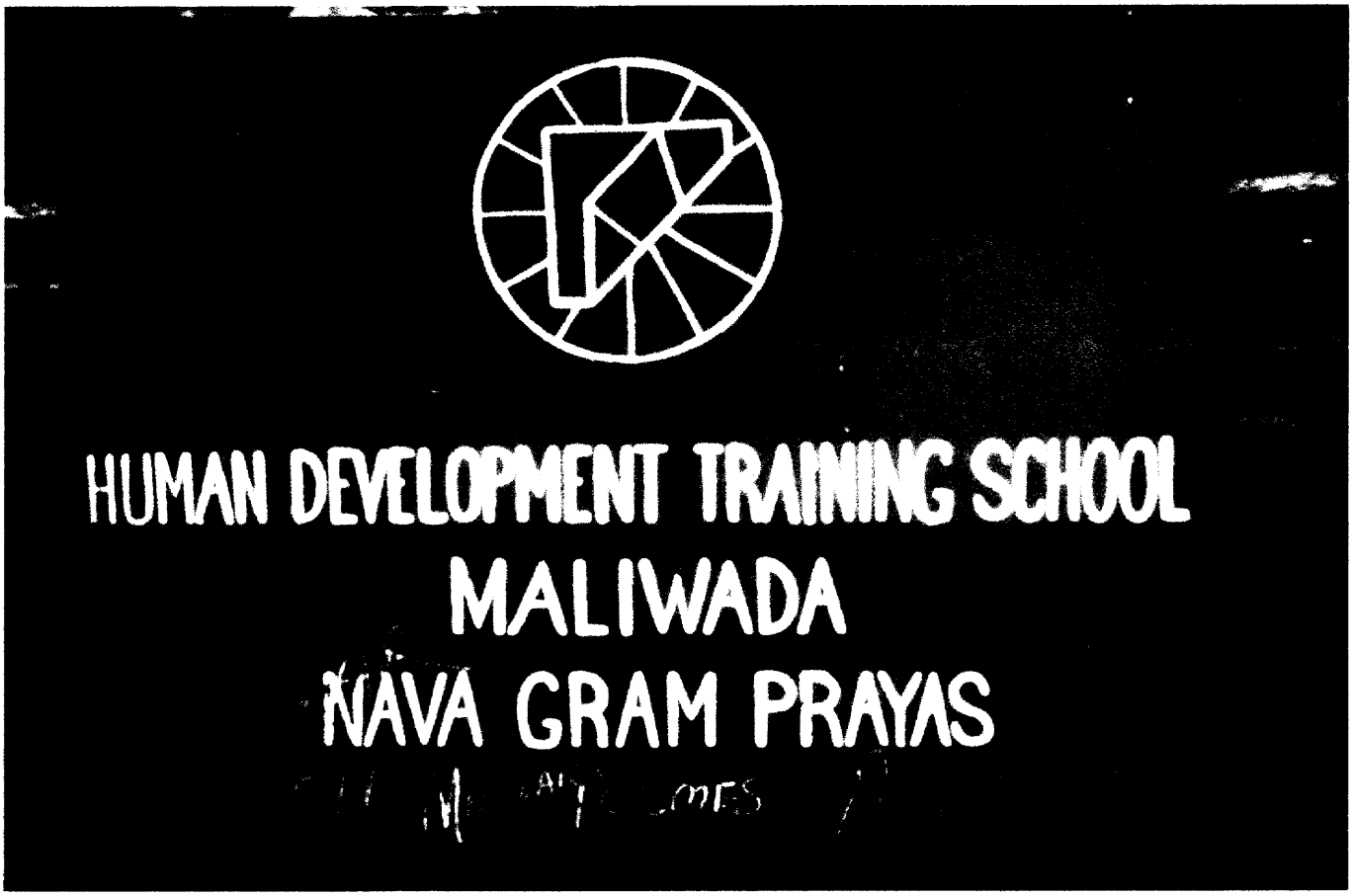
The Human Development Training Institute
Maliwada

School XIX
May 1981



Curriculum Manual

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SCHOOL XIX
Maliwada
SUB-ASIA

THE CURRICULUM

THE HUMAN DEVELOPMENT TRAINING INSTITUTE

May
1981

FIRST WEEK							SECOND WEEK							THIRD WEEK						
The Economic Cycle							The Social Cycle							the Cultural Cycle						
M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S
THE ECONOMIC MODULES Agriculture Industry Commerce			ENCOUNTER	IMAGINAL EDUCATION LAB		over view	THE SOCIAL MODULES Health Education Welfare			ENCOUNTER	PROFOUND HUMANNESS LAB		over view	THE CULTURAL MODULES Living Environment Identity Systems Corporate Patterns			ENCOUNTER	COMMUNITY ORGANIZATION LAB		send out
THE CULTURAL REVOLUTION collegiums							THE UR IMAGES collegiums							THE TRANSPARENT STYLE collegiums						
THE ARTFORM METHOD lunch pedagogy							THE WORKSHOP METHOD lunch pedagogy							THE LECTURE METHOD lunch pedagogy						
TRANSPARENT KNOWING supper roundtables							TRANSPARENT DOING supper roundtables							TRANSPARENT BEING supper roundtables						

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FIRST WEEK CURRICULUM DESIGN

1st Week

MANUAL

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
SCIENTIFIC REVOLUTION	URBAN REVOLUTION	SECULAR REVOLUTION	INDIA	CONTEXTUAL ETHICS	MORAL ISSUE	
ECONOMIC MODULES				IMAGINAL EDUCATION LAB		
Lecture: HUMAN DEVELOPMENT	ACTION : Cluster Village Survey	Lecture: APPROPRIATE INDUSTRY	ENCOUNTER : ELLORA	Lecture: THE TIMES & IMAG. EDUC.	Lecture IMAGINAL METHOD	WEEKLY RITUAL
Workshop 9-PROGRAMMES		Workshop INDUSTRY Field Seminar		Workshop Charting (Boulding)	Workshop Artform Conversation	GLOBAL GRID
Artform DEMONSTRATION	Action Day REFLECTION	Artform Meth. ?Review		Artform STUDENT PRACTICE		
Lecture: ECONOMIC PRINCIPLES	Lecture COOPERATIVE AGRICULTURE	Lecture COMMERCIAL SERVICES		Lecture THE CURRICULUM	Lecture PEDAGOGICAL STYLE	
Maliwada Economic SURVEY	PANEL	Commerce IMPLEMENTATN WORKSHOP		LIFE 4 X 4 WORKSHOP	EXEMPLARY PRESENCE PLENARY	
'Water'	NAVA GRAM PRAYAS	100C KILLER	ELLORA REFLECTION	PRINCE 5-WEAPON	CELEBRATION	WEEKLY REVIEW & ORIENTATION
KAZ : Intro.-CHART		KAZ : Prologue		KAZ : Preparation		
Public Voice		Daily Ritual		Meal Ritual		

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2nd Week

SECOND WEEK CURRICULUM DESIGN

Sub Asia

MANUAL

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
BLACK/WHITE Urs	RED Ur	BROWN Ur		YELLOW Ur	TAN Ur	
	SOCIAL MODULE		ENCOUNTER	PROFOUND HUMANNESS LAB		WEEKLY RITUAL
Lecture: SOCIAL METHODS	ACTION : Sanitation	Lecture : FUNCTIONAL EDUCATION		Lecture : EVENT MYSTERY CONSCIOUSNESS	Lecture: ACTION TOTALITY CORPORATENESS	
Workshop DOCUMENT STUDY		Workshop : VILLAGE EDUCATION	URBAN AURANGABAD.	Seminar : Gandhi AT THE STATION	Seminar : SHIP & STORM	THE WEST
WORKSHOP METH: Demo.	Reflection	WORKSHOP METH.: Review		WORKSHOP METHOD : Student Practice		
Lecture: SOCIAL PRINCIPLES	Lecture: PREVENTIVE HEALTH	Lecture COMMUNITY WELFARE		Lecture: INTEGRITY CARE EFFULGENCE	Lecture : DECLARATION CREATIVITY PRESENCE	
Workshop VILLA GE GRIDDING	PANEL	VOCATION Lab / GWF		Seminar Tired &Lonely	Seminar Tagore	
7 BHAKRIS		THE PRINCE AND THE MAGICIAN	Encounter REFLECTION	PAVANDEVA	CELEBRATION OF THE URS	WEEKLY REVIEW ORIENTATION
KAZ: The Cry	SOCIAL PROCESS TRIA NGLE	KAZ : The March		KAZ : The Vision		
Singing		Reports		Witness		

HDTI

THIRD WEEK CURRICULUM DESIGN

3rd Week

Sub Asia

MANUAL

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
GLOBALITY	IRON MAN	LOCAL SERVICE	AWAKENMENT	VOCATION	SPIRIT JOURNEY	
CULTURA L MODULE			ENCOUNTER : IMPACT GRAM SABHA Tutorial Prep	COMMUNITY ORGANIZATION		WEEKLY RITUAL
JOURNEY OF ACTUATION	ACTION : Village Beautification	Lecture IDENTITY SYSTEM		Lecture GUILDS	AREA AND REGIONS	
Workshop HUMAN FACTOR Total Particpn		Workshop Song Story Symbol		Guild Event ORCHESTRATION	REGIONAL TASKS	GRADUATION RITES
LECTURE METHOD		Lecture Method PRACTICE: Human Dev't		Lecture Method PRACTICE HDTI	EVALUA TION	
Lecture CULTURA L PRINCIPLES	Lecture : LIVING ENVIRONMENT	Lecture CORPORATE PATTERNS		STAKES		
Cultural SURVEY NGP Panel	VILLAGE DESIGN Interview	PANEL Interview		Stake Meeting	Rehearsal	
The ROCK	THE EAST	FIRE	GRAM SABHA PRACTICE	WELL	CELEBRATION OF THE GLOBE	
K Z : The Action		KAZ : Silence		KAZ : Review		
Accountability		Absolution		Personal Gifts		

