

MASS ENGAGEMENT

The Council is working with three types of social demonstration activities. One of them is the completion of the global band of 24. The other is India Replication. And the last one you could talk about under two forms of world expansion: one which is preparing for replication in Korea, the Philippines, Kenya, Australia and the U.S.A., and second, the strategic leverage required for our future thrust. That would be first of all, unbracketing Latin America and multiplying the leverage points in all the nine continents.

Instead of talking head on about that, I will hone in on the principles of replication. This is something that is going to have to be in everyone's mind over the months and years ahead. How do you get clear on the principles of replication so that wherever you are, you can begin to build the maneuvers unique to that situation where you would be putting on your replication.

This talk is under 12 points. You see a chart in the article on your plates entitled, "Principles of Replication," and "The Maneuvers" for the 250 Phase. I will distill what's in there under 12 principles. You must not get maneuvers mixed up with principles of replication. But maneuvers do illuminate with depth and intensity what the principles are pointing to and how the principles can be executed.

First of all, a most basic element is the grid. This is so axiomatic and we've done it so much in the past that we tend to forget it. Yet, it is crucial that we be self-conscious about it. For example, on the subcontinent there are four areas in India. They are manifested in the four anchors, or fortresses out of which we operate. These are the urban ashrams: Bombay, Dehli, Calcutta and Madras. They form the basic nodes around which anything happens in India. You have to take them into account because they are the strongholds out of which all shoves have been made and out of which all future shoves will be taken into account. A similar thing exists, I am sure, in any other place where you are beginning to plan replication.

Two is the replication strategies or developmental devices. First within that is 'spacing.' This is shotgunning. As you look at the map of Maharashtra, you can see that what we are after is getting one per district, scattered across the state. Then we will move to one per tahsil, again in a scattering throughout the state. That shotgunning approach is a revolutionary approach. It is extremely offensive to people to whom you are talking. That was especially true of community development people. We had a committee set up by the state of Maharashtra to help us. They kept saying, "That's the wrong way to do it." Then they would spell out the way we should do it. It was the block approach which starts to fill

up a block. The assumption is that when you are done with that block, you would go to another. With that approach it never happens because you never fill up the block. The image we use is the shotgun.

Second with our strategies is 'phasing.' In Maharashtra the phasing is over eight years. You do one the first year, the second year 25, the third year 250, the fourth year 2500, and the next four years 25,000. That again is almost obvious. Yet, the cruciality of phasing is just overwhelming. I was watching the GRA group a few weeks ago work phasing for Korea, Philippines, Kenya and Australia. A depth wrestling had to take place in order to make sure that the phasing was such that would allow you to win. Therefore, that element has to be thought through extremely carefully.

