

### MALIWADA REPLICATION

At the Continental Councils in India each quarter we usually open the talks on replication with a "repeat after me" where we sum up where we are at that new point. So, maybe, if you could look at this chart, we will start with Maliwada, and go clockwise. Repeat after me...MALIWADA...KENDUR...VAVIHARSH...KOLAMBI...AMBADI...TASGAON...CHIKHALE...UTI...NANDAPUR...SHELGAON...PANVAL...TAMBHURWAHI...SHIVWI...MALE...MAHAPOLI...PILODA...NADLAPUR... You can't find Nadlapur on the map because it is in Andhra Pradesh, off the map to your right, but it is our first step out to protect our flanks.

At the last council held a little over a month ago, I asked the people there who had returned from all of the projects that were now in being, which were eight, and the four new that were getting ready to go out, where they were a year ago; what were their dreams at that time. It became apparent as they responded that the most fantastic year of their life had taken place; that they had participated in the profound happening of humanness as they had entered the world of replication.

Let us begin with what has been accomplished this year. First, three Human Development Training Schools have been held. Secondly, sixteen plus one (Nadlapur) Human Development Projects have been launched. The third, twelve projects are in full operation and five are in the third step of the tactical process. They are, in other words, set up for the school that will begin later this month. It has been a fantastic journey. Last August and September, we selected four villages and the school began. At the end of the school we were ready to go out and start the three new projects, the fourth being Maliwada which was already started. You cannot imagine our state of being; we were filled with fear and trembling, actually to the point of having the shakes. You had only three people on each auxiliary that you could say were any way near trained. All the rest were raw recruits, graduates of the HDP Training School. We didn't know whether they would even return to the project after they left the school. We had no history; all we had were their promises. And so we began. Due to external activities that we had no control over, we had to bracket one of the projects, so we reached out into the next quarter and grasped a village that had said they wanted to participate but had not sent their people to the school, and pulled them into having a consult. The consults were one week away. And so everybody went out. It was like going to battle. No one ever thought that they would return. It was that kind of existential angst in our midst at that point. And what to many seemed like an added insult, we gave each of them a little less than \$100 to set up their consult and get established in the village. Well, the men shook and the women wept, but by God, we made it.

Three months later they came back to the February Continental Council, and you should have seen them walk. They had a swagger about them. They walked in as if what had happened three months ago had been forgotten.

Nothing like that could even faze them. They had won. The return for the Council is at the end of the eighth week of the school so the graduates of the school can participate in the Council. A complete reassignment is made now, not for four villages, but for eight villages. These people who had won came back and infused the graduates and all the rest of us, with their victory. And what a happening. I had never seen such shouting of rituals and singing of songs in my life. At the top of their voices, beating on the tables, they screamed and yelled at one another until you just shook now with anticipation at what could happen.

So we sent out the eight. Three months passed and now it was May. And the eight returned to meet in council with the four new ones to go out. And again the new graduates of the school that were present were filled with great anticipation. But these eight that had returned, returned not with a swagger but with sober seriousness, a quiet elation. They now saw that they were on the "Long March." Well, the rituals and the songs were just as loud as they pondered to set up their consults. The assignment list is now 250 people, not counting the children, and only 70 of those are what you would call "old hands." The balance of these were all graduates of the Human Development Training School. And it is almost now as if when the assignment list of 250 appeared, they saw that they were a movement. Now, they had looked at it before, but this was the first time they had allowed themselves to see it.

Three months before they were promised that they would receive a stipend of 100 rupees a month, which is about \$11.50 a month. Actually when the stipends were paid, they only received 50 rupees, and I think they only were paid once during that three month period. Of the first 50 rupees they received, two of them sent half of it home to their families in another village, and then they took the 25 rupees that they had left and bought blue cloth for shirts. They had the shirts made in the village, and then these two people, in their auxiliaries, stood there with blue shirts. Well, when that kind of grasp after symbolism became apparent, we thought that maybe the blue shirts would give us a way to grasp that we were a movement of Those Who Cared. We promised them that by the next May Council, we would have blue shirts and trousers for the men and blue saris for all of the women when they came in. So we went out and asked one of the huge mills in India, which was captivated by the story, to give us over 1500 meters of blue cloth. We passed that out at the end of the Council, and they all went back to their villages to make their shirts, their trousers, and their saris. That gives you a feel after what's happened to these people, those 250 strong colleagues.

What did we learn? Well, we learned that the replication tactics that we hammered out at this assembly last summer, worked. We re-arranged them some, and dropped one and encompassed it in the others, but basically, what we had laid out worked. For example, in the site selection visit - profound awakening takes place with the villagers when you talk with them. You are like something that has come from outer space telling them of a new world of possibility that is there for their village. And sometimes they would describe it in extremely exotic and flowery language of Indian mythology, like, "God has now come to visit us again." Or, "The gods smiled on us and came to visit us all over again." This was the way in which they were trying to grasp the new possibility that had broken in.

