

INDIA: PROFOUND DEMONSTRATION

My talk tonight is about India and the profound engagement taking place there. Last summer I stood here triumphant and bubbly. This summer I stand here triumphant, but also as a sobered person. Primarily this has to do with the historical situation that has developed. This does not mean there were no crises last year; we went through one incredible crisis then. We were ready to start a great thing, replication in December 1976. People graduate from the school and we were ready to send them out to begin new projects, but we didn't have any money. So we started four new projects, consults and all, without funds. Each project had less than one hundred dollars to set up their consult, hold it, feed the auxiliary for three weeks, and launch the project. We thought we were going to die. Actually, I guess we did. The crisis was a great gift, however, because it forced us to create projects from the grassroots level and nowhere else. We learned from that situation and it has prepared us for today.

Let me begin by rehearsing this past year and some of the great things, the triumphs and the victories that have happened. One year ago, I announced that we had 16 projects underway. Thirteen of those were actuated, one was a new buffer project in Andhra Pradesh and four more were in the preparatory scheme. This year, we have 65 projects underway, 45 of them actuating and 21 in the preparation scheme, one of which is a new buffer project in Bihar in the Calcutta area. That's what happened last year. In addition, four more Human Development Training Schools (HDTs) were held, for a total of seven, and the last two schools graduated over 200 people and had to turn away more students than they kept. Now I want to run through a series of events rapidly to give you a feel after the accomplishment of the whole replication process.

First was the creation of the auxiliary staff in a brand new way. At the last council in India, there were 700 people on our enrollment sheet. We have now found that our staff can participate in serious planning. That may seem very simple to you but it means that these people, with their village backgrounds and limited education, have learned to plan with their lives on the line, when many people like ourselves who have been equipped with the rational process refuse to do that kind of planning. Serious planning is something they have learned to do.

The auxiliary staff has become a continental cadre. By that I mean that many have self-consciously appropriated their missional relationship to all of India. Let me illustrate the flip side of this. When the school begins all the students are asked to commit their lives to two years of Nava Gram Prayas. I heard one person saying, "I only have three quarters to go." I asked, "What do you mean, three quarters to go?" "In three quarters," he said, "my two years will be over." You can imagine—I had to sweep myself off the floor after that because that's not what we had in mind. The gimmick didn't work with him. On the other hand, many begin to see the breakloose. One man said, "I know now that when we finish work in Maharashtra that we can't stop. It has to go to other parts of India. I know that two years can't do it. It has to go on. It means it will go on all my life!" That kind of consciousness has broken in upon many and has allowed the emergence of a self-conscious continental cadre.

There are giants now in the auxiliary. It is hard to express in depth just what that means. I moved in to straighten out a chaotic situation at the last directors council but I didn't get very far before one of the project directors moved in and handled it. His actions were saying, "Stand back. Stand back. I'll take care of it." A little thing like that indicates the great skill they have with the people, and the great respect they command with the rest of the auxiliary. The auxiliary know their leaders. They know their project directors have made the decision to go to the foundation of life and that they have to deal with those giants day in and day out.

Our support forces have attained great finesse and sophistication this past year. They know their villages in depth and they know how to operate with villagers and auxiliary alike. They also know how to get things done. They seem to know exactly what to do in every situation, no matter how difficult or chaotic it may be. I'll talk about that in different ways again.

Secondly, this past year, all have participated in a fundamental imaginal shift. Our task involves changing the whole fabric of society for local man. Social Demonstration has been the key. Sociality does not lie there; it lies in replication. Only in replication will the new fabric of society come into being. This requires an imaginal shift from "doing" one project to understanding that only in doing replication will *do-*ment take place. People are now aware that Nava Gram Prayas, not doing one village, is the heart of renewal. They no longer have to think intellectually of Nava Gram Prayas. Nava Gram Prayas is the thrust that will finally bring those villages off. I'll come back to that part later too.

Third, we took the great leap. Until this time last summer we were doing four consults each quarter. We discovered last year that it was "easy" to do 16 consults in just a three week period with our forces. Everyone was very wobbly the first quarter. During the second quarter we found we could do it with "gusto." We also saw that we could do consults no matter who shows up, no matter what the local condition, or whether we had to hold it in the day or at night. The consult could happen and would come off. This allowed us to see that the victory is at hand—it is won. By that I mean that we can now see through to the end. There is no thing in the replication process that we cannot bring off. Whether it is 16, 20 or 30 villages we have to do, is irrelevant. It can be done.