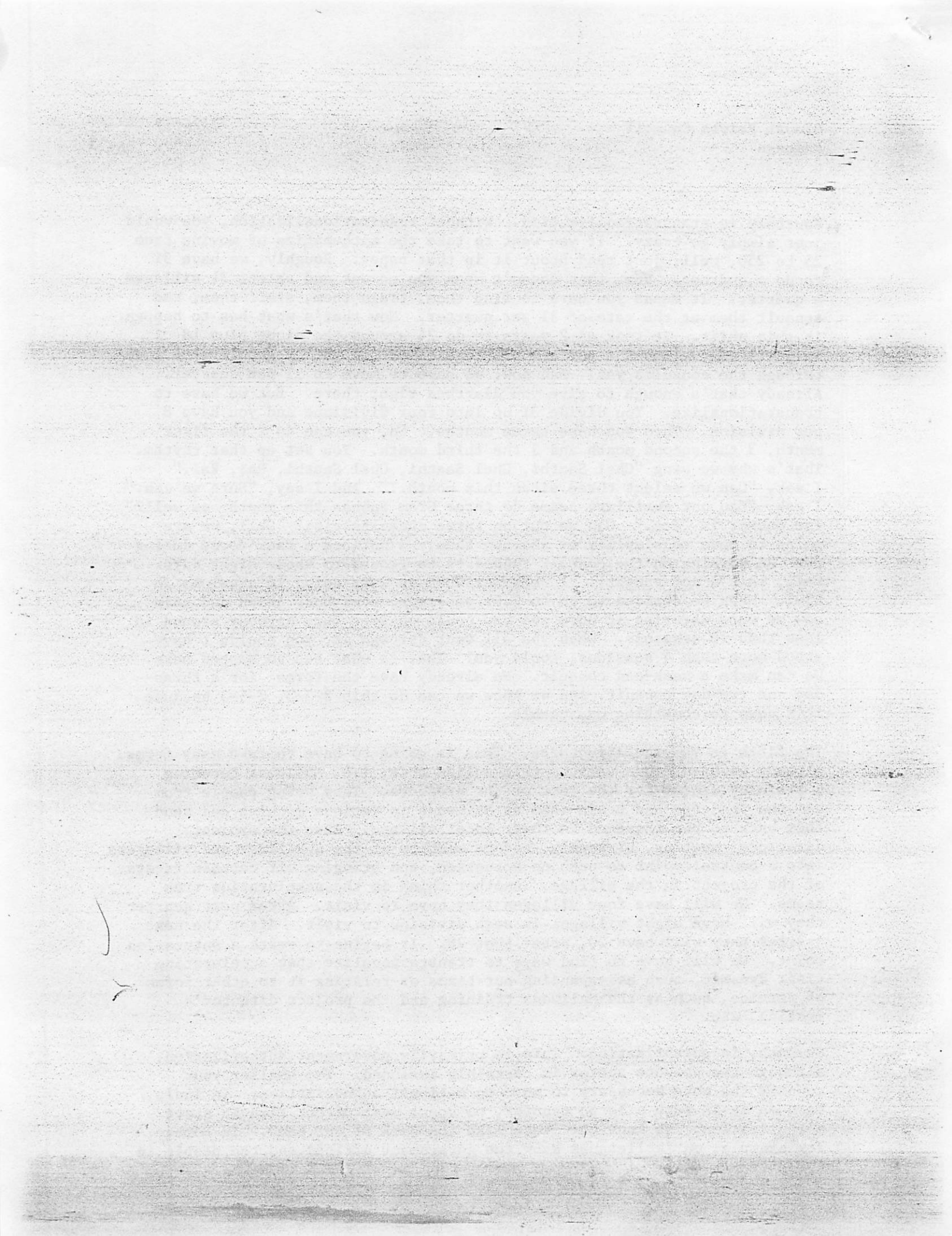
Thirdly, the replication strategies include 'tactics.' And the ones we have been using are site selection, demonstration visit, town meeting, training school, auxiliary into the village and consult. These are like being out fishing. You were trying to hook the villages. Or maybe a better image would be making love to the villages, coaxing them on. After the first three steps you put them into the Human Development Training School and begin to show them how really serious you were in that love affair. Then, when you send the auxiliary into the village, you begin to plan for the wedding. They were pretty sure by this time that you were serious. The consult was kind of like a marriage ceremony itself taking place. These tactics, first of all, provide a consensus base that is necessary to pull them in and seal the covenantal relationship that you have. Without that series of tactics, or whatever series you develop where you are, there is no chance of even beginning your replication.

Last are your troops and your training: The Human Development Training School and internship in the villages with the auxiliaries. The school was listed above in the tactics. But it is not just another tactic. It is the heartbeat of replication. It would be utterly impossible to drop the school out of the tactics for replication. For example, if we had tried replication this past year without the school, by the end of the second quarter we would have been dead. We wouldn't have had any more troops for new villages and we could not have moved an inch. Without the machine that the school is, grinding out salt like a salt mill at the bottom of the ocean, you could not succeed. What happens to the people in the school cannot be exaggerated. That doesn't mean that we don't have a long way yet to go in the school. But it is the life-blood of replication. The school given them focus, allows them to stand in the depth of profound humanness and to make a genuine decision about the expenditure of their lives. The training that starts there is then sealed in the auxiliary. What was started in the school and grows them, the internship in the auxiliary hones up into giants in just a few weeks or months. This kind of training activity has to be thought through before, and in the midst of, replication.