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SUB ASIA

ECONOMIC MODULES
ECONOMIC PROGRAMME LECTURES

FIRST WEEK MANUAL

SELF-SUSTENANCE	CO-OPERATIVE AGRICULTURE	APPROPRIATE INDUSTRY	COMMERCIAL SERVICES
HUMAN MEANING OF THE PROGRAMME	THE LAND	RESOURCES	GOODS
	FOOD	TRANSFORMATION	EXCHANGE
	FRUITFULNESS	INVENTIVENESS	DIVERSIFICATION
	POOLING	APPROPRIATENESS	INTERCHANGE
KEY ARENAS OF THE PROGRAMME	EXPANDED CULTIVATION	COTTAGE PRODUCTS	COMMON MARKETING
	INTENSIFIED PRODUCTION	AGRO BUSINESS	LOCAL MERCHANDISING
	WATER DELIVERY	PROCESSING PLANTS	SAVINGS LOANS
	EQUIPMENT POOL	ANCILLARY INDUSTRY	BASIC TRANSPORT
STANDARD BLOCKS	PRIVATISM	UNDEVELOPED MARKETS	UNRESEARCHED CONSUMER NEEDS
	LAND FRAGMENTATION	TECHNICAL EDUCATION VOID	UNIMAGINATIVE STOCKING
	TRADITION	NON-VENTURE SECURITY	MARKET UNRESPONSIVENESS
	LOAN DEFAULTING	MANAGEMENT SKILLS LACK	UNCORPORATE BUYING
KEYS TO DEVELOPMENT	HYBRID SEEDS	SECURED MARKETS	BULK BUYING
	MODERN AGRONOMY	LOCAL STUFF OF SITUATION	SELECTIVE ADVERTISING
	POOLED CAPITAL	INDUSTRY SHED	VENTURE CAPITAL
	EXPERTS FIELD DAYS	SECTORAL TROUBLESHOOTING	MANAGEMENT TRAINING

मा.वि.पु.से. उपस्थिया.	आर्थिक नमुना.		सप्ताह एक पुस्तिका
स्वयंनियोजन	सहकारी कृषी	उचित उद्योग	वाणिज्य सेवा.
कार्यक्रम का मानविय अर्थ	भुमी	साधन	माल
	अन्न	परिवर्तन	बदल
	यश	अविष्कार	विस्तृतीकरण
	एकत्रीकरण	उचितता	अंतर बदल
कार्यक्रम के मुख्य क्षेत्र	विस्तृत पिकउत्पादन	कुटीर उत्पादन	सामान्य बाजार
	उद्देश पूर्ण उत्पादन	कृषी व्यवसाय	स्थानिय दुकानदारी व्यापार.
	जल वितरण	प्रक्रिया केन्द्र	बचत कर्ज
	साहित्य भांडार	पुरक व्यवसाय	मुलभूत - यातायात
बाधाये.	खाजगी पणा	अविकसित बाजार	ग्राहक की आवश्यकता का ना खाजना.
	भूमी विघटन	तांत्रीक शिक्षा कमी	अकल्पीत साठा.
	व्यापार	साहसिक सुरक्षा	बाजार को प्रतिसाद ना देना.
	कर्ज थकबाकी	व्यवस्थापन कला की कमी	असहकारी खरेदी
विकास को चालिया.	स्त्रोत बियाने	सुरक्षीत बाजार	जादा - ठोक खरेदी
	आधुनिक कृषीतंत्र	परिस्थिती की स्थानिकता.	चुकित जाहिरात.
	एकत्रित भांडवल	उद्योग केन्द्र	साहस भांडवल .
	तज्ञांके क्षेत्रामे दिन कार्य	क्षेत्रीय समस्या निवारन.	व्यवस्थापन प्रशिक्षण.

IDTI

Sub Asia

THE TIMES AND HUMAN DEVELOPMENT

First Week
Day 1

Manual

20th CENTURY REVOLUTION		ALTERNATIVE APPROACHES		INDICATIVE PLANNING		LOCAL COMMUNITY	
CIENTIFIC EVOLUTION	Unified Universe	TRICKLE DOWN	International Agencies	ANALYSIS	Hope and Dream	PAST GIFTS	Self order'g
	Relational Universe		Top gets Money		Operating Vision		Self - Sustaining
	Dynamic Universe		Regional Arm		Blocks		Self Identity
	Statistical Universe		Reeveluated Internatn'ly		Underlying Contradictions		Creative Probes
RBAN EVOLUTION	Space	BUREAUCRAT* -IC PATERNALISM	We decide and deliver	PLAN	Broad Strategy	COLLAPSE OF COMMUNITY	Change of World Sci.
	Time		Blame Village		Practical Proposals		Mobility Urbanization
	Relations		Inappropriate Schemes		Specific Steps		Collapse of Mythology
	Roots		Tomeline and Implementaries		Tactical Systems		Rebirth of Community
ECULAR EVOLUTION	Encounter	DISESTAB- -LISHMENT PROTEST	Blame Gov't	IMPLEMEN- TATION	Organizing System	EMERGING STANCE	All the Goods
	Moral Act		Local Cons- ience Citation		Programs		All the Decisions
	Relations		Bring Societal		Timed Actuation		All the Gifts
	Certitude		Does not Change		Timeline		For all the People
OCAL MAN	Two Million Villages	BOOTSTRAP MORALISM	Self-made Community	ACTUATION	Begin Immediately	RESURGENCE OF LOCAL	The Rise of Local Com'ty
	Rise of Consciousnes		Blame Village		Engage Community		Global Revolution
	Assumption of Responsib		Interdependen ce of Society		Visible Signs of Change		Transmutation of Gifts
	Demand for Participation		New form of Development		Symbolic Tactics		New World in the Making

2

आर्थिक विकास स्थानिक आत्मनिर्भरता की ओर
सहकारी शेती.

विस्तृत शेती	भूमी परिक्षण		भूमी विस्तार..		भूमी तैयारी		संपूर्ण उपयोग	
	सरकारी परिक्षण	पट्टा उठाणा	सरकारी भूमी उपयोग	सीटीदार खेती	धारा गृह भूमी	भूमी के बांध	जमीन प्राप्त करना	उपयोगी भूमी
	विशेषभूमी	मालकीयत भूमी	भूमिहिन को वितरण	चकबंदी भूमी	समतल भूमी	आधुनिक औजार	धारा व्यवस्था	उपयोगी योजना
उत्पादन तीव्रता लाना	भूमी विश्लेशन		आधुनिक तरीके		प्रदर्शनीय खेत		कृषी प्रशिक्षण	
	मीठ्ठी परिक्षण	जमीन उपयोगीबनाना	खत का उपयोग	दोहरी फसल	सकारित अन्न घास	सकारित फल पदार्थ	छोटीशी दर्शन यात्रा	फसल योजना
	फसल पध्दती	फसल विश्लेशन	सकारित बीज	सहकारी भूमी	सकारित तरकारी	औद्योगिक फसल	प्रशिक्षण सप्ताह	सहकारी पठ
जल पुर्ती	जल परीक्षण		जल आपुर्ती		सहकारी नल योजना		सहकारी पैसा	
	सरकारी परिक्षण	कुओं की स्थापना	बांध योजना	हापसा (बारवेल)	क्षेत्र योजना	लघू सिंचाई	सरकारी सहायक	बैंक स्वरुप
	नोजी विश्लेशन	विस्तृत योजना	चौडे कुंए	कुओं की वृध्दी	तालाब व्यवस्था	विस्तृत योजना	निजी आधार	औजार आपुर्ती
औजार संग्रह	खेती साधन		कुंआ निर्माण		सहकारी स्वरुप		आपुर्ती व्यवस्था.	
	ट्रेक्टर व्यवस्था	फसल घटाने के यंत्र	विश्लेशन	सुरंग का ज्ञान	प्राप्ती योजना	सहकारी ढांचे	रोज की जांच	दुरुस्ती स्वरुप
	समतल के साधन.	फसल के साधन	खोदने के यंत्र	ग्रामीण फसल	उपयोगी योजना	प्रशिक्षण स्वरुप	लगातार सेवा	औजार की दुकान

HDTI SUB ASIA	ECONOMIC CYCLE 9 PROGRAMMES WORKSHOP	FIRST WEEK DAY 1 MANUAL

RATIONAL OBJECTIVE	EXISTENTIAL AIM
To ground the comprehensiveness of human development and to introduce the rudiments of corporate discipline	To decide that the comprehensive approach is the only authentic way and to push students to .

PRELUDE 45 mins.	INTRODUCTION (EMPHASIZE PUBLIC VOICE) 1. Singing: a Human Development song from another country 2. What is the one thing you remember from the lecture? 3. Name some villages you have been in. 4. What programmes have you seen going on?
MOVEMENT I 30 mins.	ISSUES (TAKE GOOD NOTES) 1. What are the issues of Human Development in the villages of India. Everyone list three. Teo word titles. 2. Brainstorm list onto the blackboard. 3. Context Economic, Social, Cultural Programmes
MOVEMENT II 30 mins.	ECONOMIC/SOCIAL/CULTURAL GESTALT (PUSH FOR REAL CONSENSUS STRUGGLE) 1. Go through the list of issues and decide for each one whether it is economic, social or c ultural. Push students for a second reflection and struggle over pertinent issue. 2. Gestalt the list to fuve key issues. Encourage a solid consensus struggle. 3. Get each one in the form of a three word title.
MOVEMENT III 20 mins.	9 PROGRAMME CHART (DISCIPLINE OF SITTING -REVOLUTTONARY BLADDER) 1. Go to the 9-Programme Chart on the wall. Rehearse and drill the 9 Programmes andthe 3 arenas. Artform the pictures. 2. Which one of these programmes will deal with these issues? 3. Which of these 9 Programmes do you know most about? Which least?
POSTLUDE 10 mins.	REFLECTION (PUSH FOR REAL HONEST ANSWERS) 1. What have you learned about the workshop method? 2. What have you learned about Human Development? 3. What did you learn about the group? 4. What have you learned about education?

