know what that next step is, in terms of our plan, but it has become clear to me and to all of us that the moral issue of our time is not how do the 15% give to the 85%. The moral issue of our time is what the 85% of the world do. The only role for those of us from the 15% who want to help, I think, is to wake up and to give what tools we have to local man, to wish him well, and to trust that he is going to surpass any efforts that we could make.

The second insight is that in any profound age there's been a new technology, economic, scientific or whatever. This triangle represents our new technology. What's being invented in our time that's never been invented before is local community; not local economy, not local sociality, but the whole thing -- local self-sufficient, self-reliant, self-sustaining community. This is what we're spelling out in those task forces on industry and commerce. We are spelling out the technology of our age so that it can be implemented in two million villages in the world.

The third insight, and this is discouraging to me, is that local man can do this himself. Send a man from a village through the school and he not only wants to go to catalyze the villages, he can do a better job of catalyzing villages than I can simply because he has been through it. He doesn't encounter not having a place to sleep as a block. That's his situation, his whole life and he's ready to pick up and move. The best illustration I have for this is two of the best teachers in the Human Development Training School are retired Maliwada preschool teachers. They have been through two schools and when they do a lecture, number one, they know what they are talking about and number two, when they're finished, there is silence and then their students clap. No, you're not supposed to clap after a teacher talks but they have that kind of power and self-consciousness about them.

The fourth historical insight is that doing Human Development Training Schools is like guerilla warfare. I don't mean that you battle a lot, although you do battle a lot in this business. Doing Human Development Training Schools is dealing with an opportunity to affect history in a direct way. If you have certain conditions to be willing to direct history, then do not join a Human Development School. If you have to have money before you start one of these schools, then no. If you're out to have some kind of support -- no. People joke about the fact that I lost weight. They ask, "Did you intentionally diet?" No, I did not intentionally diet. I am incapable of intentionally dieting.

In the first three months we were in Maliwada, the staff of the Human Development Training School lost the equivalent of what I weighed before I went to India, 237 pounds. That weight loss didn't just have to do with all this great physical exercise. It had to do with trying to deal with the burden of showing up in a foreign situation, of orienting yourself to living under the contradictions in Maliwada where day after day the project is dealing with the lack of unity. That is still a contradiction there. And you're trying to deal with the sense of depreciation that comes from the brokendownness of village architecture. There's a deep price to participate and yet, there are no blocks.

There are no blocks. We never had one student leave because he didn't like the school or because he was offended. Not one student! You say, "Now, we're going to stay up until eleven o'clock tonight and get up at five in the morning" and they say, "Okay!" Just like that! We've turned away more students than we've put through the school so far, and we've not ever tried to recruit people for the school. The students are more willing to learn that we're capable of teaching in this school. There are no blocks whatsoever. If you're willing to do this without anything; if you're capable of operating one day at a time, and that's the key to this chart.

We could never have survived teaching the Human Development Training School with this chart. We survived only when we allowed ourselves to see that all we had to do was two days on agriculture, then one day on work and then we got a day off. We survived only when we got our job down to doing a little hunk and another little hunk . . . and gave ourselves permission to bracket questions like, "Where are we going to get enough people to do 2,500 villages where are we going to get enough leadership to do 25,000 villages; are we doing the right thing?" . . . It was only then we were able to operate and to survive. That's what I mean by saying that this is guerilla warfare.

In terms of the future, the school is the greatest device that I've ever seen in terms of immediate returns. People have told me for years that the major problem in dealing with local man has to do with troops. With this school, I do not see that troops is a problem, and thus far, with the ability of graduates of this school to become project directors, I don't think troops at any level is any longer a problem.

We're looking forward now, to a scheme for doing 250 villages in the next 18 months. We have 250 people on the assignment sheet in India right now and if each of these becomes a project director, we don't have to worry about directors. We have time, in that period to do seven schools of eight weeks each, which means if we can continue getting 126 people in each school, we will be able to produce auxiliaries of four people for each village who have been through the school. In talking with people from the projects, they guarantee that there're going to be people with six months' project experience who have not been to the school who could complement those, so you could have an auxiliary of eight people.

In terms of replicating the school in other places, we received a letter yesterday requesting at least two more couples in Maliwada by July 10th so they can have enough people to teach in the next school. I'm not sure that is necessary. However, we're going to put an ad in the Orders of the Day. "Wanted: Four people--I can't think of any other real qualifications--four people who are willing to live in impossible conditions without complaining, for one year, who have passports." It'd be great if they could buy their own air ticket. That would eliminate a huge block. Who'd like to learn how to teach in the most profoundly exciting and profoundly futuristic educational construct that there is anywhere in the world? Please contact Fred Haman in the assignments task force if you are interested.