Fourthly is transrationalization. Without transrationalization, you would just simply go crazy. If you want to take the mathematics of moving from 25 to 250, well, just read about it in that paper. Roughly, we have 31 to do a quarter. Now, that doesn't mean you go out and select 31 villages a quarter. It means you have to find them, train them, staff them, and consult them at the rate of 31 per quarter. Now that's what has to happen in this shift. It took us 2 years to do 24 around the globe plus 18 in India and we haven't got all of those completed yet or got five of them through the consults yet. And now, we have to move to 31 per quarter. Already that's enough to give you diarrhea right there. But we have to transrationalize. You divide 31 up into four divisions and you have 8 per division. Then you have three months. So, you can do 2 the first month, 3 the second month and 3 the third month. You set up that rhythm. That's why we sing "Chal Saathi, Chal Saathi, Chal Saathi, Rai, Rai." I ask, "Can we select three sites this month?" And I say, "Sure we can." I ask, "Can our auxiliary teams do three Gram Sabhas this month as well?" The answer is "Yes." Can we put on three consults also? Well, we are going to have to simplify or shorten them. I noticed a task force during the GRA working on the consult tended to be frozen to those eight days. Well, that's not naughty. I remember when we were doing 16 sessions in RS-1. When we decided to go to four sessions, everybody cried and said how we were watering it down and how could we ever turn anybody around in less than 16 sessions. When you all went through it, you couldn't have stood more than 4 sessions, could you? That is what has to happen here. We can make a week-end consult. We already have the forms for a three-day and two-day consult. And we know we can do this 2-3-3, 2-3-3 because it's down to something manageable.

The fifth is service structures. This is going to have to take many forms. Already we have begun various things like this; i.e. Maliwada becoming a training center for the rest of the projects. They bring people from all the projects and train them at Maliwada in various modules and send them back to put those on in their local village. Then the project directors' meeting, bi-weekly, brings members of the auxiliary and villagers into a central point to push on actuation, and bringing off certain facets of the project in the village. Another thing is the acceleration trek teams. We will have four villages they have to visit. After next quarter they will have eight villages in each division to visit. After the next quarter they will have 20, after that 28. It begins to reach a saturation point. We will have to find ways to transrationalize that acceleration visit dynamic, such as expanding our teams or relating it to other forms of service, such as the Maliwada training and the project director's meeting, etc.

Seventh, is authorization. This is primarily government authorization, although the private sector is certainly included. The smaller your country the more necessary to move to national authorization. In India, because it is such a large country, we spent most of our time in state authorization. We know the state like the back of our hand. In Bombay, for example, our colleagues know the government offices and the people in



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them up one side and down the other. In the districts we corporately have the same relationship. We know those structures inside and out, especially the ones we have penetrated so far. We need to do the same thing with the central government that we have done with the state governments. If you intend to move in the Philippines, Korea or Kenya, this would be absolutely essential from the beginning. We have to know Delhi like we know Washington, in order to be able to come off with this. As I have mentioned, with the shift in the political parties in the nation and the old party in power in Maharashtra, it's a white hot situation for us. Therefore, we have to have the national anchor of authorization down and feed out of that into the state instead of beginning with the state.

Eight is support, or operating with the private sector. There are several arenas or facets of this. One is the business dimension. You cannot bring off replication today without having support from the economic sector. It would be utterly impossible. It is critical to get that kind of support from business. That support is money, but it is also their genuine interest and direct help. Without that you will fail in replication.

The same is true of the women, especially the women of the 15%. What a great happening the Global Women's Forum was in India. The kind of head on support the women give provides an indirect protection for us. That is just crucial. If we have a web of the women in the 15% well established in Maharashtra and in India, we will be hard to knock off the pedestal once we get out where these people can see us. You heard the story of the woman writing a letter to Tata. If a man had written that letter, he would have been impressed, but he wouldn't have listened like he listened to a letter written by that woman. In addition it also was a woman who got us in to see the head of the Indian hotel association, which is a Tata company. Protection that only women can supply is necessary.