Next comes the demonstration visit, where people from the selected village go to Maliwada. And that visit breaks them open in a fantastic way; it breaks them radically loose to be present to profound engagement. In other words - they are overwhelmed with the engagement happening that is taking place. We usually ask that they send a cross-section of people, such as men and women, older and younger, farmers, landless, laborers, those without jobs, Harijans, etc. I never will forget the morning of the second day of one village's demonstration visit to Maliwada. They had a hard walk around the village. They were taken all around the village and through the farms and were shown everything that had happened. Then they had a brief lunch and were going to have another visit to the far-away farms in the afternoon and climb the mountain behind Maliwada that is the Dualatabad Fort. And it is a terrific climb and the heat was over 100°F. These people were getting ready to go. There was an old man there who must have been 75 or 80. In the morning he was walking with a stoop and a staff. He got up from the meal and, through an interpreter I said, "Old man, are you tired?" He said, "No." I said, "Are you going on the trip now or are you going to take a rest?" I thought that he was going to throw his staff away when he raised it over his head and said with excitement, "No! I'm going on the trip, now!" And he stood up and walked off. That gives you a feel after what happened to them after such a visit.

Next is the Gram Sabha, an eight hour Town Meeting. This takes the consensus for the project, which up to this point is held by just a few, and suddenly explodes it throughout the whole village. The whole village participates in the awakening. Then the Human Development Training School. Each village sends ten to fifteen people to the school. They come a raw, human, wild, sluggish power, committed to entropy when they come to that school. Then you teach them and by the fourth weekend they snap into corporate, intentional action, committed and focussed to a task. That's what happens to them.

Next the auxiliaries go into the village. Up to this point, the villagers can't really let themselves expect this all to be true. They think maybe they have been asleep and this all is really a dream. Or maybe this is going to be one of those things that they are being kidded about all along, and it is just another thing that will go down the drain like the thousand things that have done so in the years past. So what happens when those ten to fifteen human dynamos enter into the village just moving and moving and working with the villagers shoulder to shoulder with them. It releases incredible energy and gratitude on the villagers part. They respond with an overwhelming "yes" to the project.

Then the consult. We took the global consult and shortened it in the replication villages. We start Sunday night and end Thursday night at dinner. We were able to shorten it without losing any of the dynamics and actually hone it into a great practical operating edge. It is now internalized by the Indian staff. They can put it on just as well as the old hands that helped create it in the past months. The consult takes the villagers and immerses them long enough in the depth wrestling with methodology and corporate action so that they begin to experience corporateness and transparency of profound engagement. And when that happens, the consult has done its job. These are the steps that have been so effective in producing replication up to the present.

What are the results of this? We have learned how to train local man. I don't know yet what goes on in the school; I don't think the staff knows. We can describe externally what goes on - a fantastic happening of those people suddenly turning about and becoming the great missional people. And also we found that once they go out into the villages, and they have interned for three months, they turn into fantastic giants. Now, some school graduates have become project directors. In other words, local man himself can renew his own situation. All he needs is the slightest catalytic touch. Before this, we thought that the 15% had to go in and assume the major role of teaching them and helping them move along. No, no, no. Just a catalytic touch. They can assume that role themselves, and the local villager can do that far better than the bourgeois Indian or Westerner who comes in out of the 15%. However, it does not mean that the 15% does not still hold a great role.

Now, one of the great things that we found out this last quarter was that we ran out of Western people and old hand Indians to back up the grads of the school. In February we put project directors out who were school graduates at the end of the second school, but we had trained people backing them up. Now that is no longer true. In fact, now we take Western people who are not trained and send them to one project director of a village who says he will train anyone we send him. He also says, at the end of the quarter you can take any of his staff that you like and re-assign them and give him a new staff to train. Now that is the kind of thing that is happening among the Indian staff in relation to training the villagers.

We have learned to set up a consult in less than ten days. We have learned to set up a consult with no money. We have learned how to put on mass consults. We have learned how to win the confidence of the villagers, to turn them on, where they will feed the consult. You go into a village that has less than 200 rupees a year per capita and suddenly they discover during the conversation that there is no food for the consult, so they give you something like ten quintals of rice, or two or three goats to feed the whole consult. And then, when the auxiliary doesn't have any money after the consult, they will continue to feed them for a while. We have learned how to immediately begin tactical action and produce miracles in the village. We have learned how to get support of the government. We have learned how to get things in-kind. You would be just overwhelmed with the way these consults come off with beautiful shamianes, tables and chairs and all sorts of other things that have come out of the in-kind support. We have learned how to secure local money and economic support. We have learned how to do the project with no money. And by that, I mean big gifts or the injection of outside money to begin with. Now, they do get small gifts. They do get village money. They secure loans from the banks after a length of time and they can get government subsidies. But they have learned how to put on the project with no money, and I mean no money. If you count a less than \$100 as money, then of course that's not a correct statement. That doesn't mean that they do not need money to bring off a project; you need money, but the thing is that they have not let this situation collapse them. They go ahead and bring that project off until finally money can come and be injected in the places that it needs to be injected. In the meantime, they find the money that is necessary to keep the project alive.

Then, they have learned how to sustain themselves as auxiliaries. This is very painful because in working 24 hours a day to turn that village inside out, you can't assign ten people out to work to earn their money. Therefore, we tell them we will send them not only their stipend, which we don't do, but we will send them their food money, which we don't send. And so, they are out there starving. At the end of the May Council, we gave everyone three days food money, and hoped that we would be able to send them a little more in a week or two. At the end of two weeks, we sent them three days more food money. Now this was the beginning of the monsoon period, and in many ways, a traumatic shift in the village's life. For example, one person said something like, "We have not had any food money for two weeks, the monsoons have started, the house leaks, the floor is wet and two of the auxiliary have little babies that are catching cold. Some of those with tuberculosis in the village have died with pneumonia since the monsoons have come. Our living standard is less than the villagers. We need food money." In some of the places that are near large towns they go out and solicit the local businessmen to support the auxiliary. Others who live near small towns where they do not have that privilege, tend to make it in other ways. I am not recommending this; it needs to be solved. But, again, the thing is they did not collapse; that is true of your Indians and your Westerners. They did not collapse in that kind of a situation.