Q: COULD THE HUMAN DEVELOPMENT SCHOOL BE TAKEN TO OTHER CONTINENTS THIS YEAR?

A: The problem with making the school a mobile unit traveling around the world is at least one school is going to have to continue in Maliwada for the next year, full speed. This is going to involve virtually all the staff that are trained in the school.

Q: COULD YOU TAKE THE SCHOOL TO OTHER VILLAGES IN INDIA THAT ARE BEING INITIATED THIS YEAR?

A: Up to now, everyone working in any project in India has been to Maliwada, understands Maliwada and that symbolism provides a focus that would be lost if you had the school in different villages. However, most of these project directors are already working on facilities for use in their villages when the time comes, maybe when we start to do 250 or 2,500 villages. That's a possibility for the future, but it's not necessary for the next year.

Q: CAN WE DO 10 OR 20 SCHOOLS WITH THE FACULTY WE TRAINED THIS YEAR?

A: My answer is maybe, if we do them one at a time. This is the simplest thing to teach we have ever done. It is absolutely simple to teach. However, running a school in a village chews you up. You've got the pressure of Social Demonstration, plus all the pressure that you ever had in Academy, plus the pressure of practices all bearing on you. I'd bear witness that most everybody who taught in the school last year got chewed up one way or another. Now, that's where the problem of replicating the school is. You don't need to start more schools to chew more people up. But when we get a list of volunteers, we'll divide them up and see what we have.

Q: WHAT'S THE RELATIONSHIP OF THE SCHOOLS TO THE GRAM SABHA?

A: We train people to do Gram Sabhas from the beginning because we have people like Dhondiram Jagdhane and Shanker Deotker. Those two men, in three months, will be running the school in Maliwada. They're from Maliwada and received their training in the preschool and by doing Gram Sabhas. We enlisted them into the school early because they're great teachers and as a result, they had basic responsibility along with the Maliwada project of doing the early Gram Sabhas. Now, the Community

Forums that are done are done by the projects as they are around the world.

Q: TELL US HOW YOU ASSIGNED THE FIRST GROUP OF STUDENTS FROM THE FIRST SCHOOL TO THE VILLAGES.

A: It was tremendous! It was a heartwarming experience to work on those assignments. Of course, by the third school, when we were making team assignments for the school during the first week, all the students came in and looked and thought they were already assigned to villages. Before the first school we mentioned when we interviewed each person that there was a possibility it might be good if you spent two years working in a village sometime. Then we said nothing about it except to mention how much the villages needed people. Then, at the end of school we had everyone fill out a form. You wrote down your name and address and checked, "I am available to be sent to any village," or "I am only going to go to my own village"; and, if I'm available to go to any village, what village would I recommend going to. In the first school, more than half of the people from villages except Maliwada went back to their own village. In the second school, one man who had been to several other schools before we made the assignments, got up and said, "I've been to other places, and I've noticed that you have more power if you go to another village than you do if you stay in your own village." So they said, "Okay, we'll go to another village." We got concerned, though, because these people are sent from their villages and their villages don't know what's going on. So we pulled back, had a meeting with each village and suggested, "Now, half your people need to go back home and work and the rest can go to other villages." The first people we talked with said, "What do you think we are, lazy?" Others admitted, "If we go back to our own village, we aren't going to work hard. We are going to have to deal with our family and relations! We need to go to another village so that we can work all day long." They understand about assignments. They understand objectivity and the fact that they have to be under assignment, whether they go back to their own places or somewhere else. You say, "Alright, everybody wants to go to Chikhale and nobody is in Tasgaon. Who will do Tasgaon? They think and then they say, "Well, maybe you should move so that so and so over there. . ." They do a tremendous job of dealing objectively with that dimension.

Q: DOES THE REPLICATION SCHOOL IMPACT ACCELERATION OF THE PROJECT IN MALIWADA?

A: This past year the auxiliary in Maliwada ought to get a medal for making it through. In the future, yes. This past year, we did not know enough about what we were doing to avoid stepping on one another's toes. But obviously, having a hundred young lions tromping through your village does something, especially if you can organize it in some way. I think the school's location in Maliwada, in terms of Maliwada in isolation actually slowed it down. It wouldn't in the future because we know enough now to avoid that.

Q: IS IT REQUIRED TO BE LITERATE TO BE IN THE SCHOOL?