Next, TAB, the *Tactical Action Book*, was created. The TAB lays out methods in step-by-step form and can be followed quarterly, weekly or daily in planning and working through exactly what has to be done. The book is for a whole quarter and is written in both English and Marathi so everyone in the auxiliary can use it. This enables them to see what tactical action means in a rational process and how to think it through to the end. They cherish this thing. The TAB has become a constant companion of both the auxiliary and the villagers in leadership positions. As I visit the villages, I have observed someone always writing in this book as they plan the day. There is only one book per project, although we had hoped to have one per person, so it is a corporate exercise. When the support forces are not present, this book enables planning. It has become a great tool with which to push through continually to tactical action.

Then ACT, *Auxiliary Corporate Thrust*, was also created for the internal life of the auxiliary and villagers in the projects. With this book, we were trying to put our unwritten common memory into printed form in Marathi so everyone would know everything that we do about our common life. This would release the auxiliary and the villagers from us, so to speak, so that with a little bit of training, they can carry out their own common life and stand on their own feet.

Fifth, we created multi-village monitoring teams. Our support forces monitor three or four projects per person. One support circuiter picks up a second man from one of the auxiliaries and together they visit each project for two days. These two days are structured as hardheadedly as RS-I was structured. They go in and train the auxiliary in spirit and in methods. They train leaders of the guild and the stakes in how to conduct meetings. They train them in the arena of visiting—visiting villages, the public and private sector and talukas and district cities. The main event of the two day visit is the tactical action breakthrough which the support team catalyzes. The auxiliaries often use the TAB to work out fine plans but when they hit a block, they don't know what to do. Our support forces show them how to break through the blocks and begin teaching them how to anticipate blocks and plan for breakthroughs beforehand. In this manner, the village leadership learns how to tactically remaneuver on their own. This wisdom is now held in MOVE, the *Monitoring Operations for Village Engagement* manual.

The sixth breakthrough is the creation of acceleration teams. We devised a five-day village impact design. It is the key event in bringing together the villagers, the auxiliary, and guardians to plan the actuating of concrete events in village life. That acted as a practical revitalization of the village. We found that no village could get into such bad shape that an acceleration team couldn't turn it around and get it moving again.

Next, an economic impact system was designed for that five day trek. It helped triple the income of groups by bringing the local up to its full potential. Another accomplishment was bringing in outside multi-village industries. We fielded socio-economic teams each quarter. Last quarter the women led social teams and the economic teams were led by men. This allowed us to expand our coverage greatly. The second point under acceleration teams is that of guardian engagement. An average of 20 guardians participated in every village trek. Guardians in local situations worked with the villagers and auxiliaries on the trek with the goal of continuing to use their expertise to assist the village in the future. In addition, advisory panels were set up. These panels consisted of urban professional volunteers who gave regular service commitments to

the team and to the work in the villages. The acceleration teams also created a field training module. This was a ten-day curriculum in which 100 villagers participated. These villagers were health care workers and preschool educators.

Seventh, we created the ripple effect. You know the revolutionary principle of shotgunning geographically. Only by using this principle could the ripple effect take place. It did. It began six months ago, and it was overwhelming. Unexpectedly, young men and women, and some not so young, came pouring in for the sixth school. They came in droves and we discovered they were from villages around our projects. They heard of the school by word of mouth from our projects and they came flooding into the school. We sat there astounded. Can we handle them? What will we do with them? We didn't know if this was a fluke or whether it was going to be a trend. The same thing happened with the seventh school. The response was even greater. We turned away more people for those two schools than we kept. This indicates the way in which the ripple effect is responding to the pressure of awakening and profound engagement in the villages.

Eighth, we learned to create new sets of maneuvers. We began in the last month of this Quarter IV and are running them into the present Quarter I. We took the current replication process, pulled two quarters apart and inserted in the middle a campaign for polishing the 25 district projects, the key nodal projects in the whole replication process. We wanted to polish them, to give them new life, to turn them into the showpieces they need to be, to be the signs to the taluka projects of what they could become, and signs to all the public and private sector people that would be participating in or responding to replication. There were other advantages to that. One of them was Sevagram.