Support also includes a "committee of review", made up of key people in the government, captains of industry and business, service organizations, universities, and other key people of genuine goodwill. You don't go out and just get a name to put on that committee. You go out and get one of those captains of industry, who has walked the streets of Maliwada and have him button-hole key people in the government and heads of state and tell them, "I have been there and I have seen with my own eyes . . ." That's the kind of people you want on your committee of review. They don't run your organization. They are not a board of directors. They are more like an advisory committee, giving you advice on key issues. And when the chips are down, they will run interference for you.

Nine is a movement. If you want replication, you have to establish a movement. You have heard that in Maharashtra it's the New Village Movement, Nava Gram Prayas. Now, that is not our movement. Mind you, we have to create it and continually catalyze it, but it is moving already beyond us. And the more indigenous staff you get in that school, and the less of us in that school, the more it is beyond us. The more project directors you get

in there rather than us, the more it is beyond us. Therefore, how do you equip a movement like that? Well, it is crucial. When they come back from those council meetings, you can see the power that is there. The way they shout their rituals and sing their songs and march back into the villages, you know that something is there which is already beyond you, and yet you have to make sure it is sustained. It is crucial that we catalyze their symbolic life: symbols, rites, council meetings, and songs, decor and the blue, so everyone can be garbed, are key. Getting the symbolic leadership who can stand through thick and thin, day in and day out, is no easy job. It seems like there are just a few now and that has to be multiplied over and over. Then you have to have a model village like Maliwada. It has to be a mecca. And Kolambi, Vaviharsh, Kendur, which are the other divisional cities, have to be signs and that has to be created. Village networks have to be established and project commonality needs to take place in the movement. Without these things there is no replication. The ICA can't possibly be that movement. The Order: Ecumenical can't be it either. Indeed, that is probably not our role in history to be such a movement. But we sure have to see that such movements come off. Only a Nava Gram Prayas can bring off replication.

Ten: Government relations are key, especially on the local level. This is not just authorization said in another form though it is tied with it. We go in through the district collector, who is also the district magistrate. He is the most powerful figure in the district. We go through him and then move out to all the government structures in the district. You see, the district is the nodal point where all the budgets come together and are planned out. Those budgets, as far as villages are concerned, are executed in the county, or tahsil level, primarily. Whenever we go in for site selection, we go through the district collector, then into the Zilla Parishad, which is your large grouping of governmental relationships in a district. Then we move into the tahsils. In the tahsil you either go through one or the other of two streams of the government life. Their key officials go on visits with us, either the Tahsildan himself, or the Block Development Officer, or someone like that who is the key person. They get turned on. And when they get turned on, they offer you the universe. They want to know when you'll be back and what they can do to get ready. This is authorization. Recently, one district collector expressed clearly what some of the others had merely implied. He said, "We cannot do this job, although the government of India has laid that upon our back. Only someone like you (meaning the ICA) can do this kind of job." They are clear that something like this is needed.

But authorization is not enough. First of all, the government gives us 50% of the economic sustenance needed for village renewal. We program it in terms of goods and services primarily. The government of India has allocated millions of dollars to renew the rural. They have great mechanisms and structures and schemes to carry that out. It is executed for villages mostly on the tahsil, or county, level. But they are not doing it because they cannot do it. There is a huge gap. That gap is an abyss a million miles wide filled up with broken schemes, tried models, one failure after another, and

the deep cynicism and hurt that results. First of all, the government does not think the village can do it, period. They see them all in second class images that you give people when they refuse to respond. The villagers can't possibly do anything with the government because they have seen themselves and have been treated as peons for hundreds of years. Therefore, you have money just poured out and wasted on a village, which no responsible bureaucrat would do, or else it just goes into pork barreling and corruption or filling up favorite projects. So what our projects do is provide a delivery system. It awakens the village and gives them the technical knowledge whereby they see that they can use the goods-and services of the government. We move into the government structures and give them a way by which they can see how to enter in and help the village out. A delivery system is created. By the time we finish the 250 tahsils, we will be moving toward recreating the local government structures. That recreation has to take place. Perhaps by the end of the 250 we can turn over to the government the catalyzing of the Nava Gram Prayas or at least give them the responsibility to see that the delivery system is created and sustained in relationship to every village, not just one per tahsil.