A: The requirement of the school is that you are willing to work in a village for two years. It is helpful if you are literate; but people who are not literate and have decided to go to a village for two years don't find that a block.

Q: WHAT'S THE SIZE OF THE REPLICATION VILLAGES?

A: The smallest one is 500 and the biggest one is 3800.

Q: WILL A COURSE ON HOW TO SET UP A SOCIAL METHODS SCHOOL BE PART OF THE ACADEMY COURSES SO THAT THIS COULD BE REPLICATED IN OTHER COUNTRIES?

A: I think that is a tremendous idea. The main thing you have to know is how to work with no money and operate corporately. Other than that, it is like anything else we have ever set up except it's in a village. If the Academy is willing to have something like that in the curriculum they ought to. I think it would be good for people to know how to do that.

Q: WHAT ARE THE THOUGHTS ON THE URBAN-RURAL TENSION?

A: In the school, most of the people are from villages. Most of them don't have shoes and they have one pair of clothes. Then you have some people from the urban - real dudes - all dressed up. We had one young man from a large city, well-to-do family, who is now doing development. He dressed impeccably and he would not do any physical work because he would get dirty. They were cleaning a drain and this fellow had to be physically assisted into the drain to work on cleaning it out, during the school. At the end of the school, much to our surprise, he decided to go to a village. When he arrived, much to our surprise, he volunteered to be in the builders guild, which is the hardest work. And to my own unbelievable amazement, this man gets up an hour and a half early every morning and stays up later than anybody else, ironing his clothes, washing his clothes, fixing his hair. He goes out and works like a horse all day long, dressed impeccably. He changes clothes a couple of times a day so he always looks nice. Then, a tremendous thing happens, because in India, people have a deep passion and a little sense of guilt over having left the village, and the villagers figure out how to deal with these crazy urban characters. The village people can work like none of the urban people can; but the urban people understand the intellectual content and then, slowly, they come together. It is a tremendous thing.

Q: HOW HAVE YOU DEALT WITH A SOCIETY THAT TAKES LITERALLY THE TERM, "LOCAL MAN"?

A: The women's revolution in replication is a practical problem. When you go to a village you say, "Now, of course, both the men and the women have to do that." They say, "What?" And you repeat. "Both the men and the women do this." Then they say, "Okay." And it is handled. The men decide the women have to do it; the women decide that they are going to do it, and then the whole village struggles through the practical problems involved.

Q: WHAT HAS BEEN THE IMPACT ON THE MEN OF THE SCHOOL WITH A WOMAN AS DEAN?

A: Our dean, Mary D'Sousa is one of the best teachers on the staff. She also has had as her job dealing with whatever the biggest crisis is at the moment, like when there is no food she goes and gets the food; when there's no curriculum, she teaches the curriculum, and so forth. She does just fine!

Q: WHAT IS THE STUDENTS' RELATIONSHIP TO THE STAFF?

A: They've taken a different relationship to the Indian staff because most of the students can't speak English, which means their relationship to me is necessarily distant because we can't talk to one another. Therefore, there is a deeper kind of collegiality between them and the Indian people. The Indian staff has to play the role of talking with people and unblocking people.

Q: DO WE TRY TO GET A CERTAIN MIX OF PEOPLE?

A: We ask each village to send a representative selection. We ask them to send to the school some younger people, some women, some men, and people from the various castes and social groupings in the village. We don't have real strict proportions, but we ask for that kind of a spread. Most of the people who have been through the school are what they call unemployed graduates, people who have had a little bit of English, all 19 or 20 years old.