Well, we have learned how to replicate, and we have begun to hammer out some principles of replication listed on the Principles of Replication chart. I do not want to spend time going through it because you will find, when you go through it that you can get a quick feel after the principles. We have taken it down another level to get clarity on the points listed. We will come back to that in another situation and go over it with you. The Pilot Base on the chart means Maliwada. You have to start out with a Pilot Base that can become a finished model that becomes the Mecca of your replication process. Service structures includes such things as global and continental treks. In the actuating forces column, 'catalytic group' is your global catalytic group. Without a global catalytic group I do not believe replication can take place. You also need the auxiliary support, the guardian force and the local core. The local core is the people in the village itself whom you can grasp hold of and have an anchor in that village to operate with. Under Ideational Instruments is the Programatic Chart which has to be honed out like steel and be available for everyone as they go into replication.

Now, the state of readiness for replication in India is something like this. The villages are ready to move. They are pushing through the old mores and traditions to a brand new existence. If you go in and attempt to do Social Development only, you're going to fail. If you go in and try to do Economic Development only, you're going to fail. The rich will just get richer and the poor poorer. But the socio-economic, which is our foundational principle, brings it off. They are hungry for something to happen. We went into one village and we hadn't been there more than a half hour. We were getting ready to talk to the group and we kept seeing people appear that didn't come into the group. After another hour of talking to the group we started to get in the jeep and these other people just surrounded us. They kept saying, "Come to Bomni, come to Bomni." I didn't know what Bomni was until they told us it was the next village down the way. They had heard about us, and saw the jeep coming in. Every village you go in to is renewable. Now,

you have to shake the dust off your feet in some of them and go to the next one. But you have to be careful because obviously, if that village was alive and awake they wouldn't need renewal. Therefore, when they are depressed, backward, impotent and cannot move, you have to get a sensitive feel after them. For example, in one village where we went, we talked and laid out the replication strategies and said, "Would you like to participate in this?" They just sat there and looked at us. There wasn't much you could do. So when we got up to go, one man stepped out and said, "Sir, we've heard what you have said. We are like blind people. You're pointing to something out there. We hear it but we can't see it. But if you come, maybe we can be cured of our blindness and see what you're pointing to and respond." We selected that village. They were ready.

The leadership is ready to move. Inside and outside the villages people are ready to give their lives to village renewal. No restraints and no qualifications. Those young people come to the school from all walks of life in India. It is no problem for them to return to a village and live without money; no problem to live without clothes; no problem to live without tools. That is the way that they have always lived. You are giving them a chance to pour their life into history where something happens to break the villages loose. That's the kind of response you get - mass support and good will.

The businesses are ready to move. Small businessmen across India seem to be ready to move. In those little towns, when you ask them for a hundred and one rupees, they'll give it to you. Corporations are responding well, both small and large. Almost as many guardians as you request come to the consults if you give them enough lead time and usually we'll ask the guardian to pay his own way. We also suggest he bring 300 rupees, and if you get two or three guardians, you've paid for your whole consult, far beyond what you've had given to you. Key corporations are taking on villages to support. We now ask a corporation to select a village and support it. One corporation said, "We'll take three now and in eight months if they come off we'll then fund thirty. Another corporation - the Vagir Sultan Tobacco Co. which makes the largest selling brand of cigarettes in India, decided to take a village in which they were growing tobacco and asked ICA to come and put on a project there. They would fund it completely. The first year they appropriated \$70,000 that they are going to pour into that village. Over four years, \$180,000. I don't know but I think that's probably the largest single gift that any one corporation has given to us in a year. We've had twelve corporations say, "Come and bring your projects to our village." Some of these we can't go to yet; they are urban villages and we are not ready to move into those. But others are not.

The government is ready to move. Rural development in India has become a badge or a sign that they wave across the country. Rural development is the concern in every government structure, both political and bureaucratic. In the past it was industrial development and now it is rural development. The government is also urging businesses to support the rural. They are starting integrated rural development plans across the states. Brochures go out to business and to government offices urging it. The new Janata

party that just came into power is throwing more of its weight into rural development than the Congress Party. The states, particularly Maharashtra and Andara Pradesh are open, giving us carte blanche to work. Key figures and bureaucrats within government are helpful. Local administrators like a local agricultural man in Aurangabad near Maliwada work with Maliwada. He began coming to guild meetings and brought others to help out. Finally, he got leave from his government job and came to work fulltime in Maliwada and we sent him out as a one-man agricultural trek to the other places. In all structures the state of readiness seems to be all "go." Replication is part of the great trends of resurgence in our time.

What in the world does that mean as far as universal significance? It is hard to figure out at this point. One thing is that you are shaping a brand new machine with the replication process. The global role of replication is coming into being, a pioneering activity on behalf of the whole world. As far as we know, this is the only place where this kind of thing is going on and nothing like it has happened anywhere in the modern age in the same fashion.

This is a brand new creation. There is no way to determine, when you start out, what the next step is going to be. And what's so frightening is that this is all in our hands. There is no one to tell us what to do or how to do it, although thank God for the expertise and advice of our many friends around the world. Finally, you are left with your own initiative, your own dedication and your own selfhood. Whatever in the world happens, you hold in your hands. But the yearning of people to see that this happens is everywhere: the yearning of people in villages, in industries and in the states wherever you go -- there is local man yearning. For thousands of years local man has been waiting to get his humanness out, to get his creativity expressed. Well, now it's possible. Replication is giving him that chance. Replication today is the key human happening.