HISTORICAL SITUATION		BASIC ECONOMIC APPROACH		MONEY FLOW SYSTEM		EXTERNAL RELAYIONSHIP	
SOCIAL PROCESS	ECONOMIC DYNAMICS	VILLAGE ECONOMIC PROGRAMMES	AGRICULTURE LIFE BLOOD	II. MONETARY INPUT	ALL MONIES THAT GO IN	IV. MONETARY CIRCULATION	COMMERCIAL ENTERPRISES
	POLITICAL DYNAMICS		INDUSTRY: INCOME DIVERSIFICATION		EARNED FROM OUTSIDE JOBS		COOPERATIVE GENERAL STORE
	CULTURAL DYNAMICS		COMMERCE: CAPITAL CREATION		SALES OF PRODUCTS		SERVICE SHOPS
	IMBALANCES		TOWARDS SELF-SUSTENANCE		SKILLS & RESOURCES SURVEY		PRODUCE PROCESSING PLANTS
ECONOMIC IMBALANCES	PRODUCTION TYRANT	FRAGMENTED APPROACH	TOP DOWN	MONETARY INCREASE	INCREASE PRODUCTION	V. RELATE TO LARGER UNITS	NEIGHBOURING COM'TY NEEDS
	DISTRIBUTION ALLY		CHARITY PROJECT		EMPLOYABLE NEW SKILLS		URBAN CENTRE POTENTIALS
	RESOURCES COLLAPSED		SECTORAL		NEW INDUSTRIES		GOVERNMENT PLANS & SCHEMES
	STRUGGLE OF SYSTEM		CREATE DEPENDENCY		LOANS GRANTS INVESTMENT		BUSINESS OPPORTUNITIES
RISE OF LOCAL PEOPLE	READY TO PARTICIPATE	COMPREHENSIVE PLAN	ALL AT ONCE	III. MONETARY RETENTION	INCREASE CASH AVAILABILITY	CO-OPERATIVE MARKETS	POTENTIAL NEAR-BY MARKETS
	TAKE RESPONSIBILITY		ELICIT PARTICIPATION		REDUCE CAPITAL OUTFLOW		GUARANTEED MARKETS
	CONSCIOUS OF NEEDS		BUILDING STRUCTURES		REDUCE OUTSIDE GOODS PURCHASE		JOINT INVESTMENTS
	READY TO WORK TOGETHER		RELEASE CREATIVITY		INCREASE INVESTMENT OPP'Y		COOPERATIVE MARKETING BOARD
LOCAL COMMUNITY	NO SIMPLE SOLUTION	I. AUTONOMOUS UNIT	ALL THE LOCAL RESOURCES	IV. MONETARY CIRCULATION	GOODS AVAILABLE IN VILLAGE	FOUR SECTOR ROLES	GOVERNMENT SCHEMES
	LOCAL PEOPLE ARE EXPERTS		ALL THE LOCAL NEEDS		PROVIDE NECESSARY SERVICES		PRIVATE RESOURCES
	COMMUNITY PLAN		ALL THE LOCAL POSSIBILITIES		LOCAL MARKET FOR PRODUCE		VOLUNTEER SERVICES
	ACCOUNTABILITY STRUCTURES		NOT BURIED BY OUTSIDE INTERACTION		TRADING BUSINESSES		LOCAL STRUCTURE

मा.वि.प्र.स. आर्थिक विकास का नमुना. आर्थिक सिध्दांत सप्ताह.
उपस्थिया.

ऐतिहासिक स्थितो		आर्थिक मुल आधार		पैसा लेन देन पध्दतो		बाह्य सम्बन्ध.	
सामाजिक प्रक्रिया	शांतता आर्थिकता.	ग्राम का आर्थिक कार्यक्रम	संघर्षमय कृषीजिवन	३ द्रव्य अंदरलना	सभी पैसा अंदर ४	४. द्रव्य अभिसरण	व्यापार उद्योग
	राजकिय शक्तो.		आद्योगिक वृध्दो		बाहरी व्यवहारोंसे कमाई करना		सार्वजनिक मध्यवर्ती भांडार.
	सांस्कृतीकशक्ती		वाणिज्य के लिए कर्ज की वृध्दो होना		उत्पन्न कोकिंमतो		सेवा दुकान
	असंतुलनता.		स्वयं समाधान.		लोकसंख्यो खाडा..		पैसेसे प्रक्रोया करना.
आर्थिक असंतुलकता.	उत्पादन प्रभुत्व	संपूर्ण पहुंच	उपर निचे	द्रव्य मे वृध्दो	उत्पन्न मे वृध्दो	५ गट नेता ओंसे संबंधीत	समीप रहने वाले.
	वितरना गुंतागुंत		धार्मिक फ्रुल्प		राजारो मे कौशल्य		शहरो केन्द्रोसे
	साधन कौशल्य		स्वयं निर्भरता.		नये उद्योग		सरकारी योजना
	पध्दतो के लिए संघर्ष		निर्माण करना.		को निर्मिती.		सम्भावना.
स्थानिक मनुष्यका आगे बढना.	सहभाग लेने के लिए तैयार	सर्वांगीण योजना	एक साथ	३ द्रव्य की धारणा शक्ती	पैसा दुप्पलार्गुण	सामूहिक बाजार	संभावित नजरोंको
	जिमेदारी उठाना		सहभागीयो को खोज		बाहरी कर्जा		बाहारोंके लिए.
	जागृतिक काम करनर		ढांचा बनाना..		बाहरो सामान		जुटा हुआ खर्चा
	लिए तैयार होना.		उत्पनोसे सम्बधो.		व्यय योगदान मे वृध्दी		सामुहिक बाहार
स्थानिक समुह	साधारण सुझाव वहा	वाता वरण गट.	पुरे स्थानिक साधन	४ अन्वेषण अभिसरण.	ग्राम मे माल उत्पन्न	चार छत्रीय पात्र	सरकारी योजना
	सार्वजनिक संतुल्य		पुरे स्थानिक जल		आवश्यक सेवाओंका		निजि योजना
	सामुहिक आराखडा.		पुरे स्थानिक उपक्रमोंचा		उपलब्धो के लिये स्थानाक		स्वयंसेक सेवा
	उपस्थित घडत.		बाहरी कर्जासे		व्यापार धंदा.		स्थानिक ढांचा.

HDTI

Monday Wk 1

6

Economic Cycle
MALIWADA ECONOMIC SURVEY

Rational Objective : To ground participants in the economic reality of a demonstration	Existential Aim : To identify w/ the deep struggle of village economic development.

Prelude

1. Context : Sing a song and say what we're going to do in this wirkshop.
2. Write these questions on the board. Students copy them :
   a. What are 20 ways people make a living in Maliwada
   b. What are 20 things sold in the village
   c. What are 10 things that have to be purchased elsewhere.
   d. What are 4 different scales of wages in Maliwada
   e. How many unemployed people in Maliwada
   f. Where are the men employed? Women? Youth ?
   g. What has the village corporately spent money on in the last year
   h. What changes have happened in agriculture, industry, commerce in the last 4 years
3. Assignment :
   First team in each task force concentrates on a, b
   Second team on question c, d and e
   Third team on f, g and h.
4. Short course : use eyes, make notes, ask questions, cover the whole village
   Come back in 45 minutes

MOVEMENT I

During the Survey : Faculty person accompanies the students from each Task Force. If possible get one villager to accompany the Task Force.

MOVEMENT II

1. Come back and sing a song
2. Have each team report while you get the data up on the board in 8 columns. MOVE FAST !
3. Everyone takes good notes.

MOVEMENT III

Conversation :
1. Which of the data surprises you ?
2. What do you notice on each of column a, b, c ?
3. What do you notice about columns d, e, f ?
4. What do you notice about columns g and h ?
5. What questions do you have of this data ?
6. What are the strengths of th Maliwada economy ? Take good notes.
7. What are the weaknesses of the Maliwada economy ? Take good notes.
8. What title would you give Maliwada village ?

Postlude

What is the human struggle in village economic development ?
2. What have we learned about Human Development ?

Announcement on Roundtable set up : When/Where/How Send out.

HDTI

Action Project I
VILLAGE SURVEY

1st Week
Day 2

Sub Asia

MANUAL

Rational Objective:	Existential Aim : To experience the power of corporate power generated by working in teams.
To see possibility of familiarizing self with the geographical situation of the village in a short time through group wisdom.	

Prelude		1. songs 2. Accountability/Absolution 3. Context : Every Tuesday over the next three weeks we are going to go out of classrooms and experience some aspects of physical work in village development. Today we will go out in teams to the cluster villages of Maliwada to look around, to to people and observe the physical outlook of the village. An auxiliary from the Ashram will go with each team. When we come back we will build a map of the village we visited. 4. Assignment : (Skethc a rough map of the area we are going to visit).
MOVEMENT	I	1. In teams pass out the sheet of screen to be look for. Go through the items so everybody is clear. Send the teams out.
	II	FIELD WORK : Come back at 11:00 to have enough time for each team to build their map.
	III	1 Sing a song while the teams gathers back. 2 Sketch the boundaries of the village. Have team members fill in details. 3. Assign 2-3 people to draw map on butcher paper from the corporate sketch.
Postlude		1. Over lunch we will report and show our map. 2. Assign a reporter. 3. A nnouncement: Lunch will be at the Great Hall at 12:30
REFLECTION (lunch)		1. Where did you go this morning? Have each team report on their map. 2. While you were there, who did you talk to? 3. What did you see ? Smell ? Hear ? 4. What surprised you ? 5. What excited you ? Where did you feel fulfilled ? 6. What did we learn about building a map ? 7. What did we learn about working in a corporate team ?