Sevagram was one of the first four villages chosen as a divisional project but we had to bracket it for a number of reasons. We were able to unbracket it in the last six months and we decided to bring Sevagram in as a new project, as a key symbol this quarter. You have to know what Sevagram is to see how this could be a key symbol. Mahatma Gandhi, during the 1930's and early 40's, settled with his family in an ashram close to the village of Sevagram. He lived there for a number of years and planned and plotted the freedom movement from the ashram. He went to the village occasionally and worked in the fields with the villagers, spinning yarns and talking with them about who they were. This has lived in their memory ever since. They have become a symbol of Mahatma Gandhi's concern and his passion for renewal of the villages. Unfortunately, Sevagram's association with the Gandhi name has made the village vulnerable to every character that wanted to use this background for their own purpose. They had been used so many times that they became impotent and scarred and were fearful of doing anything. When we went to Sevagram 18 months ago, they came alive with great verve and sent some young men to the school. Four of them are now project directors and they continue to send villagers to the HDTS. Now we have held the consult and initiated the project. Another exciting development is that Sevagram's district has been chosen for integrated rural development by the federal government. Their representatives were so excited at the consult that they want to use the center's money for the Sevagram project to make certain it comes off. Sevagram will never be used by anybody again. They have sworn to themselves, to us and to anyone else willing to listen that they are going to be the new sign of the freedom movement today. Forty years ago, they had a vision of freedom from the British. Today Sevagram villagers have vowed to renew and recreate themselves on behalf of all villages everywhere.

These maneuvers have for the first time brought a weekly publication into being. When you live in a country where communication beyond voice range is almost impossible with any regularity, a weekly publication is a **great gift**. These maneuvers are an indication of the future and the necessity, continually, of flexibility, to remaneuver in every historical situation.

Ninth, we practically broke the back on the repository. The statewide commonality overcame the block to practical actuation of the repository. So far it has been difficult to actuate an industry in a village. Villagers plus an auxiliary may be capable of actuating something from the local situation. But only when you add an acceleration or repository force from the outside, composed of support forces, can you actuate industries in villages. Only when somebody takes a scheme from the beginning to the end, and cares for every tiny jot and tittle will it come off. Even if one tiny jot is left out, it will collapse. I will say more about that later on.

These are the accomplishments for last year. Now the major contradictions. The first was the collapse of authorization ground, primarily the public sector. A combination of the March elections, when many friends of the Movement in the public sector lost their jobs, and an amazing coincidence of people

retiring, being transferred and other things suddenly left us without enough authorization on the statewide level.

Then, I'm sure you are aware of the visit of a top-level government official who, for whatever reasons, was critical of what he saw, and said so. That kind of thing can happen anywhere at any time. We've always known that. But the question is where do you turn when it happens? First, we looked to Maliwada itself. They had to re-make a decision about who they were. They said, "We know what has been going on. We know what the Project is, and we know what has to happen to villages to be renewed. Let's continue our renewal and let's not look back." It was a tremendous happening. We have had the continued support of all 44 villages, plus the 45th one in Andra Pradesh. We had full support for starting the Sevagram Project. Also, authorization and local support by local government officials has just been tremendous. No question! In other words, anyone in contact with our work directly has no questions about, or about giving their support to it. That doesn't mean that people wouldn't want to raise questions here or there, but there is no question that the projects need to be there and need to continue.

We had the great encouragement of our Guardians and financial supporters. Some of our financial supporters have a "wait and see" attitude, but that has to do with taxes. Another indication of support is a letter we received from TISCO, the Tata Industrial Steel Company, last week. They invited us to the State of Bihar to work with them in an intensive renewal project around Jamshedpur where their steel mills are located, and they would fund our project completely. Those people know what's going on, and they want our methods.

A member of the planning committee of the Central Government asked us, "Are you going to lose your courage? If you do, you won't be here long, but if you have your courage, you'll stay. This is a real trial, and you'll come out much stronger". The same thing is happening in this crisis that happened in December 1976. When your top level nod slips, where are you supposed to go, or where are you forced to go? You are forced to create your projects out of grassroots authorization and support. Anybody ought to know that all along, shouldn't they? Our primary support comes finally from the masses, the 85%, the awakened villages and villagers. We always have to walk with kings, but we live with the poor, and we draw our support from the dispossessed. It's not as flashy as support from some others, but it is solid, and it is our base. Our power, finally, is that we live in the villages, we operate out of the villages, and we stand on the support and authorization of the villagers. That's what is going to make us go, and that will be our power in the future.

The second contradiction is making the trained leadership leap. In the HDTs, people are making a radical decision to join Nava Gram Prayas. Then, in their internship, they make a second decision in the midst of the harsh practicalities of auxiliary life to be Nava Gram Prayas. Thirdly, there is an authentication of that decision when they decide to become leaders (like project directors). The fourth leap that we ask of them is that they leap out of their skin. We are asking them to become rational, sophisticated and educated. How do you do that in just a couple of days, weeks, months, or even a couple of years? There are two routes to take. We can take villagers and find ways to train them, putting them in a cauldron of fire so they can take that fourth leap. Or would it be better to recruit urbanized, educated people to the HDTs and to join Nava Gram Prayas? The latter sure sounds easier, doesn't it? But where are you going to get them? They are like you and me. They don't want to leave and go work in the villages. In fact, it is harder to recruit an educated Indian to the village than it is an educated Westerner—they're not as naive as we are. But we have to find ways to get people trained. That is the leap we have to make.