Local community replication is the historical happening not social demonstration or models. Now, you might say this has always been present in social demonstration through the one of the actuation principles, that replication is built in. It is always on behalf of. Now this has become explicit. Replication is the human happening.

Something else that is strange is going on. I am not clear and don't even know whether I can express it. Replication is creating a brand new world. It is coming into being on the other side of the scientific revolution and the technological revolution. A new local economics is being born, and that has to relate to the national and world economics. On the other side of the urban revolution, a new rural revolution is taking place. It is going to make the urban revolution look like a drop in the bucket. When 80% of the world recreates itself, you wonder what is going to happen to what we call the urban revolution? On the other hand, a new transparency is taking place on the other side of the secular revolution. Mind you, it is on the other side of these revolutions.

Maybe India is a place where transparency takes place readily. You hardly touch anything there and transparency happens. It may be their Ur or their cultural gift to the world. As you participate in this new world coming into being a great feeling of dread takes hold of you. People of the West are afraid

they will lose their stance, or grasp on the urban world. I'll come back to that later.

We now move into Phase II and take up Maneuver III (see chart). As you recall from last year, this chart makes only slight revisions. We began with one key project which was done in Maliwada. We then moved to four, one per division, then one per district, or 25. The next step would be one per tahsil or 250 and that would put us at the beginning of the next five year plan. We would move to hand it over to the government and do 2,500 in the State of Maharashtra or ten around each tahsil project and then, over the next four years, do the 25,000, one around each of the 2,500 or finish off the project.

This year we move from the 25 to the 250. As you look at the map of Maharashtra, you can see that we are 2/3 of the way through. We've done 16 out of 26. But in the kind of warfare we participate in, once a breakthrough is there, you don't wait to complete your past plans -- you move right through those plans and move on to the next stage. So we move right through the 25. No more do you care about the 25 district projects. They are over and finished. The tactics and the maneuvers, everything related to them, are gone. Brand new creations have to take place. We are after the 250 and that begins next month, with village selections.

We need to do a bit of juggling here, so let's work on this. We were supposed to finish the 25 next March. That is two quarters away from October. We are going to finish the 250 then, in one year--four quarters. So by starting in October or two quarters early we will have six quarters to do the 250. By March 1979 we will have finished all the site selections or have completed actuating the 250 in that one year period we stipulated. Once you have the site selection done, the project is done, so you can say it is finished even though the next quarter you are working to get your consults finished, your school done and your auxiliaries in there. By adding the extra quarter on the end, we will have a total of seven quarters.

Now, instead of 250 tahsils or counties in the State of Maharashtra, there are actually 232. If you take the 232 tahsils and subtract from them the 25 districts that are done, that leaves you with 207 tahsils (that ought to tie into the symbolism in our common memory). But we haven't completed nine of those 25 so we need to add them back in. That is 216 projects to be done over these seven quarters. How many is that a quarter? Divide seven into 216 and that gives you 31 projects per quarter. We have done 24 around the globe in two years and sixteen now in Maharashtra in one year. Next quarter we are going to have to do 31. Now, if we do that we are going to have to transrationalize it. Otherwise you'll go crazy. If you look out there and see 31 of these things, you would just go crazy. Awe seeps through everywhere. You are going to have to get rid of that awe, at least rationally.

You take 31 projects a quarter. There are four divisions in Maharashtra, so divide four into 31. That gives you eight projects per division per quarter. Now, how many do you have to do a month? Let's say we do two the first month, three the second month and three the third month. That's eight. Now you can forget all about those huge numbers you had to work with; it is very simple. Two, three, three, 2-3-3, 2-3-3. That's all you have to do. This month, how many do you have to do? Well, just two. How many do you have to do next month?



Well, just three. How many do you have to do the next month? Just three. That's all. What about the next month? Well, two, and on and on. We have a song in India called Chal Saathi. It has that 2-3-3 beat. It talks about how life is built out of the work we are doing.

Finally, as you participate in this kind of work, the depth transparency happens. When that transparency happens, a river is created that moves into the future. I would like to see us in every one of our places in India have that waltz rhythm or the oompah rhythm, 2-3-3, 2-3-3. Chal Saathi. We'll just waltz through the 250 replication. In the waltz, a great image is ice skating over the abyss. We will just sing our way--waltz through the 250.

Now, back to the school. There are 207 of these projects. If it is done in seven quarters and you plan to have seven auxiliaries in every project, how many do you have to have in your school? Well, 207. So it works out real well as you move into that phase.

The next chart looks like a vase or a wine bottle. We come to the maneuvers. Every area is to maneuver. We are learning the replication principles. For the principles of replication, a small group of 20 worked to brainstorm and gestalt them. Then a group of project directors and villagers, 50 or 60 people in all, brainstormed and gestalted and came up with approximately the same gestalt. So this represents a consensus on those principles of replication.

They are not something you see; they are something you work out of. They give you permission and guidance to maneuver. We are getting ready to create maneuvers for Korea, Kenya, the Philippines and the U.S.A. and Australia. Maneuvers are getting into position to operate to do battle. They are that without which battleplanning cannot succeed. Therefore, we have to be careful about direct rationality. It is more like a swirl. Some of these swirls may have only one sub-orbit. One swirl down here has seven sub-orbits. But that is beside the point. You don't care about rationality. You are after the one thing that swirl is spinning into the future and you are trying to get said what this maneuver is. Then you make a graphic design, an art form, not a rational chart.