HUMAN DEVELOPMENT TRAINING INSTITUTE:
ACTION PROJECT 1, Tuesday,

~~ग्रामीण~~ ग्रामीण विकास-पढ़ाई शाला-
~~कृति प्रकल्प~~ -1 कार्यक्रम

Data needed for creating a village map. - गाँव नक्शा बनाने के लिए ज्ञान की आवश्यकता।

1. Village Chowks
2. Roads inside the village
3. Access roads to the village
4. Community Wells
5. Private wells
6. Gram Panchayat Office
7. Primary School Building
8. Secondary School Building
9. Post Office
10. Health Clinic
11. Kirana Shops
12. Flour Mills
13. Other Shops
14. Market Place
15. Public buildings
16. Housing areas
17. Dairy
18. Animal area for grazing
19. Electric Poles
20. Rivers and Streams
21. Village drains
22. Temples
23. Bus Stand
24. Fields within the village
25. Tree areas within village

(1) गाँव के चौक
(2) गाँव के अन्दर रोड (रास्ता)
(3) गाँव के प्रवेश रास्ते
(4) सामुदायिक कुआ
(5) निजी कुँआ
(6) ग्रामपंचायत कार्यालय
(7) प्राथमिक शाला भवन
(8) सेकंडरी स्कुल भवन
(9) पोस्ट ऑफिस
(10) आरोग्य केन्द्र
(11) किराना दूकान
(12) आटा चक्की
(13) दूसरे दूकाने
(14) बाजार की जगह
(15) सर्वाजनिक भवन
(16) घरो का क्षेत्र
(17) डेरी
(18) जानवरो की चारा रखाने की जगह
(19) बिजली खम्बे
(20) नदी और झरना
(21) गाँव की नालियाँ
(22) मंदिर
(23) बस स्टैंड
(24) गाँव के अन्दर खेती
(25) गाँव के अन्दर पेड पौधों के क्षेत्र।

HDTI

ENABLING COOPERATIVE AGRICULTURE

1st Week
Day 2

Sub Asia

Manual

	LAND SURVEY		LAND EXTENTION		LAND PREPARATION		TOTAL USAGE	
EXPANDED CULTIVATION	Government Survey	Title Delineation	Government Land-use	Land Acquisition	Land Bunds	Land Terracing	Grazing Areas	Unusable Land
	Special Land	Land Ownership	Landless Distributn	Land Chukbundi	Land Leveling	Modern Equipment	Fodder Intensifctn	Usage Plan
INTENSIFIED PRODUCTION	LAND ANALYSIS		MODERN METHODS		DEMONSTRATION PLOTS		AGRICULTURAL TRAINING	
	Soil Testing	Soil Enrichment	Fertilizer Use	Double Cropping	Hybrid Grain/Grass	Hybrid Orchards	Exposure Trips	Crop Planning
	Cropping Patterns	Crop Analysis	Hybrid Seeds	Co-op Plots	Hybrid Vegetables	Industrial Crops	Training Week	Marketing Co-op
WATER DELIVERY	WATER SURVEY		WATER HARVESTING		CORPORATE IRRIGATION		CO-OP FINANCE	
	Government Testing	Well Locations	Bunding Programme	Bore Wells	Area Scheme	Lift Irrigation	Government Assistance	Banking Structure
	Private Analysis	Comprehensiv Plan	Wide Wells	Well Improvement	Tank Availabilty	Comprehensiv Plan	Private Support	Equipment Maintenance
EQUIPMENT POOL	FARMING IMPLEMENTS		WELL CONSTRUCTION		CORPORATE STRUCTURES		MAINTENACE STRUCTURES	
	Tractor Availabilty	Cultivatng Machines	Analysis	Explosives Use	Acquisitn Plan	Coordinatn Structure	Daily Inspection	Repair Structure
	Leveling Equipment	Harvesting Equipment	Boring Machines	Village Corps	Usage Schedule	Training Structure	Regular Servicing	Equipment Shop

HDTI		1st Week
	Cooperative A griculture PANEL	Day 2
Sub Asia		Manual

Rational Objective :	Existential Aim :
To widen the perspective of doing agriculture through seeing alternative ways and methods.	To experience the posible-ness of bridging the village to the sources of agricultural knowhow.

Prelude		1. Song 2. Context : We will now look into several technical aspects in agriculture. We have invited several guest speakers who are experts in their respective fields. Now in front of us we have panelists from the Department of Agriculture, the Agriculture College, the Agriculture Office from the BDO and from Maliwada. 3. Welcome the Panelists. 4. Introduce them
	I	THE PANEL : 1. LAND PREPARATION 2. SEED SELECTION AND TREATMENT 3. FERTILIZERS 4. SMALL FARMERS LOAN SCHEME 5. ROLES OF PUBLIC AND LOCAL SECTORS
	II	1. I was struck by ..... I think it is very important. What words or phrases struck your attention ? 2. Do you have question of clarity ? 3. What from the panel do you want to know more about ? 4. Thank the panel members. Have somebody usher them out and host them in the office.
	III	Reflection 1. What do you remember ? 2. Where were you surprised ? 3. What did this remind you of ? 4. What did you learn about cooperative agriculture today ? 5. What new ideas would you bring back to your villages ?
Postlude		1. The importance of working with the four sectors. 2. Announcements 3. Send out.

IDTI

DEVELOPING LIGHT APPROPRIATE INDUSTRY

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	RESOURCE ANALYSIS		MARKET CULTIVATION		PRIVATE SCHEMES		CO-OP SCHE	
COTTAGE PRODUCTION	Natural Resources	Employ't Survey	Private Contract	Khadi Board	Cane & Bamboo Ind.	Pottery Industry	Aluminum	F Pl
	Village Skills	Capital Inventory	Public Contracts	Weekly Market	Blacksmith & Carpentry	Lime & Cereals Processing	Cloth & Sweets	S M
	ANIMAL BREEDING		CASH CROP		VEGETABLE FARM		HORTICULTURE	
AGRO BUSINESS	Dairy Scheme	Small Animals	Essential Grains	Industrial Crops	Potatoes	Cauliflower Dhendi	Guava	D
	Mutton Schemes	Poultry Scheme	Secondary Crops	Grasses	Chilies & Onions	Ginger	Papaya	G
	DASIC CROPS		SPECIALIZED CROPS		NATURAL RESOURCES		FOOD PROCES	
PROCESSING PLANTS	Jaggery	Grinding Mills	Medicinal Plants	Meri - Culture	Brick & Tiles	Stone Cutting	Sukri Nutri Foods/Spice	D P
	Fruits	Fibres	Tobacco Processing	Seri - Culture	Wood Processing	Builder's Hardware	Fruits	D
	URBAN RESOURCES		CONTRACT ARRANGEMENTS		GUARDIAN NETWORK		PLANT OPE	
ANCILLARY INDUSTRY	Electronics	Manufac-turing	Metro Contacts	Contract Negotiat'n	Local	State	Expertise Availability	P
	Pharmaceut-icals	Service Industries	Urban Network	Supply & Distribut'n	Regional	Loan	Operating Procedures	Ma

लघु उद्योग	साधन विघटन		बाजार की उन्नति		खाजगी योजनाएं		सहकार्य योजनाएं	
	प्राकृतिकसाधन	बेरोजगारीए को सर्वे	खाजगी ठिका	हौडी बोर्ड	बाँस उपयोग	कुक्टपालन उद्योग	अनुभिन्नियम (जस्ता)	जंगलो के लगाना
	ग्रामीण कोशल्य	बडे धनराशी देखना	सर्वाजनिक ठिका	साप्ताहिक बाजार	लोगर बढई	चुना बनाने की विधि	कपडा मिटाई	साबुन माचिस
कृषि व्यवसाय			नगद फसल		सब्जी फाम			
	डेरी योजनाएँ	छोटे जानवर	आवेश्यक अनाज	औद्योगिक फसल	आलू	फुल गोबी भेडो	जाम (अमरुद)	केना
	मटन योजनाएँ		दाहेरी फसल	घास	मिर्ची प्याज	सहसून	पपिस्ता	अंगुर
पौधो को लगाने का कार्य विधि	सामान्य फसले		विशिष्ट फसले		प्रेाकृतिक साधन		भोजन पध्दतियाँ	
	गुढ	मसालो को पिसने की मिल	दवाओ के पौधे	भेड जैसे जानवरको पालना	इंट और टाली बनाना	पत्थर काटाई	सुकरी-सकस भोजन	डेरी उत्पादन
	फल		तम्बाकु बनाना	रेशम के किडे को पालना	लाकडी को कार्यवाही	धातु के पात्र बनाने वाला	फल	वेफरी
सहायक) अधीनस्थ उद्योग	शहरी साधन		ठिके की व्यवस्था		पालक मेट बर्फ		पौधो को लगाना	
	तांक्रिक	कारिगरी करना	मोटर का ठिका	ठिके	स्थानीय	राज्य	विशेषज्ञ योग्यताएँ	उत्पादन रिति
	औद्योगिक सेवाएं	शहरी नेट कार्य	प्रति वितरण	प्रति	कर्जा निधि			व्यवस्थापन के भाग

HDTI	INDUSTRY WORKSHOP FIELD SESSION
INTRO. 5 min.	What do you remember from the lecture? What caught your attention? Why is industry important to the village?
MOV. I GROUNDING INDUSTRY 25 min.	1. Without industries in the village there can be very little commerce and no money coming into the village, so the people will be very poor. 2. Let us look at what we mean by industry. Everyone list 5 different industries that you have seen or know of. 3. Brainstorm a list of 20 to 30 industries on the blackboard. Have we left any out? 4. Gestalt these into 4 or 5 kinds or types of industries.
MOV. II RESEARCH 30 min.	To start an industry, local resources are needed, an assured market must be found, and a means of production (machinery, building, labor) must be on hand. We want to look at [illegible] to first of all see if it has any industries and second, to see what resources it has that would be useful to start an industry. Assign the class to make a field survey of [illegible] and list, first, the industries it has and then list all the resources and raw materials it has that could be processed in someway to produce suitable products. Look at everything: rocks, stones, crops, water, fruits, grass, etc. Ask the question: "What would be made out of this, or what can it be used for. Give the class 20 minutes to do the survey.
MOV. III PLENARY