Number eleven is Economics. There is great ambivalence in this. You need money to actuate rapid social change. Yet, if you have money it will ruin you. It is just that simple. I remember when the school started last September. That is where 50,000 rupees riven to buy cows was used. We had to use that money to get the school started. Of course, it wasn't near enough money. Therefore, we had to send extra people out to get money for the school. I remember one staff member just screaming. He said, "Why doesn't the global order come to our rescue? Don't they see that we are putting on replication here? It's a brand new experiment. Why doesn't the global order give us enough money at least to get through the first school?" He was screaming at what he thought was injustice and the lack of forethought of our colleagues.

Then, in December we went out for the first consults and village set ups. We didn't have any money. We had to send out almost everyone. We had to raise money just to be able to live. Again, a few screamed and others shook all over the place. Everyone of us had the same thing going on in us no matter to what degree we let it be seen by someone else. But mind you, if we would have had that money at the beginning of the school, or if we would have had that money to put on those consults and get those villages launched, we would have failed as far as replication is concerned. We would have failed. It is easy to say that now, but it was hard to say it then. You see, we learned what it means to carry on replication without any money. You can't learn it any other way except by not having any money. It is impossible. Even more than that, we learned what it means to carry on replication without any money. It is impossible. Even more than that, we learned how to move and to shove villages to get them out of a beggar image or the hand-out image, which is the only way they know how to relate to you when you begin. And we never would have learned it any other way.

Now, we have to move into the next phase. We need money, or we can't move. Replication will not come off. Period. But, if we get money, will it ruin

us? I tell you, it's going to be a great testing over the months ahead. I don't know how in the world we are going to handle it except just first of all, to realize that it is going to be a time of great testing.

The twelfth principle is the global catalytic force. This is not bodies, but an iron cadre that will stand. You ask for old hands; you ask for people that are trained; you ask for people that have a lot of expertise. But, finally, that is not your main concern. You just want someone who will stand. The situation is a horrifying crunch.

First it comes from crossing over from the 15% to live with the 85%. I tell you that is not easy. It grinds you up whether you show it on the outside or not. First of all, is the kind of style you bump into. I just want to be frank. They are dirty. They don't have any manners. They are uncouth. They piss on the floor. They piss out the window, and when you walk by the school and they live on the second floor, that's dangerous! They shove you. They don't pay any attention. They grab things out of your hand. They are loud and ignorant. They don't listen. They don't have any discipline. They are clanish. They are filthy. They will brush you off. They don't have any personal hygiene. They don't understand sanitation.

Next, they are rural. You know, I grew up in the rural mindset, and I was really looking forward to living in a rural situation. Was I romantic! I got over my romanticism real quick. Nobody today in the U.S. lives in the rural. You may live on a farm, but you are part of the urban mindset. But when you are with the 85% in the villages, you experience the rural. The style rips away your bourgeoisness. It rips away your urbanity until you are stripped of every bit of identity that you had. In addition, you know when you see those rural masses rising up and moving out that your urbanity, as you knew it, is gone once and forever. We are not going to get rid of the urban revolution. The new rural will be on the other side of it. We are going to have an urban-rural, whatever that is. Maybe a "ruban" is what we are going to have. I don't know.