This is one of several graphic designs that we prepared. You write a prose paragraph on each of these maneuvers describing what that maneuver is. Then, when those prose paragraphs are as clearly stated as possible, you are ready to do your battleplanning in that situation.

Let's quickly run through the chart. At the top part of the vase there are the prerequisites. At the top is "Polishing the Model." Maliwada has to be finished as a model village. It has to become the mecca of the whole movement; that village has to be done, finished, completed, whatever that means. Then, one village in each of the other divisions -- Kendur in the Pune Division, Vaviharsh in the Bombay Division and Kolumbi in the Nagpur Division -- are the sub-meccas or whatever you might want to call them.

Next, you must have "defensive funding" or a pre-fund funding so that you are assured of not failing. That does not mean you do not spend the funds that you get. But there must be a back-up of enough funds so that when you trip, you will not go down. For instance, if we were unable to send our people money for two months, they might starve to death. That cannot happen. We must have enough reserve money to get through. We have about six feelers out. Some of the greatest, of course, are the U.S. A.I.D. monies, the Belgian monies, and gifts which may come from within India.

Next, the "Stabilized School." The school has been going for a year now and it has been under the hammerblows of development of what it has to become. It has now reached the point where it can be stabilized. The curriculum needs to be stabilized, the faculty needs to be stabilized and the facilities need to be stabilized. The whole framework needs to be stabilized.

The left side of the chart is external. "Federal Base" relates to the fact that most of our authorization and funding has been in the state up to now. It has to become national. If nothing else, the elections have shown us that. The Janata party has come into power throughout the country. The Congress Party retains power in Maharashtra but its days are numbered. Probably within six months it will be voted out.

Next, "State Liaison." There has to be a strong state liaison. State government has to pressure the private sector to respond. The private sector has to do the same with the public sector. Included here are such things as forming a committee of review to stand with you through thick and thin, to give you advice of great people --captains of industries and ministers of state to advise you on critical issues, etc. People from the state were sent to us to go through the training school and work in each of the divisions as liaison people.

"Private Reinforcing" is where you bring in people like guardians, patrons, past Women's Forum, course and consult grads and other people who have stood by us in the past and gotten us off the ground. These are the little people and big people who privately assure that you are reinforced at every point that you need strength.

"Adoption Support" -- here is where your funding comes to bring off all the projects. Everybody adopts a village. When you get to the 2,500 the cost for one village is only \$6,000 in outside funds. Why, any small group can adopt that -- \$6,000 and you can bring it off. Just think how many groups in the United States could support a village for \$6,000. In the 19th Century people gave like that without thinking because they saw a global task. The same thing can happen here and within India itself, of course. This can include individuals and private organizations like Rotary, Lions, Giants, religious and other groups. They are ready to move.

The "National Repository" -- this has to be a global grasp of your repository in the subcontinent itself, whereby you can get tools to anybody that needs them. Your appropriate technology is thrust into schemes and actuation tools which can then be given to the villages.

On the right of the chart are the Internal Maneuvers. "Master Scheduling" is what I was doing a while ago in attempting to fool around with the 250 and transrationalize them by spreading them over the divisions and the months.

"Divisional Operations" -- We have been operating as a state with that state responsible for other states. Now we must begin to operate as four teams, one within each of the four divisions. That affects your monitoring, acceleration teams and task forces.

"Acceleration Teams" -- the global acceleration team was a great happening and a great sign for us. Just think what this means now. We are going to begin 31 projects every quarter. How can you minister to those? Even if there are only eight per division every quarter after a couple of quarters, you are going to need acceleration teams not only in every division, but maybe in subdivisions or regions constantly going around. If there are seven people in each auxiliary, each of them school graduates, you are going to have to have key acceleration teams or else you are not going to come off.

"Preparation Schemes" -- What does it mean to rethink through things such as site selection, demonstration visits, gram sabhas and consults. If you have to do three consults a month in every division or eight a quarter, they have to be shortened. They must be put in a form where local man can bring them off. They have to be done so that the auxiliary can bring it off without a lot of outside help and with a minimal amount of equipment. This has to be done without losing what I talked about before, the corporateness and transparency that happens through the profound engagement that takes place in the consult.

In your "Actuation Formulae," the time of good ideas, the time of PSUs, of reflection and context is gone. They need something under their arm in a kit bag that tells them 1-2-3-4 steps to take. The closest analogy I can think of is a checklist for taking off in an airplane. I don't know what in the world it means to take off in a 747 but it could be something like this:

They sit at the end of the runway. The crew has already gone through a battery of checks with their engineers, etc. The checklist says you put your throttle forward on full power, you press this button to put down these flaps, this for a certain amount of air mixture, that for something else and you watch your airspeed. When you get to 180 miles per hour, look -- you are off the ground. Then you press this button and that button and the flaps come up. You reach a cruising speed at a certain altitude, the plane turns onto a predetermined course and you are three months into your project.

This kind of checklist is what these young men need. It is this kind of actuation formula that would bring it off. We don't have time to sit and think any longer. The only time you can think is when you are running. Therefore, the things we have already thought about have to be committed to action, committed to formulae so you can put your thinking on where new creations have to be brought into being at the same time that you are acting.