ICA

Global Research Assembly

HUMAN DEVELOPMENT TRAINING SCHOOL: MALIWADA
RATIONAL CURRICULUM COMPONENTS

July 1977

Chicago

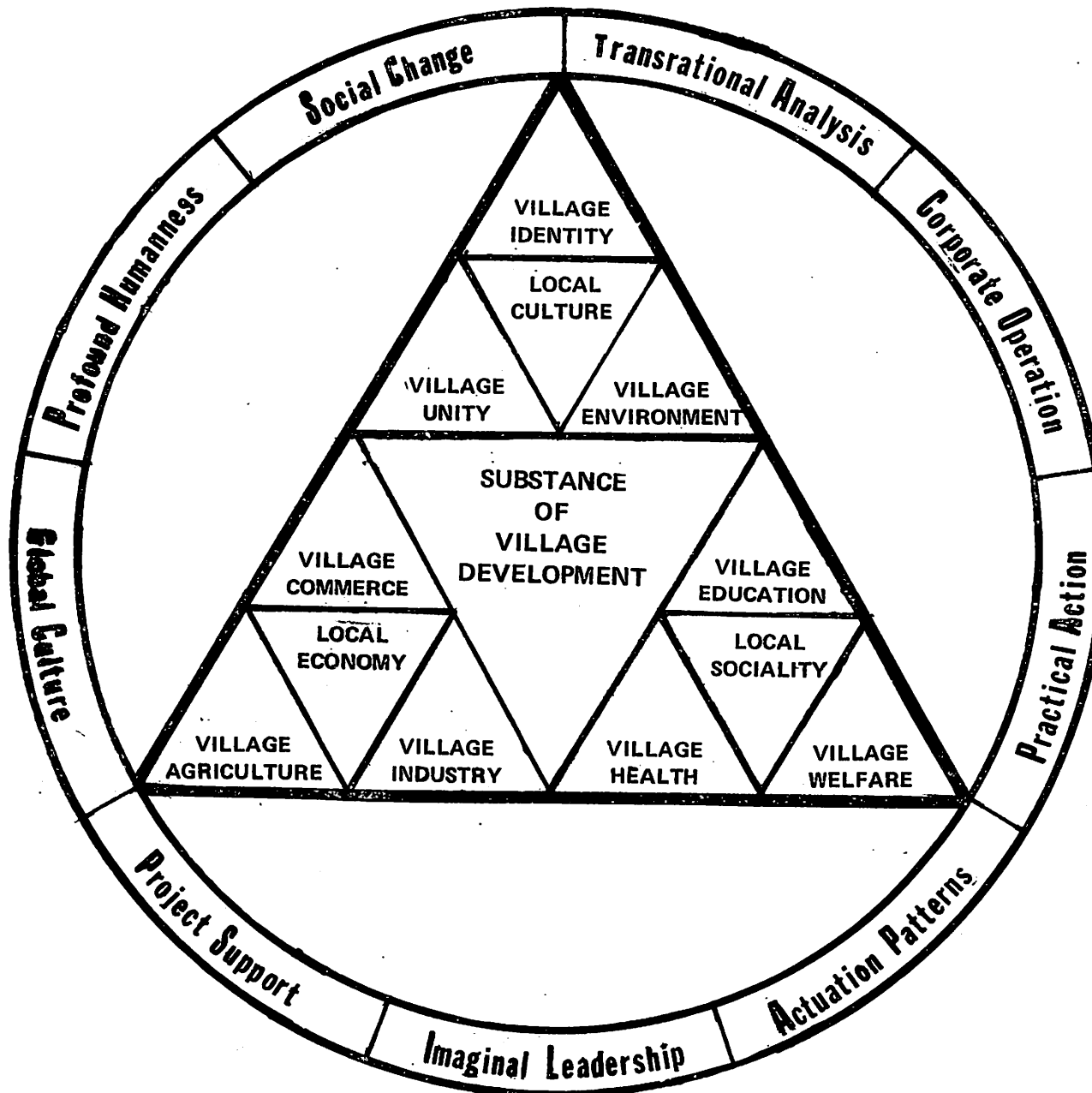


CHART A

MALIWADA
MAHARASHTRA
INDIA

GLOBAL HUMAN DEVELOPMENT PROJECTS

**SOCIAL METHODS SCHOOL
CURRICULUM SUMMARY**

ICA
CONSULTANTS
1977

56 days

672 hours

| ACADEMIC FRAME | | EDUCATIONAL FORMS | | | | PRACTICAL CONTENT | |
|--|--|-------------------|---------------------|-------------------|----------------------------|--|----|
| E X I S T E N C E | INTRODUCTION GLOBAL AWARENESS 3 days | OPENING EXERCISES | | | | THOSE WHO CARE: AWARENESS | 1 |
| | | INITIAL COLLOQUY | | | | LOCAL MAN & THE NEW WORLD | 2 |
| | | PLENARY SESSION | | | | ORIENTATION TO SCHOOL | 3 |
| | PART ONE <i>Actuating</i> ECONOMIC DEVELOPMENT Local Self-Sustenance 14 days | Study Course I | | | | Social Theory: Economic Development | 4 |
| | | | Practical Tutorials | | | Literacy - Study Methods - English | 5 |
| | | | | Workshop Series A | | Catalyzing Community Consensus | 6 |
| | | | | | Work-Labs I | Four Work Days: Harvesting Water | 7 |
| | | | | Site Visits One | | Farms - Factories - Businesses - Bureaus | 8 |
| | | | Group Discussions | | | Significance of the Past | 9 |
| | | Methods Seminar | | | | Reconstructing Local Economy | 10 |
| INTERLUDE ONE INDIVIDUAL INITIATIVE 4 days | ONE DAY LABORATORY A | | | | IMAGINAL EDUCATION METHODS | 11 | |
| | EXCURSION ONE | | | | LOCAL HERITAGE VISIT | 12 | |
| | ONE DAY COURSE A | | | | HUMAN MOTIVITY | 13 | |
| S I G N I F I C A N C E | PART TWO <i>Stimulating</i> CULTURAL DEVELOPMENT Local Self-Confidence 14 days | Study Course II | | | | Social Theory: Human Development | 14 |
| | | | Practical Tutorials | | | Literacy - Study Methods - English | 15 |
| | | | | Workshop Series B | | Plotting Local Contradictions | 16 |
| | | | | | Work-Labs II | Two Work Days: Beautifying Village | 17 |
| | | | | Workshop Series C | | Creating Practical Proposals | 18 |
| | | | Group Discussions | | | Issues of the Present | 19 |
| | | Methods Seminar | | | | Revitalizing Local Culture | 20 |
| INTERLUDE TWO CORPORATE EFFECTIVITY 4 days | ONE DAY COURSE B | | | | PRIMAL COMMUNITY | 21 | |