Finally then, is fated failure. The 85% has this built in. They have done nothing but fail for years. For them, there is not other way to live. And you find that begins to crawl all over you, ooze into you, and pick up your failure points that you haven't worked through. You find yourself succumbing, and giving yourself up to it. One of the things you do instead of building a comprehensive model, for instance, is just to grab at the first good idea or take the first step. The second step you haven't thought through, so you just collapse. You find yourself falling into that sort of procedure. In sanitation, for instance, I have a neurotic thing -- I hate to eat with dirty hands. Sometimes if I didn't get to wash my hands and I have a piece of bread, I will hold it in such a way so that I don't have to eat the corner where I touched it. Well, that subcumbed. For example, I come in at the end of the day and haven't washed my hands in eighteen hours and if when I walk in I see some food, I just grab it and get it into my mouth!



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The second thing that grinds you down is the 'language.' Oh, I like to listen to the beautiful sound of Hindi. Actually, I can't talk it from Marathi, or Zelegu or other Indian languages. But when you sit there and listen to it hour after hour, day after day, week after week, and month after month, and don't know what is going on, it gets to you. So I continuously ask an Indian colleague, "What did they say?" And he is sensitive enough to foreigners to be present to the need that you have to know what is going on and constantly interprets and sums up. But he is only one out of a hundred. No one else pays a bit of attention. They look at you as if to say, "Don't you understand?" Of course, you don't understand.

Third, there is living a 'life of poverty.' We have all dedicated ourselves to poverty, haven't we? The trouble is that now you have got to live it . . . housing, food, and health. All my life I have been taught that I had to calculate to get out of drudgery and poorness that I have to have and live a good life. Then you go over there and you begin to lose weight and get dysentery. You don't have a chance to eat what you used to eat. There is no "Burger King" down the way to go to if a meal isn't good. You have to eat what everybody else in the school or auxiliary is eating. Actually, in Maliwada we were sort of privileged. We cook our own food. We didn't have to eat in an exposed way to the rest of the village. So we supplemented our food. And everyone had their own neurotic way of supplementing their diet. Some have a pan of milk under their bed and would take a swig now and then. Others have a few eggs hidden. One guy runs into town several times a week just to get meat. But it never seemed to work. You don't seem to get enough. For example, a couple of the children who we send into Aurangabad to school got sent home. The school said that they looked so bad that they weren't going to take them at school any more until they had seen a doctor. The doctor said that we were going to have to give them at least one glass of milk and one egg a day, or we were going to have to spend money on doctor bills and he doesn't charge us. It's that kind of grinding that goes on in you.

Fourth, 'isolation.' There are no phones, no telegrams, no post offices in any of our villages. And there isn't going to be any. We got authorization the other day for a phone, telegraph and post office in Maliwada. We will have moved out before it gets established. Maliwada is only 9 miles from Aurangabad, which is 100,000 people. There are five or six buses a day and you can hitch hike on trucks, etc. But Kendur has only one bus a day in and three out. How they do it, I don't know. It takes 45 minutes to go the first 25 km, 45 minutes to go the next 10 km, and 45 minutes to go the next 6 km to get to Kendur. How do you operate a division out of that. From Aurangabad it's ten to twelve hours to Bombay, whether you go by train or by bus. It's 25 minutes by plane. We can't take the plane, so if we have to get into Bombay, it's an all night ride. Or if you try to call by telephone, you don't get them because they haven't had enough money to pay for the phone, or the lines are down. You wait and wait on a call and can't get them. Finally, you go berserk and put in a demand call, or emergency call. By the time you have done all that, you could have flown in for 125 rupees. Some people dream of seeing Bombay in the middle of the night.

Fifth, there is the 'horrendous task of replication.' It is impossible: no money, no troops, no help. And without transrationalization you would go crazy. But even that doesn't help completely. The daily pressure just builds up and builds up. There are other little things, too. Like the fact that we have to walk with kings. Sometimes I have to go into Bombay with my colleagues on development calls. I wear my blue shirt and sit there wondering if I smell, or do they think I am cooky. Or if I wear my suit, is my tie straight; hair combed. Then I feel like I am a country bumpkin worrying about such things. You have to deal with these captains of industry in offices carpeted up to your knees and huge mahogany desks with beautiful pictures behind them. You sit there and talk with him like you own the universe, but inside you know you are a nobody. Well, that's what I mean by standing. You have experienced this too, in many ways.