The third contradiction is "doing" the villages. In the eyes of the villages in the private and public sector, this means economic do-ment. When people are speaking of economic do-ment, they usually mean industries, although agriculture is also important to them. One key person whose sensitivity to the gut feelings of his contemporaries, I trust, said something like this: "Enough of painting those rocks and putting things up. That's fine, but that's not enough. Go out and do economics." By this, he meant industries have to come off in the projects. Anyone with village experience knows that pouring in money alone means the rich get richer and the poor get poorer, and your village just goes to pot. However, when a village becomes economically alive and is using our comprehensive socio-economic methods, something happens to the whole village, the social as well as the economic. In Maliwada, it is just phenomenal. They built eight houses there almost two years ago. Over the past few months, 36 new houses have been constructed. When the economic base was established, the villagers spontaneously began building houses all over by themselves. They don't ask for money or anything else — they just build them. The economic funds the social. It pays

the salaries of the pre-school and infant teachers, the health caretakers, the gardener who maintains the community garden, and the cooks in the community kitchen. The economic gives an aliveness to the social. In fact, when the Community Kitchen wasn't getting along very well (it belongs to the Health Guild), a leader of the Industries Guild said, "We'll handle it," and went to work helping them straighten it out. Economic victory can be a tool for renewing the guilds, the leaders and the stakes as well. A tremendous happening takes place when economic do-ment finally comes about.

I mentioned a while ago that sociality lies in replication. It's only in replication that this new social fabric will come into being, and only in replication will do-ment take place. But you go berserk as you look at one village and see how much there is to do. How can you do it that fast? How can you bring it off? The only way to maintain your sanity is to stand before the whole replication process. You try to intuit what might happen in do-ment in each one of the stages of replication. You can then channel your energy into the objective need, rather than going 20 different ways with our anxieties and our guilt. This is what this phasing chart attempts to do.

This chart is based on documents from last summer, which are revisions of the original document. We are now in the third year or the third maneuver, and we are activating *The Mighty 250*. The Project do-ment lags a year in each phase. The do-ment of the 25 is on our hands now. You'll find *Local Recreation* under Type Do-ment No. 1. On the first round, we concentrate on methods for local renewal, bring the local up to its potential. The second type of do-ment is taking place now with the renewal of the 25 through *State-wide Commonality*. We have decided to put certain industries in every one of the 25 district projects, thereby creating a commonality and concentration of our forces to really finesse every detail of these one or two industries.

Let's move to the next row—Do-ment: *Economic Keys In Economic Improvement*. The triple the income workshop there brings each village up to its economic potential. For example, take a ropemaker. All he needs is a little bit of wisdom, a 500 or 1500 rupee loan, a new machine, and he can triple his income. The ropemaker does not know how to do these simple things, and we can give him that almost overnight.

Number two, moving to the right in the economic is *Tying Into The Statewide Economy*. Whatever is needed statewide can be given to the villages, and you don't have to worry about the local resources in that particular village.

Now let's move to Number three on the row above to Do-ment of *Taluka Interaction*. That will come up when we move to the 2500, as the taluka projects in the districts begin to interact. We are already beginning to see that happen. In Aurangabad district, we have four projects whirling around each other. The new ones help Maliwada. Maliwada goes and helps the new ones. Common ventures take place, for example, with all four meeting in one place. You begin to see interaction of those projects and that interaction provides you with a new kind of do-ment that shoves you down the line. When the 2500 comes close to completion, we think that we can hand our projects over to the government. By that time, we will have developed a *Block Economy* (in most of Maharashtra a block is equivalent to a taluka) to include every village in that block. Each block will have an integrated type of economy in which all villages can participate. Now you move over into Number Four, where we are doing the 25,000, on a four-year timeline. The type of do-ment is the *State Re-Creation*. That's a difficult thing. First, we have to recreate the local in a mass way, and you are shot-gunning in order to do it. You recreate the local, and the local responds by coming back up to change the social fabric. That changed social fabric suddenly re-fabricates the local, and you have catalyzed a brand-new realm you have never had before. When that happens, a whole new state economy will come into being.