HAITI

INITIATING LOCAL COMMERCIAL SERVICES

COMMON MARKETING	MARKET DEVELOPMENT				CO-OP STRUCTURE				CO-OP PURCHASING				CO-OP SALES	
	Research	Guardian Network			Sales Management	Co-op Management			Food	Raw Materials			Warehouse storage	Qual Cont
	Government Relations	Story			Product Promotion	Profit Investment			Fuel	Manufactured Goods			Freight Handling	Pric Adva
LOCAL MERCHANDISING	COOPERATIVE STORE				REGULAR MARKET				SMALL BUSINESS DEV'T				MANAGEMENT SKIL	
	Community Trading Importer	Local Product Markets			Publicity Contracts Established	Products Mangement			Local Merchants	Established Supply Credit			Budget Control	Purc Sale Byel
	Essential Households Goods	Community Product Exporter			Product Packaging	Delivery Systems			Establishing Needed Services	Business Association			Workforce Participatn & Organiztn	Acco Reco
SAVINGS & LOANS	COMMUNITY HANDLING CO.				LOANS & INVESTMENTS				VILLAGE INVESTMENT SAVINGS				INVESTMENT TRA	
	Community Shares	Capitalizn Investment			Private Business	Gov't Channels			Village Funds	Personal Savings			Investment Proposals	Visi Prep
	Outside Shareholders	Corporate Profits			Bank Loans	Inkind Services			Banking Services	Credit Unions			Investment Budget Preparation	Loan Mana Acco
BASIC TRANSPORTATION	TRANSPORT STRUCTURES				TRANSPORT DEVELOPM'T				TRANSPORT PRODUCTION				HANDLING SERVI	
	Co-op Operation	Acquisition Plans			Community Tracking	Taxi Services			Local Constructn	External Contracts			Product Packing	Comm Movi
	Private Enterprise	Public Services			Vehicle Repair	Vehicle Servicing			Vehicle Retail	Vehicle Import			Vehicle Loading	C.O Coll

प्राथमिक स्थानिय वाणिज्य सेवाये.

सामान्य बाजार	बाजार विकास		सहकारी स्वरुप		सहकारी खरेदी		सहकारी विक्री.	
	बाजार की खोज	पालकों की कार्य	विक्री व्यवस्था	सहकारी	भोजन	कच्चा माल	गोदाम मे संग्रह	किस्मो की निगरानी
	सरकारी संपर्क	कहानी	उत्पनदनवृध्द	आदमी को लगाना.	जीवन	सामानों का निर्माण	माल चढाना और उतारना	किमत व्यवस्था
स्थानिय व्यापारीक	सहकारी संग्रह		लगातार बाजार		लघु व्यापार विकास		व्यवस्थापन कुशलता.	
	समुदायव्यापारीक आयात	स्थानिय उत्पादनकेलिए बाजार	प्रकाशन और संपर्क	उत्पादन व्यवस्था	स्थानिय व्यापारी	आपुर्ति और उधारस्थापना	बजट निगरानी	हिस्साका व्यापार.
	आवश्यक घरेलू सामान	समुदाय उत्पादन निर्यात.	उत्पादन सुरक्षा.	वितरण पध्दती	स्थानिय सेवा को स्थापना	व्यापारिक संघ	कार्यकारी दल संघटन	खरेदा विक्री पध्दती.
बचत और कर्ज	सामान्य वस्तू कम्पनी		कर्ज और रक्कम लगाने को योजना		ग्रामिणो को रक्कम लगाना और बचत.		रक्कम लगाने का प्रशिक्षण.	
	समुदाय साजीदारी	रक्कम लगावेने के विधी	निजी व्यापार	सरकारी तरीके	ग्रामीन कोष्ठा (खजाना)	निजी बचत	रक्कमलगाने के प्रस्ताव	भेट व्दारा उपस्थिती.
	बाह्य साझोदारी	एकत्रित आमदनी	बैंक कर्ज	सामान उत्पादन सवा	बैंक सेवा	उदार संघ	रक्कम बोरा की तैयारी	वास्तविक व्यवस्था और लेखा.
प्राथमिक यातायात (वाहतूक	यातायात व्यवस्थास्वरुप		यातायात विकास		वाहतूक उत्पादन		माल चढाने की सेवा	
	सहकारी उपयोग	किराया	सामुदायिक ट्रक	मॉ ट्रक्सी सवा	स्थानिय निर्माण	बाह्य सम्पर्क	उत्पादन सुरक्षा	समुदाय प्रगती.
	निजी सस्था	जनसेवा	वाहतूक मरम्मती	वाहतूक सेवा	वाहतूकआयात	वाहतूकपरमाल चढाना	वाहतूक खरिदना.	सहकारी रुपमे माल जमाकरना

HDTI
SUB-ASIA

ECONOMIC MODULES

III. COMMERCE IMPLEMENTATION WORKSHOP.

First Week
Day 3.
Manual.

RATIONAL OBJECTIVE: To allow the group to think tactically about economic principles.	EXISTENTIAL AIM: To experience the possibility and vitality of commerce.

INTRO.: Reflection on the lecture. What did you hear? What actions do you remember? Where were you surprised? etc.

MOVEMENT I

1. Go through the 5 Economic Principles.
2. Put up the 17 actuating programmes for Maliwada.
3. * How does money come in to a village?
   * Which programme retains money in the community?
   * What programme allows the accumulation of money.
   * What programme can be exported outside the village?

MVT II. Divide into two groups. Group one will create a plan for a bazaar in the village, and Group 2 a Cooperative Store.

a. List the 5 operations for each.
b. What kind of goods will be sold?
c. Draw a floor plan of the the bazaar or cooperative store.
d. List 10 tactics for opening in 2 months.

MVT. III. Report by filling in this chart:- (discuss after filling in.

	Operations	Sold	Floor Plan	Implementing Steps
Coop. Store				
B azaar				

MVT. CONCLUSION

1. What have we learned about commerce?
2. Why is commerce critical to Human Development?
3. What sort of sign might you put on your store/bazaar?

HDTI

SUB ASIA

SOCIAL MODULES

SOCIAL PROGRAMME LECTURES

SECOND WEEK

MANUAL

SELF-RELIANCE	PREVENTIVE HEALTH	FUNCTIONAL EDUCATION	COMMUNITY WELFARE
HUMAN MEANING OF THE PROGRAMME	BODY	IMAGES	PEOPLE
	WHOLENESS	SELF-WORTH	EXPENDITURE
	VITALITY	COMPETENCE	ENGAGEMENT
	ENERGY	VOCATION	BUOYANCY
KEY ARENAS OF THE PROGRAMME	INTERMEDIATE SANITATION	EARLY LEARNING	FAMILY DEVELOPMENT
	TOTAL NUTRITION	FORMAL SCHOOLING	WOMENS ADVANCEMENT
	SYSTEMATIC IMMUNIZATION	YOUTH TRAINING	YOUTH TASKFORCE
	PRIMARY TREATMENT	ADULT EDUCATION	ELDERLY ENGAGEMENT
STANDARD BLOCKS	SUPERSTITION	LOW EDUCATION PRIORITY	IRRELEVANT ANCIENT CUSTOMS
	MEDIEVAL MINDSET	UNTRAINED TEACHERS	PRIMACY OF FAMILY IDENTIFICATION
	UNPROCESSED WASTE	LOW INCOME CYCLE	LIMITED IMAGE YOUTH ROLE
	CURATIVE APPROACH	FEMALE ILLITERACY PRESUMED	STATIC TIME DESIGNS
KEYS TO DEVELOPMENT	HEALTH EDUCATION	MOTIVATED TEACHERS	GUILDS STAKES
	HEALTH CARETAKERS	COMPREHENSIVE CURRICULUM	WOMENS AWAKENMENT
	HEALTH CAMPS	IMAGINAL METHODS	CONSENSUS METHODS
	MOBILE CLINIC	VOCATIONAL THRUST	GROUP REGISTRATION

मा.वि.प्र.संस्था उप शिक्षिका.	सामाजिक नमुनाएँ सामाजिक कार्यक्रम. भाषण.		सप्ताह दो. पुस्तीका.
आत्मनिर्भरता.	प्रतिबंधक आरोग्य	कार्यकारी शिक्षण	सामुदायिक कल्याण.
कार्यक्रम के लिए मानव का अर्थ	शरीर	कल्पनायें	लोग
	परिपूर्ण	खुले पनायदे का	खर्च
	कार्यशक्ती	योग्यता	व्यस्तता
	शक्ती	व्यवसाय	प्रसन्न वदन
कार्यक्रम का मुख्य विभाग	मध्यम स्वच्छता.	प्रारंभीक शिक्षण	परिवार विकास
	पूर्ण सकस आहार	औपचारिक पाठशाला	महिलाओंकी प्रगती.
	व्यवस्थीत प्रतिबंधक लस	युक्त प्रशिक्षण.	वयस्क व्यस्तता.
	प्राथमिक उपचार	प्रौढ शिक्षण	वयस्क व्यस्तता.
मुख्य रुकावटे	अंध विश्वास	शिक्षकाका कमी महत्व	असंबधीत प्राचीन रितीरिवाज.
	प्रचलित रितीयो को मानना	अप्रशिक्षीत शिक्षक	प्रमुख का परिवारपरिचय
	अप्रक्रियेत व्यर्थ चीजे	कम उत्पादन शक्ती.	युक्त पात्र की मर्यादित कल्पना.
	आरोग्य होने योग्य शिरकाव	अशिक्षित स्त्री मान लेना.	उचीत समय रचना
विकास के लिए मुख्य	आरोग्य शिक्षण	प्रेरित शिक्षक	विभाग क्षेत्र
	आरोग्य रक्षक	बहुउद्देशीय पाठ्यक्रम	महिला जागृती
	आरोग्य शिबीर	काल्पनीक पध्दती	क्रमत पध्दती.
	फिरता हुआ दवाखाना	व्यवसायिक आशाए	सभा नोंदणी.