| | EXCURSION TWO | | | | URBAN CENTER VISIT | 22 | |
| | ONE DAY LABORATORY B | | | | TOWN MEETING METHODS | 23 | |
| R E L A T I O N S | PART THREE <i>Actuating</i> SOCIAL DEVELOPMENT Local Self-Reliance 14 days | Study Course III | | | | Social Theory: Social Development | 24 |
| | | | Practical Tutorials | | | Literacy - Study Methods - English | 25 |
| | | | | Site Visits Two | | Schools - Clinics - Centers - Agencies | 26 |
| | | | | | Work-Labs III | Four Work Days - Constructing Facilities | 27 |
| | | | | Workshop Series D | | Forging Tactical Systems | 28 |
| | | | Group Discussions | | | Possibilities of the Future | 29 |
| | | Methods Seminar | | | | Rebuilding Local Sociality | 30 |
| CONCLUSION LOCAL INVOLVEMENT 3 days | PLENARY SESSION | | | | RECAPITULATION OF SCHOOL | 31 | |
| | FINAL COLLOQUY | | | | THE NEW VILLAGE MOVEMENT | 32 | |
| | CLOSING EXERCISES | | | | THOSE WHO CARE: ENGAGEMENT | 33 | |

CHART B

| ICA | | HUMAN DEVELOPMENT TRAINING SCHOOL: MALIWADA | | | | | | April/May |
|----------------------------|-------|---|-------------------------------|---|------------------------------|---|--------------------|----------------|
| INDIA | | 8 Week Construct | | | | | | 1977 |
| DAYS | WEEKS | COMMUNITY WORK | | | | | | DISCONTINUITTY |
| | | CLASSROOM MODULES | | | | | | |
| | | M | T | W | T | F | S | S |
| PRELUDE | 1 | SOCIAL PHILOSOPHY SYMPOSIUM | | | CORPORATE AGRICULTURE MODULE | | COMMUNITY WORK DAY | REC |
| ECONOMIC DEVELOPMENT CYCLE | 2 | COMMUNITY WORK DAY | LOCAL INDUSTRY MODULE | | RURAL COMMERCE MODULE | | COMMUNITY WORK DAY | REC |
| | 3 | COMMUNITY WORK DAY | ECONOMIC INSTRUMENT MODULE | | HERITAGE EXCURSION | | | REC |
| INTERLUDE | 4 | COMMUNITY AWAKENMENT LAB | | | CULTURAL LIFE MODULE | | COMMUNITY WORK DAY | REC |
| | 5 | COMMUNITY WORK DAY | VILLAGE RECONSTRUCTION MODULE | | COMMUNITY ENGAGEMENT LAB | | | REC |
| CULTURAL DEVELOPMENT CYCLE | 6 | URBAN EXCURSION | | | HEALTH CARE MODULE | | COMMUNITY WORK DAY | REC |
| | 7 | COMMUNITY WORK DAY | VILLAGE WELFARE MODULE | | TOTAL EDUCATION MODULE | | COMMUNITY WORK DAY | REC |
| POSTLUDE | 8 | COMMUNITY WORK DAY | SOCIAL FRAMEWORK MODULE | | AUXILIARY COUNCIL SYMPOSIUM | | | RETURN |