Your Catalytic Group is the bottom row. First is the *Old Line Staff*. They impart the sociological structures for profound engagement to bring off those initial projects. Then you develop and train an *Auxiliary*, which now has the sociological structures of profound engagement for awakening of the villages. When we move to the 2500, we are going to move beyond the auxiliary in some way. We will have to do it en masse, and it will have to be handed over to the *Villagers*, and the villagers are then going to have the sociological structures of profound engagement for corporate action, and we are going to have a brand-new ballgame when that happens.

Regaining the momentum of the 250 is my fourth major contradiction. In order to do the Campaign of the 25, we suspended saturation, and postponed the 20 Consults from June to September, and visitation

was also suspended. The taluka projects were, in some ways, put on ice, and many of the staff were sent here to the GRA this summer, which means we diluted our work. When we return, we will have to regain the momentum of the 250. We are also going to have to pick up a phasing model and train our auxiliary to carry a greater role. We will have to discover how to alter the preparation scheme, maybe the consults, and the auxiliary staffing. We will have to think ahead of the 2500, and what it means to carry that out.

The fifth major contradiction is the delivery system, or actuating the repository. Last quarter we broke the back on the repository dynamic. On the reverse side of the chart page is a description of the repository dynamic. The middle box, C, or the *Interim Dynamic*, is also what we mean by the repository. The repository is a dynamic and must be finally a group that can operate in the public and private sector, as well as in village renewal with ease. If it cannot do that, you might as well throw it away. They may have a library of fine schemes, or good tools and resources, but all of that is of no use to the village without that interim dynamic. The interim dynamic must work in relation to all levels as indicated by '5' in all three boxes on the sheet.

The CAFI Corporation in Bombay, a chemical and fiber industry, is very interested in promoting the sale of polyesters. They developed a new machine for spinning yarn — only now spinning polyesters, tied that in with weaving, and developed schemes for getting their goods into marketable condition. They didn't know what to do with it, so they went to the State Bank of India and suggested, "You have contact with a lot of villages. Will you take this scheme and give it to the villages?" The State Bank of India said, "We don't know how to do that, but we do know an organization that can." They called us and asked, "Would you like to handle this?" We said, "You bet!" That's exactly what we're looking for. That type of thing." The only way for those things to get into a village is through an interim dynamic. In the meantime, we have to be that dynamic. You can't take something like that and drop it into the village like a pill.

Grindly's Bank is another illustration. Grindly's has gone a little further than CAFI. They have decided to fund CAFI. They are going to fund it all the way through, and they said they would be glad to set up a pilot project with us to see how that would work.

The sixth major contradiction is assignment structure. How many extra-nationals can there be in India? Can the Commonwealth people stay? Can Americans participate effectively with three to six month visas, then costly transportation to renew them? Will the circuit structure be combined with acceleration impact, and how many circuiters will be needed? Also, how many should be assigned to the repository structure to get all these new industries into the villages? What will be the Centrum structure? We'll have to come up with some answers for the assignment crew to work with before the end of this month.

The seventh contradiction has to do with the spirit life of Nava Gram Prayas. We have done a great job. The school has done a great job. But the vast wasteland of the future lies in front of us. It is frightening. How can they be nurtured adequately? In talking with some of our support forces about their monitoring treks, I found they were skipping the spirit spin or workshop. I asked them why, and it finally boils down to "No tool kit." If our support forces are not able to do spirit spins easily, what about the auxiliary? A large number of our auxiliaries drop out. In many ways, that's understandable. They say yes, and go out into the projects, but how do you make a decision that goes clear to the bottom of your life and all of your relationships? That's usually what that second decision is. So they begin to drop away. We haven't been able to pay them any money, so they have nothing to buy cigarettes with, and no money to send home to their families. Even 100 rupees, a \$12 a month job back home, seems like real exquisite living compared to living with us.

The support forces that bear the worst brunt are the circuit riders. Day in and day out, they get no release. Many have dropped out, but we have developed many Iron Men, and a number of them are here. I would like them to stand up, the ones who are here: Keith and Sandra Robinson, Steve Polanyk, Bill Staples, and Rose and Tim Casswell. There's the spirit erosion that goes on. Again, let me mention the support forces. One thing is the physical drag. You are dirty. Everything's unsanitary. There's no water, inadequate food, and the heat, most of the time, is unbearable. Then sickness hits you and the physical drain drags on you. The other day, one of our support forces collapsed and had to be brought in physically by another support staff into Bombay. There was nothing wrong with him. He was where he couldn't eat and collapsed. That kind of physical drag is constantly pushing on you.