HDTI

SOCIAL METHOD

2nd Week
Day 1

Manual

Sub Asia

UNHELPFUL SOCIAL APPROACHES	Trickle down	LATENT VISION	Always There	PROPOSAL	A BroadFuturic Direction	PROGRAMME	Organizes Tactics
	Goal Oriented		Unarticulated		A strate y		enable Actu ation Phasin
	Bureaucratic		Perish without It		Deals with the Contradictions		provide forms & structures
	Band-A id		Reveals Contradictions		Not Concrete		to Carry out Subtactics
2oth CENTURY APPROA CH	Comprehensive	VISION	Wild Hopes	PROPOSAL	Sociological Solution	PROGRAMME PROCESS	Subtactics into Categor
	Rationality &Objectivity		New Dreams		Broad Thrust		Feasible & Practical
	Process Method		Felt Needs		Workable Effective		for Project Management
	Indirection & Intuition		See for Grandchildren		NOT Mickey Mouse		Release Imag inal Power
INDICATIVE BATTLEPLAN	See True Situation	CONTRADIC TION	Focal point of Social Paralysis	TACTIC	Propsalsas are not done	IMPLEMEN- TARIES	Where Rubber Hits Road
	Entire Future Possibilities		Permeates the Community		Tactics are what get done		6 honest serving men
	Present Negatn of Possiblties		Blocks the Vision		Flow out of Proposals		Who, What, When, Where
	Stratagems to deal with		Doorway to Future		Hammerblows at Contradictns		How, Why
CONSENSUS METHOD	Bold Informed Action	METHOD	In light of Vision	DOABLE TACTICS	Qstn: What can be done	IMPLEMEN- TATION	6 month Timeline
	Using Workshop Method		Brainstorm the Blocks		Subtactics		Forces
	Total Participation		Swirl Gestalt Blocks		Painfully Concrete		Assignments
	Best Consensd Wisdom		Releasing Statement		Die in Tactics		Do it

HDTI

Social Methods
DOCUMENT STUDY

2nd Week
Day 1

Sub Asia

MANUAL

Rational Objective : To see how the Battleplanning method is used in village consultation week.

Existential Aim : To experience the possibility of using the method as a life method.

Prelude

1. Song, Accountability, Absolution
2. Brief Reflection on Lecture : V-C-P-T-P.
3. Briefly Review each of the steps.
4. Our workshop today will look at the method as it is used in the planning week of an Human Development Project which is known as the Consult Week. (Say a word on what a Consult is, who participate, how).

MOVEMENT

I

1. Pass out HDP documents.
2. Artform the Document : smell, colour, shape, word etc.
3. Turn to Content Page :
   - Have somebody read in Hindi and English.
   - What do you remember
   - What surprises you
4. We are going to study PartsOne through Five.
   Count off by 5. Have somebody from each group read the first sentence of each Part.
   - What did you hear ?

   We are going to look into those five tasks.
   Break into five groups.

II

IN FIVE GROUPS. Everybody take good notes.

1. Read the first paragraph. What is .....(Vision/C/P/T/P) Whay is it important? (Write answers on the board)
2. Read the second paragraph (Process). How were the data gathered? What are the steps used ? (Write on the board)
3. Have them look into the rest of the part. What did you notice ? What word(s) struck you ?

What	How	Role	Result

III

1. Look at this chart. Read the first column. Now what would you say .....(V/C/P/T/P) is ? Write down. ASSIGN 2 persons to write what ....(V/C/P/T/P) is in one sentence.
2. Do same for each of the columns.
3. Each group write their sentence on big chart (T/F)

Postlude

1. Gather as a Task Force. Each group reports.
2. Reflect : where surprised, what new, what learned
3. Send out.

HDTI
SubAsia

SOCIAL PRINCIPLES

2nd Week
Day 1

DELIMITED GEOGRAPHY		ALL THE PROBLEMS		ALL THE PEOPLE		SYMBOL IS KEY	
GRID	Precise	PRINCIPLE OF COMPREHENSIVENESS	All	PHASES	All Life phases	THE GRID	I Live In ...
	Geographical		Human Problems		All at once		A Great Place
	Delineation		All at once		Babies, Youth		To Be Alive
	of Target Area		Comprhensively		Adults, Elders		Community Pride
SMALL ENOUGH TURF	Box off	COMPREHENSIVE SOCIAL SCREEN	Economic	ALL OR NOTHING	Concentrating Won't Do	NAMES	Community Name
	Manageable Size		Polity		Life related to life		Creates Meaning
	Develop Leadership		Cultural		Revive Roles		Streets, chowks
	Move on Whole		Education, Style, Symbol		Womb to Tomb Education		Heritage Names
FOCUSED BLOW TORCH	Clear Boundary	COMPREHENSIVE BATTLEPLAN	Whole Community	DEPTH HUMAN ISSUE	Underlying Spirit Issues	SYMBOL CREATION	Dramas, Festivals
	Less tha n 5000 people		Analyse Contradictions		Spirit Surgery		Rituals
	Know every Inch		Comprehensive Proposals		Victim Image		Symbolic Actuation
	Block by Block		Concrete Tactics		Imaginal Education		Reflect Together
FLIP PRINCIPLE	Once box Developed	ALL PROBLEMS RELATED	Shotgun Method	TRAPS	Reductionism Specialistism	POWER OF SYMBOL	Symbolism Flows
	Flip Boundaries		Interrelatedness of A ll		Rationalized Handouts		Roots Grow
	Wider Area		Single Issue Pointless		Band Aid		Destiny grasped
	Ripple Effect		All or Nothing		"Experts"		Community Comes Alive

मा. प्रि. ए. सामाजिक सिध्दांत स्पताह.

उपाशया. रमनिय भुगोल.		सभी समस्याए		सभो लोग.			चिन्ह ही प्रमुख है.
काल्पनिक नक्शा	निश्चित	व्युहरचना नोका सिध्दात	संपूर्ण	परिवर्तन को स्थितो	जिवन परिवर्तन	काल्पनीक नक्शा	मै जिसमे रहताह्
	भागोलिक		मानविय समस्या		सभी एक साथ		महान ठीकाना
	अलग		सभो एक साथ		बच्चे युक्क		जोपुनर्संगीत हो
	विभागीय लक्ष्य एक		वैचारिक		प्रौढ वक्क		सामुहाका अभिमान
थोडोसी डी. भुमी बस है.	पेटो बंद	सामाजिक व्युह रचना	आर्थिक	पूर्ण या कुछ भी नहो	कभी नहा करनका छान देन	नाम	समुह का नाम
	प्रबन्ध करने योग्य		राजकिय		जिवन जिवनसे सम्बध है.		अर्थ का निर्माण
	नेतगिरी का विकास		सांस्कृतीक		पुर्नशिक्षाण		रस्ते और वोकस
	पुर्णता को ओर		शैक्षाणिक पध्दतचिन्ह		गर्भ से सभाधीतक शिक्षाण		निरासत का नाम
मशाल का प्रकाश.	स्पष्ट सरहध्द.	समझने योग्य व्युह रचना	पुरा समूह	गहरे मानवि समस्याएं.	आत्मीय भुमभुत.	चिन्हा निर्माण	बाजा, उत्सव
	कमसे कम ५०००लोग		अटकाव का विवरण		समस्याए		घोषाणा.
	हर एक जानकारी हसालकर.		व्युहरचना का प्रस्ताव		भुमभुत विवर्तश्य		चिन्ह कृतीया
	गट से गट		योग्य क्रिया		क्रिय को ओरध्यान		एकत्रीत चिन्तन्करन
हटाने वाले तत्व	एकबार विकास	सभो समस्या सम्बधीत	प्रथम पध्दतो	पन्दा	काल्पनिक शिक्षाण	चिन्ह को शक्ति	चिन्ह कापरिणाम होना
	हद हटाना		सभो के लिए अतर्गत सम्बध.		विशेषताओमे घट		पोधेकी वृध्दो.
	बढता एरिया.		एक समस्याअधिहन्न		प्रमाणसहित हस्ता तरल.		अदृष्य समझा
	छोटोन्हर कापरि णाम.		पूर्ण या कुछ भीनहो.		बन्धन समावस अनुभवी.		समुह पुर्नजिवनहोना

HDTI

Social Modules
VILLAGE SURVEY

2nd Week
Day 1

MANUAL

Sub Asia

Prelude		1. Songs 2. Short talk on Grid : Defines the community - holding image of the community - symbol of community - symbolizes decision to care for geography - decision to care for the whole - way to care for all the people. 3. Today we will have the opportunity to try to grid a village.
M O V E M E N T	I	1. Pass out sheet (or draw on the board) showing the boundaries of the village. Walk through. 2. Have everyone take notes while you talk about what to look for. Write on the board, explain where necessary : 1. landmarks 2. nodes 3. monuments 4. arteries 5. pathways 6. village fields 7. house groupings
	II	1. Send out to the village by teams. Allow 45 minutes. 2. Report back. Sing 3. Put outline of village on board. Have each team fill in details.
	III	1. Short talk on qualities of grid : Minimum number of lines - simplicity - bold and imaginal - stylized, not fussy - memorable, any child could draw it. 2. Have each team consensed on their own grid 3. Each team draws their grid on butcher paper.
Postlude		1. Have each team report and show their grid. 2. Reflect : what see, where surprised, what learned etc. 3. Annoncements and send out

HDTI

Action Project II
SANITATION PROJECT

2nd Week
Day 2

MANUAL

Sub Asia

Rational Objective : To see the power of corporate team makes it possible to finish a task in a short time.	Existential Aim : To experience corporateness built in working together and seeing the victory of it.