We need a global task force who stands, made up of Indians just as much as foreigners. And this is a need for a long time. You know, it is probably harder for the Indian 15% to work in the villages than it is for the foreign 15%. But we are going to have to have that 15% there for a long time. The people need the sign that the 15% care, and are ready to expend themselves.

I remember one of the first few villages I went to call on with our Indian colleague in site selection. One of the deputy collectors there asked me who I was, etc. But he was not interested in me. He was interested in my colleague. He wanted to know who he was. When I told him he was a business executive before he came here. The man was amazed. He just couldn't imagine him living in a village. Sometimes they sort of expect westerners to do that because the missionaries were there. Although they left some horrible scars, they did leave missionary "zeal." One of the best compliments you can give someone is to say that they have "missionary zeal". But when you go around and they ask you where you live, they expect you to say, "Bombay." When you say "Maliwada", they are amazed. When you tell them you work in the villages, they don't know what to say. When they ask how you got there and you tell them you came on the overnight bus, they are baffled. Yes, this sign is needed, and it will be needed for months.

Now, the profound function of replication. Local community replication is a historical happening. It is a manifestation of sociality. It is hard for me to distinguish that from social demonstration projects and I guess you can't distinguish it except to say that now it has become an intensification. So I will not try to distinguish it.

But, first of all, replication gives an opportunity for profound engagement. And all of us know this. It is opportunity for profound engagement. And all of us know this. It is opportunity for exercising destinal vocation. Now the villager, no matter what has conditioned him (his Ur, or whatever) knows this from the beginning. I never will forget when we first began meeting them and you would say something that would demand this kind of response from them. And they would nod and then blink at you. At first you think they don't

1 Priors Council  
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understand what you are saying. But then you see that they do understand you are saying. They probably understand in a deep way that you cannot understand. I remember one time that we were pushing at a village that started whinning that they couldn't do this or that. And so we shoved at them and said something like, "You are refusing this village it's destiny." They repented. They understood that kind of language. That kind of found engagement is taking place.

And only, it gives him back his birthright. Every person born has the right to be honored as a human being. And every person born has the right to participate in the forms of humanness that contribute to his well being as a person. The villagers know this. Sometimes in a village when they operate with that ingrained image that an outsider has something to 'hand out' to them, they may respond to a question that says something like, "Well, what do you have to offer us?" And often we respond, "We have nothing to offer you but the opportunity to grasp the dignity to support yourself economically. You can rely on your own village effort for education, health, and welfare. You can have the confidence to be able to organize and sustain individual and corporate life in your village." And they understand.

It's a joy to watch them come alive! The ability to grasp themselves globally is so marvelous. Perhaps it's the kind of universality that's present in their work, but whatever it is, it's amazing. They also have such a grasp of operating 'on behalf of.' And the industriousness! Once they are released, the way those people work is powerful. And intelligence! They may be uneducated; they may be illiterate; but they are certainly not unintelligent. They are friendly and warm and open their homes to you. I can trust that they do not lie. Now, they may say what they think you want to hear, or they may say what they have been told to say. But somehow, there is no deceit in them. They don't lie. They are willing to move and to risk---economically and socially. They are ready to move through the mores and taboos. They are poetic and can grasp things poetically. We had an art form conversation on the Iron Man picture. One of the villagers said, "The Iron Man to me is a picture of the role of all of us. We must stand in the village as iron men, but we now diminish as iron men by feeding each village that we are in contact with, the stuff of our iron so that they can become iron people, too."

These people are great spirits. We take the villagers along on site selection. And those conversations around the edges are great discussions on profound humanness. We have depth, delicate conversations where you each talk out of your own context but using the language of profound humanness to talk with each other. You are overwhelmed by the great spirits they are and can become. A while ago I mentioned their non-discipline. However, their propensity to become disciplined is there.