Secondly, is cultural stripping. This is the alien other, and by that I mean, at the moment, rural poverty. There is the pressure of the masses. There is no escape from that pressure. It is always there. No matter where you are, it's pulling on you, or pulling from you. You walk down the street and stop to talk to someone, and immediately there's a group of people: first five, then ten, then twenty gather round, just looking at you, listening, trying to find out something new. It is especially rapid if you have a machine or even pull out a pencil — instantly, they are all around you. I was on a scooter one day, taking my bag to the bus station. As I tried to get the scooter started, a bunch of hitchhikers gathered around me. I had the clutch in neutral and was pushing the starter lever when all of a sudden a man fascinated with the scooter, reached over and turned the clutch. The scooter jumped all over the place, fell on me, and he stood there just grinning at me. No escape, all the time. You just long for a hotel room where you can close the door and lie down and be away — where nobody comes in. You can't do it in the room that the villages provide for you — no escape there. Someone trips and bumps up against the wall, and it falls in on you.

It usually ends up in loneliness. You are like a cork bobbing in a sea. When you do escape to a five-star hotel and sit down and think you'll eat a fine hamburger, there is unmistakably just a slight taste of mutton curry. There is no way of getting away from it. Everybody develops their little symbols of how they can hang on. Some people like milk. Others like meat. Others eat bread, and others will get eggs. They hide them under their pillow and in their briefcase, or anywhere else — just to have something to hang onto.

Fourth, is the impossible task. There is a great lack of communications. The telephones don't work. The buses run late. You sometimes spend two, four, six hours just waiting on a bus. The mail might take two days or twelve days. And you can't understand the language, whether it is Marathi or English, either one. Everything is broken, and there is no way to repair it. We have not had any equipment, typewriters or cyclostyle, for two years. There is one cyclostyle machine in the whole continent of India that belongs to Nava Gram Prayas. At the last council we bought a brand-new Gestetner electric machine. Our documents look 1,000% better. It's broken by now, but it was great while it lasted. There is the complexity of everything that you do. You have to contend with the lack of education, thousands of years of negativism, and forces that have built up to preserve that negativism. Also present is the bureaucratic maze which won't move without your going through every jot and tittle. You can't do a thing. It's not that you don't do something. You have to do something 500 times before it gets done. On top of all this, is the pressure to produce. You don't have any less pressure on you. You have more pressure on you to produce. If we are going to do twenty consults next quarter, that is even more pressure than last quarter, and you have to produce.

There is no excuse — none of those things I went through can be one thread of an excuse. If you start to use that as an excuse, you're gone.

Lastly this raises the vocational question in a brand-new way. First the para-vocational question gets you: "Is this what I am supposed to do? My skills, and gifts mean I am needed in a different situation where I have an opportunity to express myself!" I've got to go marry a wife, huh? Family problems — I have to bury my father, or I have to go buy a field. Then, secondly, under the vocational question, the raw edge of the front lines gets you. I shouldn't be out there too long; get someone else! I'm suffering from battle fatigue. Thirdly, under the vocational question, wanting to be somebody gets you. Because you want to walk with kings, you find yourself saying, "I want to be where the great big decisions are made!" I've been here too long anyway, and I ought to leave. It is a deep struggle. I am sure there is much we can do to shore up our ability to deal with the spirit deeps. The work this summer will be a great help to that.

There is still a long-range deep major contradiction. It struck me with great force the other day. Our symbols have served us mightily. We have called on local man everywhere to live on behalf of all creation. He has responded with great affirmation, nothing held back. Local man genuinely sees that his life is to live "on behalf of". But, can we give him the symbols? If we can't, then his mission and finally our mission, both will collapse. I know this is a long-range contradiction. In the meantime, the mighty 250 goes on; replication takes place, and that's the key to the alteration of the social fabric. At the project director's meeting just before we left, some of them were worried because some of the support forces were leaving, and they did not know whether they would be back or not. We were trying to explain what it meant not to be worried or anxious. We asked them whether they thought the rise of local man and this great elan and thrust that is cracking open every dimension of the earth around the globe is going to somehow falter? Or if the renewal of the villages will, in some way, stumble because one man or one group of people throw a

temper tantrum? Do you think that is going to stop it? Or do you think that if a few of us didn't return, that Nava Gram Prayas wouldn't go on? You see, victory has been assured us. All we have to do is reveal it and point to it in re-catalyzing the village for re-creation. To say it another way, we win the victory because, first, we participate in it. Then, secondly, we produce signs that point to it so that, thirdly all people can be victorious.

Maybe you have questions. Or maybe you would like to add your own insights.

What kind of structure have we injected into the bureaucracy so that it will do the job on itself?