The "Buffer Projects" are in the middle of the whole vase. We have already started one project in Andhra Pradesh, south of Maharashtra. Maharashtra is in the center of India. Projects must be started in Utar Pradesh and in West Bengal or in Bihar. This is really to protect our flanks. These projects have to come into being just about the time that Nava Gram Prayas emerges publicly. When it does emerge, people from other parts of India will say, why weren't you over here or why wasn't that project done in our state or at least why didn't we know about it? We need to be in those places to keep . . . from getting shot down.

At the bottom of the chart is the "Nava Gram Prayas," the keystone. That is the New Village Movement. In our own minds, New Village Movement has been created. As the auxiliaries and the villagers come back from the projects, you know that a happening has happened. A brand new movement has come into being. But nobody else knows it. Only we know it. The villages are beginning to know it but by the time the 250 is over with, the world is going to know it.

Therefore, we have to be shrewd as all get out about what this means. They must be sustained at the roots by profound humanness and a force that holds that in being. Otherwise, we are not going to have a Nava Gram Prayas movement. It is not going to be our movement. It is beyond us even now. We still have to be the catalytic agents to see that they do such things as creating their songs and their rituals, their councils and their symbolic leadership. A whole new kind of Indian symbolism has to come into being. One family wrote a song, taking a tune out of a Hindi movie. It is a great song. These things have to be done now. Chal Saathi is one song they sing all over the place. Probably they have to be written now, like the great writing spree we had several years ago and is still continuing. This has to burst loose. They probably need a militant song for their theme song. This movement has to be carefully nurtured and brought into being or replication will not come off.

The pressure in this is overwhelming. You are amazed at your colleagues, what they do and how they stand. As you know, the pressure chews your colleagues up and it chews you up. It chews anybody up that is willing to come around and be grabbed. I don't know what to say except that we have to relook at our own stance in a new way. Maliwada people got chewed up, especially the Westerners and particularly the Americans. Indians I can talk about at another time and place. They had their own spirit problems too.

The enemies of replication are all those voices that tell you things ought to be different and you can't do what you are doing, that it won't come off and that you're going to fail.

It seems to me that you and I fail to be able to take care of ourselves wherever we do not take the doom of the world upon us. <sup>①</sup>The doom of the world lives continuously in ineffective plans and actions. You are constantly immersed in poor preparation, lack of skills, untrained leadership and impotent implementation. You simply go crazy. It becomes a disease and begins to eat you up to the point where you fail to prepare. You do not do what you should do.

To cure the disease you dare to take that doom of the world upon you and bring it into the center of your life. ② You ~~experience~~ <sup>experience</sup> the distorted images, bound up in the past failures, the fated future, the inequities you participate in and the outright injustices that are welded against you, the tensions, the misunderstandings, the disagreements and the hatreds that flare up all over. You are to take that upon you; not to find a way to get rid of it, extract yourself from it or dream that it ought to be different, or to try to escape, but to take that doom upon you.

③ You experience the physical limitations, the disease and sickness. You being to lose weight. You try to eat and you can't eat and you get dysentary and you can't stop that. The poor housing that you are in, the lack of sanitation, the inadequate food when you could eat and the polluted water when you drink. And then, you don't have any money and people come continuously to you demanding payments. You don't have enough troops to do the job and you certainly don't have any outside help. You want to become bitter and you want to scream instead of taking that doom of the world upon you.

④ You experience negated self-awareness. Look at your past achievements, all those things that made you. "Do you realize I was once the greatest seminar leader we ever had " I say to myself. Well, at least if I wasn't first, I was number five. I could really criticize those guys over there. There wasn't a seminar leader like I was. But you know, nobody gives a damn. In fact, I don't think I've been in a seminar in five or six years myself. Past achievements are no help. They are negated. All the proven plans you've worked out and all the great models you devised--they all get negated. Your bourgeoisie lifestyle, your cultural heritage are squeezed and pressed down.

This summer we had people say, if we could just come to Chicago for a month, then we could really go out and battle again over there. That is just like--well, if I could read all the press clipping about my seminar days then I could really do what I have to do now. Oh, no. Or you go to a general and say, give me 40 days R&R and then I could really fight. What would he say to you? You can't hang on to past achievements and images. All of these go down the drain.

All of these things are compounded by historical pressure. It has to be done now! You don't have the choice of doing anything else but operating here and now. There is no time for long preparation, full timetables or previous tactics to do the present task. The pressure, the pressure. It is like, if you don't do it now, the whole thing goes down the drain. Period.