Prelude		1. Songs 2. Accountability/Absolution 3. Context : Today our Action Project will be a physical work around the school building. We are going to improve the sanitation facilities by working on the drains. We are going to finish the task in thre and a hal hours between 7:00 and 10:30. I'm sure we can do it working in our teams corporately.
MOVEMENT	I	1. Sketch the drain to be worked on, indicating where to start and where it ends. Show landmarks : community well, kirana stores, electricity poles, etc. 2. One team will also work on the kitchen dran. 3. Assignments by teams. 4. Assignments of tools and equipments.
	II	FIELD WORK : Regather at the Great Hall at 10:30
	III	Refreshments by teams.
Postlude		Lunch will be at the Great Hall at 12:30 where we will also do our reflection on the work.
Reflection Lunch		1. What did your team do ? 2. What did you do at 9:30? at 8:00? 3. What did you see? Smell? Touch? 4. What did we accomplish as a Task F rce ? 5. Who did you see work hardest? 6. Where were you surprised ? 7. When were you most tired? Want to cry? to Sleep? 8. When were you excited? Most eager ? 9. What did we learn about working corporately in teams? 10. What did we learn about doing shramdans ?

HDTI

Sub Asia

Creating Local PREVENTIVE HEALTH Care

2nd Week
Day 2

Manual

INTERMEDIATE SANITATION	WASTE DISPOSAL		PURE WATER		PEST CONTROL		BASIC HYGIENE	
	Adequate Drainage	Compost Pits	Wells Covered	Distribtn System	Drains Sprayed	Foods Screened	Hygiene Class	Bathing Facilities
	Latrines Alone	Trash Removal	Home Storage	Public Supply	Home Sprayed	Rat Control	Washing Facilities	Animal Care
TOTAL NUTRITION	COMMUNITY KITCHEN		FOOD SUPPLY		INFANT FEEDING		FOOD PREPARATION	
	School Meals	Balanced Menu	Local Produce	Store Stocks	Infant Weighing	Nutrition Supplements	Adequate Storage	Cooking Methods
	Village Commission	Local Management	Upgrade Supply	Public Subsidies	Pre-natal Diet	Parent Training	Sanitary Procedures	Attractive Service
VITALITY MAINTENANCE	HEALTH CARETAKER		HEALTH OUTPOST		PROFESSIONAL SERVICE		EMERGENCY SERVICE	
	Stake Visit	Health Survey	Basic Supplies	Treatment Space	Dental Care	Special Clinics	First Aid	Symptom Treatment
	Simple Treatment	Primary Immunizatio	History Records	Regular Clinics	Quick Referral	Formal Relationshp	Transport Access	Service Availability
HEALTH EDUCA TION	CURRICULUM		GUILD DEVELOPMENT		CARETAKER TRAINING		COMMUNITY IMPACT	
	Basic Care	Primary Sanitation	Comprehensv Coverage	Specific Responsib.	First Aid	Records Keeping	Monthly Emphasis	Health Fair
	Nutrition Basics	Services Available	Leadership Development	Healthcare Delivery	Ailment Survey	Health Basics	Mass Clinics	Home Instructio

मा.वि.प्र.शा.
उपस्थिया.

प्रतिबंधक आरोग्य

सप्ताह 2

मध्यस्थित सफाई.	रचन		शुध्द पानी		नाशकजिवनु का रोक थाम		सामुदायिक सार्वजनिक सफाई.	
	योग्य नालिया	कुए का ढक्कन	विभाग पध्दती	गलियो की सफाई	सार्वजनिक सफाई	साध्य जानकारी	कचरापेट्टी गढे	स्नान की सुविधा.
	अलग संडास	कचरा पेटी	घरगुत्ती गोदाम	सार्वजनिक वितरण	घरोकी स्वच्छता	चुहो की रोक थाम	धोने की सुविधा	जानवरो की दक्षता.
पूर्ण सकस अहार.	सामुदायिक स्वंपाक		भोजन वितरण		छोटे बच्चो का भोजन		खाना बनाने की तैयारी.	
	शाळा का भोजन	सामान्य मेन्यु	स्थानिक उत्पादक	गोदाम घर	बच्चो का वजन	सकस आहार	अच्छा गोदाम घर	पकाने की पध्दती.
	ग्राम संघ व्यवस्था	स्थानिक प्रबंधक	बडे प्रमानेपर वितरण दुध योजना	सार्वजनिक सुविधाये	प्रसूति पूर्व खाद्य	पालक प्रशिक्षण	स्वच्छता विधी	आकर्षक सेवाएं.
कार्य शक्ति रचना	आरोग्य दक्षता		आरोग्य दवाखाना		योग्य सेवाएं		आवश्यक सेवाएं.	
	क्षेत्र दर्शन	निरिक्षण	विवरण	इलाज को जगह.	दातों की जगह	विशेष्ठ आरोग्य	प्रथम उपचार	रोग के लक्षण व्दारा उपचार.
	साधारण इलाज	लक्ष देना	लगातार सफाई	जलद सम्बन्ध	बाह्य सम्बन्ध	यातायात	जात प्रमाण	उपयोगी सेवाए.
आरोग्य और शिक्षण.	पाठ्यक्रम		गट विकास		दक्षक प्रशिक्षण.		सामुदायिक. प्रभाव	
	बुनियादी दक्षता.	सर्व सफाई	सर्वांगिन सहभाग	विशिष्ट जिम्मदारी	प्रथम उपचार	ज्ञात प्रमाण	माहिने पर जोर	आरोग्य प्रदर्शनिय.
	सकस पदार्थ	योग्य सेवाए	नेतृत्व विकास	आरोग्य सेवा मे वितरण	सर्व	आरोग्य आधार.	अधिक दवाखाना	घरगुती सुझाव.

HDTI	Preventive Health PANEL	2nd Week Day 2 MANUAL
Sub Asia		

Rational Objective :

To see different aspects and modes in creating Health Care Structures in the village.

Existential Aim :

To experience the need and possibilities of creating a sustained health care structures.

Prelude		1. Song : Local Man shall Rise Again 2. Brief Reflection on the Lecture 3. Now we will look into some parctical experience in working with Preventive Health Care. We have invited four guest speakers today who will briefly talk to us about their experiences. 4. Introduce the Panel.
MOVEMENT	I	The Panel : 1. Col. Modak : Training aspects of Hygiene and Sanitation Structures in the Indian Army 2. Grace Tomar: Nutrition and Hygiene in Food Preparation in the Villages 3. SK Tomar : Superstition and Basic Primary Treatment 4. dr. Vaidya : Journey of Preventive Health Structures in Maliwada.
	II	1. I was struck by ..... What words or phrases struck you 2. Where were you surprised ? 3. What would you like to know more about ? From which speaker ? 4. Thank the Panelists on behalf of the school and local man.
	III	1. What do you remember from the panel ? 2. Where were you surprised ? 3. While listening to the panel, what were you reminded of? 4. What new insights do you get about health care in local communities ? 5. What would be hard to do ? Easy ? 6. What new ideas do you have for preventive health structures for your village ?
Postlude		1. Rehearse the basic components of preventive health. 2. Announcements 3. Sing a short song 4. Send out.

IDTI

Sub Asia

ESTABLISHING LOCAL FUNCTIONAL EDUCATION

2nd Week
Day 3
MANUAL

	ESTABLISH SCHOOLS		DEMONSTRATE CURRICULUM		COMPREHENS. RECRUITMENT		SUPPORT PROVISION	
EARLY LEARNING	Initiate Infant Care	Begin Preschool Training	Teach Basic Skills	Enable Psychol. Growth	Conduct Community Census	Create Necessary Story	Secure Financial Assistance	Ensure Parental Involvement
	Inaugurate Mini School	Facilitate Kindergrtn Education	Disclose Rational Patterns	Stimulate Imaginal Explosions	Enroll Every Child	Systematic Stake Visitation	Prepare Adequate Facilities	Provide Necessary Equipment
FORMAL SCHOOLING	ELEMENTARY UNDERGIRDING		SECONDARY ASSURANCE		VOCATIONAL SCHOOLS		ADVANCED STUDIES	
	Assure Basic Skills	Ensure Imaginal Facilities	Guarantee Universal Enrolment	Arrange Financial Assistance	Discover Available Institution	Arrange Suitable Housing	Encourage University Enrolment	Assist Technolog. Training
	Encourage Citizenship Training	Provide Teacher Aids	Assure Effective Attendance	Establish Emissary Programme	Recruit Needed Students	Require Regular Accountab.	Recruit Para-profes. Applicants	Human Developmt Training
YOUTH TRAINING	AFTER-SCHOOL ENRICHMENT		TRADES APPRENTICESHIP		EXCEPTIONAL CARE		TEACHER TRAINING	
	Provide Remedial Tutorials	Design Special Programmes	Secure Appropriate Positions	Assure Adequate Training	Identify Learning Disablities	Encourage Advanced Students	Staff Community Schools	Enable Curriculum Building
	Organize Impacting Excursions	Initiate Guild Engagement	Assign Guild Involvement	Ensuring Minimal Stipend	Tutor Physically Handicapped	Train T Slow Learners	Teach Imaginal Methods	Advance Educational Level
ADULT EDUCATION	COMMUNITY CURRICULUM		SKILLS TRAINING		BASIC LITERACY		GLOBAL LANGUAGE	
	Design Comprhens. Curriculum	Train Study Leaders	Introduce Industrial Skills	Demonstrate Management Methods	Teach Elementary Reading	Train Writing Hand	Adopt Dialogic Curriculum	Create Necessity Story
	Organize Meeting Studies	Create Community Events	Upgrade Commercial Skills	Improve Homemaker Skills	Introduce News Discussions	Improve Conversatn Techniques	Establish Class Patterns	Recruit Key Leadership