A tremendous thing is happening, especially in the local. These are people in the taluka, the county level projects, and in the district, which is the next level above the county, who have been seeing tremendous affirmation and support. In the bureaucratic level in the State, many people plan on sending groups to the Human Development Training School. Within the next eighteen months, it is even possible that we could have a school for government village workers themselves.

Are there any plans for a more immediate expansion of the school?

Not for several quarters yet. The block in leadership is not because we cannot produce more graduates. It lies in the ability to train leaders to become project directors to supply those new villages. That does not mean that we should not be pushing in training national staff for the expansion of the school, and we are beginning to get a great group of them. In six months, or certainly a year, we will need to think about having a second school.

Have you thought about designing a shorter training event for maybe twenty people so they could be project directors?

Yes, we have an Advanced Training School in mind. Our major problem has been finding a time to hold it, and the people to conduct it. We would have to pull people from other tasks for it. First of all, we feel internship is extremely crucial. Unless they go out there and have life beat them up, they are not going to be anything at another school. But if they do that and come back scratching and crawling on their knees, then they would be find for a new kind of school. Yes, we need something like that.

We consider it a great privilege to have replication as one of the summer task forces, and to have people working in India during the summer. Could you say how the rest of us in all of these other task forces, can in any way, see ourselves as a part of, and working for, India? We tell the story that if everything else collapsed, the one thing that we would rally around would be the Maharashtra Replication. That is the number one priority. I think that is true across the board. We need to have you talk with us and work with us, without taking away from your time, how these other task forces can give, in any way, to work with you next year.

That would be tremendous. I think you ought to call on some of us that have been swirling in the particular area that is related to yours, to come and just unload on you — just share everything that they have.

Do you see any indication or possibility for a project in Pakistan?

One of the jobs of one of the task forces this year is to make recommendations on the expansion of projects in the sub-continent. You have Pakistan, Bangladesh and Sri Lanka, and probably this summer need to decide whether to staff that immediately. If it is not done immediately, then the invitation will be gone. I don't know the wisdom at the moment of moving into Pakistan and Bangladesh. The relationship between India and Pakistan has a little bit to do with that. It looks like Bangladesh is gaining some stability in its government, and probably in another year, we would be in a fine position. That doesn't mean that they couldn't be scheduled now, but to do something immediately would be a rather heavy burden from our perspective.

Who would be the sponsor for the Sri Lanka Project?

The government planning commission invited us to come.

Where are you in terms of how the people of India are able to articulate what is happening to them? I know you've talked about the symbols, and we started out by talking about how our life has been impacted, and having the symbols to express that. That has been very sustaining through the time when we said to go out there with the symbols inside us, but not necessarily up front. How are people in India articulating what is happening to them in a way that is sustaining them?

We use primarily the Profound Humanness Chart to give them the construct by which to grasp themselves. They are most ready and able to grasp any secular means of articulating humanness. You put questions to them about their lives, and they understand it, and they make responses to that. We told one village they were refusing their destiny as people in history, unless they made a decision for Nava Gram Prayas. They understood that, and made the decision.

Say a word about the response from the church, old ITI grads and course grads.

When we began the first replication school, we hoped that a large percentage of the students would be from the Movement. I think we got five. Two of those are left, and they are giants. Since then, we pick up one here, one there, but no response in a large way. They have no way, other than anyone else would have, of being able to decide about giving their lives to something like this. The church has been very benevolently related to us. Bishop Joshi, our mentor at the beginning, before he died, was a great help in getting started. Since then, we have had fine responses, both in the Protestant churches and the Roman Catholic Church, especially from Bishop Fernandez. He always talks about us, wherever he goes. We had a bit of trouble with a member of the Church of North India a number of years ago, but that seems to be passing now. And they are willing to enter into new kinds of relationships. But it is a passive relationship, one where they wish us good will, whereby they will be glad to honor and help us and speak well of us, but no direct participation. Bishop Joshi gave us money. We also got some money from a quasi-Christian organization called AFPRO — it is a secular organization established by Christians.

We have talked about adopting a form of replication in Maharashtra for other places. Do you feel we are ready to state what the pillars are so that we can begin to digest this wisdom?