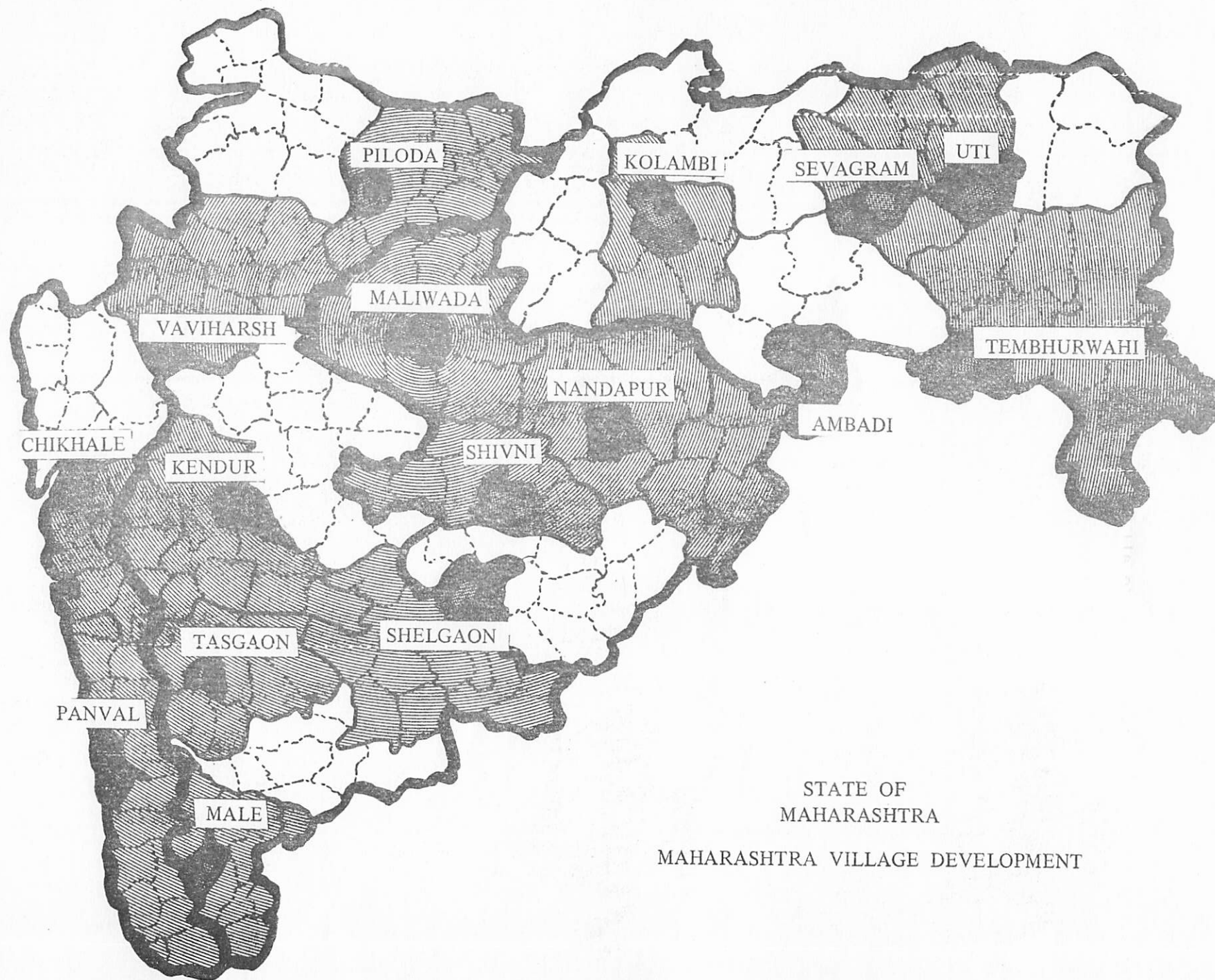
So take the doom of the world upon you and your life as the stuff of the earth and the given situation as your destiny. Take it not to bitch about it but to cherish it. And feast on the major contradictions that are given to you instead of flaying irritants that are all over the place, in order to finally create the utterly new. It is not to put on a good consult or a good school or even to set up a good village --no, no, no. But to discover and bring off replication and in so doing, to expend your life on the manifestation of sociality, on replication, so that local man all over the earth will come off, will have a chance to live.

Chicago

July 1977  
T-443, pg. 14

If I were going to follow the school and put an ad in the paper, it would not necessarily be to all those people in India to come and work in the school but to all of us, to you and me, to everyone who knows about this. I'd say: "WANTED: People from all over the movement to come to India--to come and take upon themselves the doom of the world, to take as their life the stuff of this earth, the given situation. And to feast on the major contradictions, to create the utterly new and there to expend their lives for one year. No griping, no bitching, no screaming, no collapsing, just radical expenditure."

I don't know about you, but if my wife and I have our choice about where we will be next year, it will be back to Maharashtra replication project. You say why? I believe this is the edge of where our work is, the formation of human sociality in our time.



STATE OF  
MAHARASHTRA

MAHARASHTRA VILLAGE DEVELOPMENT

MHDP

Quarter IV

## PRINCIPLES OF REPLICATION

India

1976-77

	STRUCTURE	FORCES	TOOLS
FORM	OPERATING STRUCTURE	ACTUATING FORCES	IDEATIONAL INSTRUMENTS
	PILOT BASE	CATALYTIC GROUP	PROGRAMMATIC CHART
	TRAINING SCHOOL	AUXILIARY CONSTRUCT	SOCIAL STRUCTURE
	MONITORING DEVICE	GUARDIAN FORCE	ECONOMIC STRUCTURE
	SERVICE STRUCTURE	LOCAL CARE	PROJECT COMMONALITY
VEHICLE	DEVELOPMENTAL DEVICES	RELATIONAL FRAMEWORK	MOTIVATION FACTOR
	SELECTION SCHEMES	PUBLIC/PRIVATE AUTHORISATION	"ON BEHALF OF"
	REPLICATION TACTICS	GOVERNMENT RELATIONS	TWO YEAR TIMELINE
	CONSENSUS FORMS	VILLAGE NETWORK	NAVA GRAM PRAYAS
	CONSULT IMPACT	FUNDING FRAME	DRAMATIC SIGNS