Another profound function of replication is that it gives the world back its soul. I don't mean anything pious. The 15% of the modern world cannot drag

the weight of the 85% into the future. And the world will stagnate and dry up or explode as the poet said, 'like a raisin in the sun' if that 85% is not given a chance. As the great moral issue of our time is met by the 15%, it will blow fresh wind of the future through our being, cleansing us as we have never been cleansed before in our age. Or if we don't, we will rot and decay and die.

The profound function of replication is integrally related to Town Meeting. Profound engagement is the other side of your profound awakening. You can't be awakened without being engaged; you can't be engaged without being awakened. This comes together in Nava Gram Prayas or replication. When we move from 250 to 2500, how many troops will we need? My first answer is, "none". If you have 250, all you have to do is put on 10 Gram Sabhas around each of those villages. Any village could put on 10 a year, especially when it has been putting on three per month for the past year. By that time, you probably will have circuits to other villages for them to see what profound engagement is in the replication villages. They will immediately be able to respond. The consult would have already taken place, so to speak as the Gram Sabha has happened in their midst. If it doesn't happen at the 2500, it certainly will happen at the 25,000. I'm probably speaking poetically because it has to be hammered out, but it is there.

Next, the profound function of replication provides a singular sign of primal community. They don't know it yet, but those villages that you and I have been in social demonstrations, are primal communities. Just a slight turn of the dial and it will be there.

The villages become a sign of hope. It's almost become a ritual for the young boys in and around Aurangabad. They see you get off the bus and see you in the blue and say, "Maliwada". Spirit flows out of profound engagement. The spirit literally gobbles people up. Those that visit Maliwada undergo radical conversions just in a few hours. They are Indians, westerners, business people, government people, Hindus and other religious people. One such instance was with a Roman Catholic priest, who works for one of the high commissions. That man will never be the same again just because he visited Maliwada. In fact, I was so overtaken by various people's response that I wrote a letter to a colleague suggesting that these villages are the arena or the place for the spiritual retreat to take place today, because a radical turn about already happens before you do your exercises.

What would replication do to projects all over the world? Just think of places like Nebraska, or all the sleepy little towns everywhere, like the little places where I grew up. Some of them have withered and almost blown away. Just think! They have a brand new opportunity. All around the world we can offer this.

Can we make it? Well, it is impossible. All that transrationalizing got the awe out of the tactics and the anxiety out of the activities. But it is still impossible. Can you imagine a government structure of a nation which has been conditioned by 300 years of subjugation to an alien country opening itself brand new to let us get by with bringing off a Nava Gram Prayas. Why, it is just

impossible! We have been ordered out of the country in 24 hours twice already. We still haven't whipped the visa situation. I don't know what we'll do when we go back.

Will the auxiliary troops be able to carry the load? How can they? They are uneducated and have no experience or leadership. How can they create the Nava Gram Prayas in less than two years that can really sustain itself? Look how long it took us to create a movement and in many ways, we are not sure of ourselves yet. How can we push through to give them the spirit sustenance to sustain themselves so they won't collapse?

The serving dynamic, the acceleration teams: It is impossible to train people in the type of expertise needed in a few weeks or months, especially when there are so many villages screaming for help. Here in the Council you have spent all your time in the task forces setting up acceleration teams to go to one village in a country. Immediately we have tens of villages that those teams are going to have to go to.

The monitoring: Can we come off with priorship? Cynicism stands back and says, "Where did you get the arrogance to start this thing in the first place?" And another voice says, "I hope you do fail and fall flat on your face, because I want to prove that life hurts you; or another voice says, "People won't respond anyway." But Hope says, "We will make it." Radical expenditure of hope lifts the veil to the power that is blowing the fresh winds of resurgence through the government structures. It is creating new beings and new giants out of the villagers. It is welding a movement into being that has never been before in our time. It will provide a whole new means of priorship and servicing. Hope knows this and lives out of it. Being responds by picking you up in His power and using you to execute His plans. That is what replication is. And that's what it means to live out of hope.