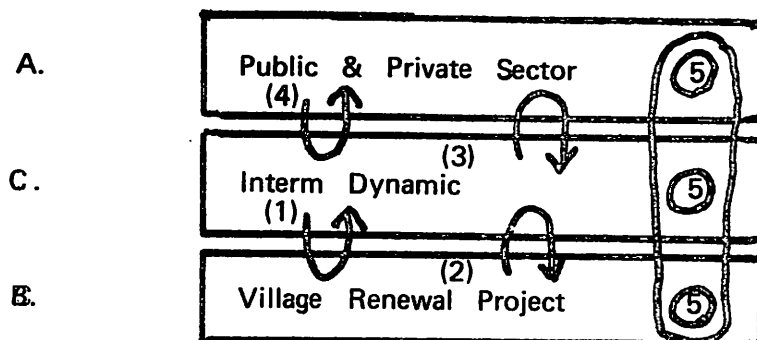
The principles of replication that we laid down a year ago are still about the same. I don't think we will have clarity until after we move into the 2500. At some point, we are going to have to move from consults to Gram Sabha or Town Meeting as the instrument. We hope this summer to learn a lot about the awakening process so that we can even speed that up in some way. When we move to Town Meetings, maybe we would have a bridge to begin talking about what it would mean in other places to use this form and to look at creating new forms.

Are some of the auxiliary literate so that they can use the TAB book? Are most of the HDTS students and the auxiliary literate?

Yes, most of them are. There are no barriers to the School, and therefore, we have a small number of illiterates participating. We are glad that they come. Some of them make very fine auxiliary. The school begins immediately to teach them literacy. Also, if they want to learn to speak English, the school teaches that too. They learn very quickly.

Nava Gram Prayas has a great year ahead of it. This summer will be a fine happening for all of us, and I hope we can share in some way around the edges what is going on. I know we are going to be picking your minds all over the place, like about Town Meeting, the retreat construct, and other possibilities for the future.

A DELIVERY SYSTEM



A delivery system of the public and private sectors goods, services, expertise and funds to villages implies:

- A. The willingness of the public and private sector to deliver, and
- B. The willingness and ability of the village to receive.

The action of the government and the concern of the private sector is energizing A. The Nava Gram Prayas is actuating B.

An interm dynamic, C (Applied Technology), must come into being with self-consciousness. It must have people within it who know the methodologies of village renewal and can relate that wisdom to the interm dynamic (1).

Just the same there need to be people in the village renewal dynamic who understand the interm dynamic so they can relate its schemes to village renewal (2).

In a similar manner those working in the interm dynamic must know the potential, wisdom and possibilities of the public and private sectors and relate that to the mock-up of schemes by the interm dynamic (3).

Finally, there must be those in the public and private sectors who know the interm dynamic in order to relate its needs and requirements to the remodeling and remolding of gifts of the public and private sectors, (4).

Very seldom does some thing, idea, process, etc. go from the public and private sectors directly to a village. It has to become a packaged scheme that includes all elements that go into research, planning and implementation of a particular industry, new product, etc. This packaged scheme is mocked up by the interm dynamic and includes its journey from the public and private sectors to the village renewal project, (5). Such packaged schemes move beyond one village to several and to networks of villages involving comprehensively village relationships to their own infrastructure and regional and national geography, and economic and social dynamics and institutions.

**MAHARASHTRA VILLAGE DEVELOPMENT PROJECT
PHASING ANALYSIS**

Phase	I		II	III	
Maneuver	1	2	3	4	5
Years	1	1	1	1	4
Projects Activated	1	4	25	250	25,000
Projects Do-ment		1	4	25	250
Type Do-ment		<u>No. 1</u> Local Re-creation	<u>No. 2</u> Statewide Commonality	<u>No. 3</u> Taluka Interaction	<u>No. 4</u> State Re-creation
Do-ment Economic Key		Local Economic Improvement	Tying to Statewide Economy	Block Development Economy	New State Economy
Social Key		A New Look and A New Spirit	Operating Stakes and Guilds		
Catalysis Group	<u>Old Line Staff</u> Socio-structure for Profound Engagement		<u>Auxiliary</u> Socio-structure for Awakening		<u>Village/ers</u> Socio-structure for Corporate Action

QUARTERLY COUNCIL THEMES, 1977-78

- Qtr. I. Preparing the Tools**
- a. Songbook and Rituals
 - b. Short form Consult Manual
 - c. Actuation Plans
 - d. Guild and Stake Manual
- Qtr. I' Planning the Mission**
- a. TAB (Tactical Action Book)
 - b. Multi-village Monitoring Model
 - c. Actuation Formulae
 - d. Acceleration Trek Model
- Qtr. III. Undergirding the Movement**
- a. ACT (Auxiliary Corporate Task)
 - b. MOVE (Monitoring Operations for Village Engagement)
 - c. Actuation Briefs
 - d. Expanded Acceleration Model
- Qtr. IV. Campaigning the 25**
- a. Nine maneuvers for Polishing 25 District Projects
 - b. Expanded Circuit Forces
 - c. HDTI Faculty for Support Forces
 - d. Statewide Commonality for Economic Schemes