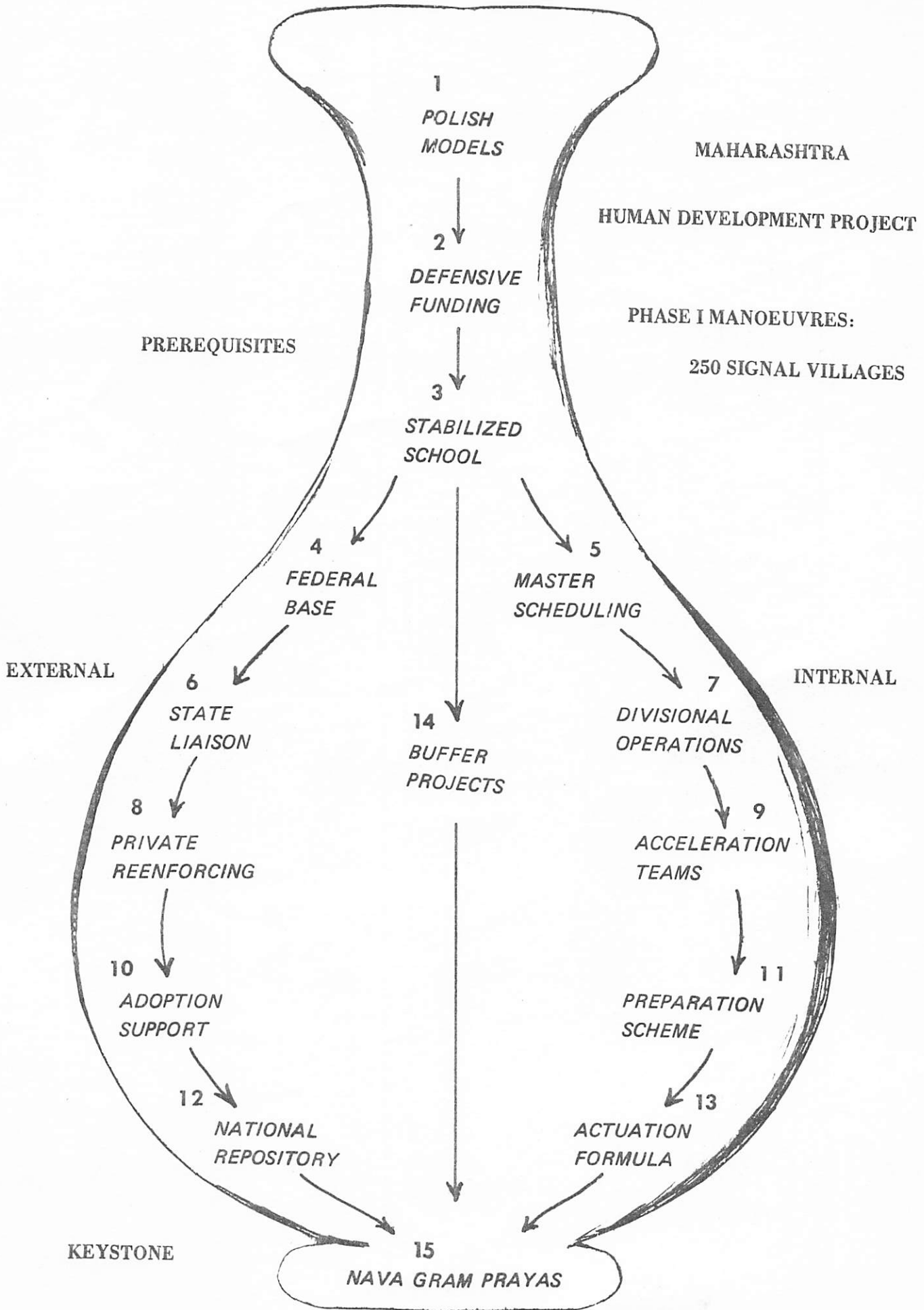


GRA:Chicago

**MAHARASHTRA VILLAGE DEVELOPMENT PROJECT  
INDIA  
8 Year Plan**

July, 1977

<b>PHASE ONE</b>	<b>ONE MODEL VILLAGE</b>  Establishing A Sign	<b>MANOEUVRE I</b>  1 year
	<b>25 PILOT VILLAGES</b>  Positions for Operation	<b>MANOEUVRE II</b>  1 year
<b>PHASE TWO</b>	<b>250 SIGNAL VILLAGES</b>  Demonstration of Replication	<b>MANOEUVRE III</b>  1 year
<b>PHASE THREE</b>	<b>2500 ORBITAL VILLAGES</b>  Catalyzing Mass Replication	<b>MANOEUVRE IV</b>  1 year
	<b>25,000 BASIC VILLAGES</b>  Completing the Plan	<b>MANOEUVRE V</b>  4 years



1

POLISH MODELS

MAHARASHTRA

HUMAN DEVELOPMENT PROJECT

2

DEFENSIVE FUNDING

PHASE I MANOEUVRES:

PREREQUISITES

250 SIGNAL VILLAGES

3

STABILIZED SCHOOL

4

FEDERAL BASE

5

MASTER SCHEDULING

EXTERNAL

6

STATE LIAISON

INTERNAL

7

DIVISIONAL OPERATIONS

14

BUFFER PROJECTS

8

PRIVATE REENFORCING

9

ACCELERATION TEAMS

10

ADOPTION SUPPORT

11

PREPARATION SCHEME

12

NATIONAL REPOSITORY

13

ACTUATION FORMULA

KEYSTONE

15

NAVA GRAM PRAYAS