कार्यकारी शिक्षा स्थापना

शिशु शिक्षण.	पाठशालाका स्थापना		प्रदर्शित पाठ्यक्रम		समावेशक नोंदणी		साहित्य	मदत
	आरंभीक बच्चो को देखभाल करना.	प्राथमिकशाळा प्रशिक्षणाकी सुरुवात.	प्राथमिक कौशल्य पठाना	मानसिकबुध्दि समर्थ बनाना	गावको लोक संख्या गिनना	आवश्यक कहाणीबनाना	आर्थिक मदत लेना	बच्चो को सहमत करना
	बच्चोको पाठशाला का उदघाटन.	मनोरंजनद्वारा शिक्षण देना	व्यवस्थित विभाग स्थापन करना.	कल्पनादृष्टि कोन बनाना	सब बच्चोका नाम नोंदणी	नियमित क्षेत्र का भट	अनुरूप सुविधाओकोतयारी	आवश्यक साहित्य का पुरवठा
औपचारिक शिक्षण.	प्राथमिक आरंभ		दृढ़म आत्मविश्वास		व्यवसायिक शिक्षण		सुधारित	अभ्यासक्रम.
	उचीत प्राथमिक कौशल्य	काल्पनिक सुविधाओका बिमा करना.	सार्वत्रिक जमानत की नोंदणी	अर्थव्यवस्था सहायक	उपयोगी संस्था का शोध	योग्य घर व्यवस्थाकरना	विश्वविद्यालय नोंदणीका प्रोत्साहन	तांत्रिक प्रशिक्षण का सहायक करना.
	नागरिकत्व प्रशिक्षण को प्रोत्साहन	मास्टरकी मदत को तरतूदकरना	उचीत प्रभाव शालीउपस्थिती	बाहरी कार्यक्रम की स्थापना	आवश्यकउमेदवारी भरतीकरना.	नियमितकार्य करन कालगाना	कुशलउमदवार भरती करना.	मानवी विकास प्रशिक्षण.
युक्त प्रशिक्षण	पाठशाला के बाद संपन्नता.		धंदे का शिक्षण.		असाधारण काळजी		शिक्षको का प्रशिक्षण.	
	खाजगीशिक्षण को तरतुद	विशीष्ठ कार्यक्रम का नमुना	योग्यस्थिती का रक्षण करना.	अनुरूपप्रशिक्षण को खात्री	अयोग्यशिक्षण का पहछानना	विधायीउन्नती हा प्रोत्साहन	पाठशालाके सामुदायिकनाकर्वा	समर्थ अभ्यास क्रम बनाना.
	प्रभावशाली यात्राको व्यवस्था	गुंतवणूक गट को अनुकरण करना.	गटआधिकअडचण का निरसन करना	कुमस्कमवेतन का बिमाकरना	अपंग शिक्षको को भरती	धंदेसे शिक्षणलेना	काल्पनिक पध्दतिया पढाना	शैक्षणिक दर्जा बढाना.
प्रौढ शिक्षण.	सामुदायिक पाठ्यक्रम		कौशल्य का प्रशिक्षण		प्राथमिक साक्षारता		जागतिक भाषा.	
	समावेशक अभ्यासक्रम	नेतृत्वका अभ्यासप्रशिक्षण	औद्योगिक कौशल्य का परिचय	आदर्श व्यवस्थापन पध्दती	पहलेसपढनेका शिक्षणदेना	हातसेलिखनेका शिकाना	संवादिकअभ्यास कुमस्कारना	आवश्यकथा का निर्माण.
	सभा का शिक्षण आयोजित करना	सामुदायिक घटना बनाना	उच्चदर्जा व्यापारी कौशल्य	घरगुत्तीकौशल्य चर्चा परिचय	संभाषण तंत्र को उन्नती करना.	वर्तमान पत्र चर्चा परिचय	उत्कृष्ट कहा को स्थापना	मुख्य नेतृत्व का भरती.

HDTI

2nd Week
Day 3

Functional Education
IMPLEMENTATION OF COMMUNITY EDUCATION
Workshop

Sub Asia

Manual

Rational Objective :

- To broaden images about the function of education in development
- To introduce changing images of the role of education

Existential Aim :

- To specify life-centered context in Education
- To enable experiences in Imaginal shifts.

Prelude

1. Brief Reflection of Lecture.
2. Context :
   - Need for new models in educational systems
   - Mass illiteracy as anajor contradiction
   - All the wisdom for all the People in all Ages.
3. What are different forms of education (courses) that you see are going on ?

MOVEMENTS

I

1. What arenas of work are stifled because of education is Non-related to life ?
2. What needs to happen if functional education is to be life-centered?
3. Divide by teams.
   In the villages you visited what are the major contradictions in terms of education ?
4. Report back.

II

1. Working as a Task Force,
   In terms of the Basic Imaginal Curriculum, brainstorm things that the village might or need to learn.
2. Gestalt into Arenas.
3. Break into four groups : Preschool, Youth, Women, Adults

	1	2	3	4	5	6
Preschool						
Youth						
Women						
Adults						

III

1. Working in groups :
   - Complete the brainstorm arenas relative to your own group
2. Consense on four major components for each arena
3. Put them into a six-month Timeline
4. Assign a reporter and write your group's timeline into Task Force's Timeline.

Postlude

1. Each team reports, reading from Task Force's chart.
2. Brief Reflection
3. Announcements and send out

INSTITUTING LOCAL COMMUNITY WELFARE

Family Development	Project Engagement A.		Economic Foundation B.		Environment Care C		Men's Association D.	
	1. Stake Meetings	2 Leadership Assignment	5 Family Budgetting	6 Full Employment	9 Demonstrat'n Home	10 Cleanliness Patterns	13 Safety Patrol	14 Ecological Intensification
	3 Guild Particip'n	4 Programme Involvement	7 Skills Training	8 Work Schemes	11 Space Beautific'n	12 Home Garden	15 Local Maintenance	16 Development Force
Women's Advancement	Upgrade Technology E.		Community Involvement F.		Functional Training G		Care Structures H	
	17 Transport Means	18 Living Conditions	21 Social Exposure	22 Family Development	25 Basic Literacy	26 Leadership Abilities	29 Primary Medicine	30 Maternal Care
	19 Essential Services	20 Production Tools	23 Community Participat'n	24 Employment Opportunity	27 Domestic Management	28 Functional skills	31 Preventive Health Care	32 Day Care Structures
Youth Task Force	Work Force I		Leadership Training J		Recreational Prog. K		Collegial Structures. L	
	33 Community Beautific'n	34 Apprentice-ship Trainin	37 Meeting Leadership	38 Emissary Programme	41 Physical Disc (sport)	42 Talent Development	45 Parents Auxiliary	46 Solar Rockets
	35 House Rehabilit'n	36 Youth Shramdan	39 Team Responsibility	40 Supplement. Education	43 Team Involvement	44 Exposure Trips	47 Lunar Rockets	48 Young Adult League
Elders Engagement	Heritage Recovery M.		Symbolic Leadership N.		Physical Care O		Guild Involvement P	
	49 Common Song Songs	50 Historical Memory	53 Community Gathering	54 Hosting Presence.	57 Health Check	58 Transport Access	61 Wisdom Communication	62 Skills Sharing
	51 Traditional Articulation	52 Story Recalling	55 Local Consensus	56 Community Consciousns	59 Food Supply	60 Adequate Shelter	63 Task Accountability	64 Ladies Training.

वि.प्र.स. पशिया.

कल्याण नमुना.

सप्ताह.

	भोजना समावेश		पूर्ण रोजगार		वातावरण दक्षता.		पुरस्कारों का संगठन.	
परिवारिक विकास	विभाग सभा	नेतृत्वनिष्ठता	पारिवारिक बजट	पूर्ण रूप से	आदर्श घर	स्वच्छताविधी	सुरक्षित पद्धती	आर्थिक महत्व
	गट का सहभागिता	कार्यक्रम तालिका.	कला कौशल्य प्रशिक्षण	कार्य योजना	जगह सौंदर्य	घर बांध	स्थानिक धोरण	विकास संघ.
महिला विकास	तांत्रिक दर्जा बढाना		समाज का सहभाग		कार्यकारी प्रशिक्षण		दक्षता का स्वरूप	
	यातायात तत्परता.	जिवन स्थिती	सामाजिक साझेदारी	पारिवारिक विकास	पूर्ण साक्षरता	नेतृत्व की योग्यता	प्राथमिक दवाए.	मात्र दक्षता
	आवश्यक सेवाए.	उत्पादन साधन	सामाजिक सहभागिता	कार्य की संधी	घर व्यवस्थापन	कार्यकारी कौशल्य.	आरोग्य और दक्षता विरोध	दैनिक दक्षता स्वरूप
तरुण कार्य	कार्य संघ		नेतृत्व प्रशिक्षण.		नविन निर्माण कार्यक्रम		भाग । स्वरूप.	
	गावका सौंदर्य	प्रशिक्षिती का कार्यक्रम	प्रतिनिधीत्व कार्यक्रम	शारिरिक शिस्त	दक्षताविकास	जेटस्तर १ - ३	सभा का नेतृत्व	जेट डी जी
	घरो का नुतनीकरण करना.	तरुणो का श्रमदान	दल की जिम्मेदारी	सहायक शिक्षण	संघ का समावेश	महत्वपूर्ण स्थानमात्रा	जेट	चुंबक प्रौढ मंडल.
कौटुंबिक का समावेश.	परम्परा का शोध		प्रतिकात्मक नेतृत्व		शारिरिक दक्षता		गट का समावेश.	
	सामान्य गोत	ऐतिहासिक सेवाए.	समुदायका जमाव	अस्थिती उपस्थिती	आरोग्य तपासना	ज्ञान का लेन देन	ज्ञान का लेन देन.	कौशल्य का लेन देन.
	परम्परागत नमुना	कहानी एकत्रिकरण	स्थानिक जागृतिनिर्माण	समाज का सामान्यज्ञान	भोजन वितरण	कार्य उपस्थित	कार्य उपस्थित	अप्रत्यक्ष प्रशिक्षण.

HDTI

MEN'S VOCATION LAB

2nd Week
Day 3

Manual

Sub Asia

Rational Objective :

To expand the context of Vocation

Existential Aim :

To reveal the abyss of a vocational struggle.

Prelude	1. Songs 2. Tell a Story (Tiger and Goat)	
Context	ONE BRIEF LIFE - once around the clock - certainty of death - burst of energy - need of the times	CRISES OF DECISION - Who am I - What do I - Emptiness, suffocation - Free to Decide
	OVERWHELMING POSSIBILITY - everything up for grabs - anything possible - death urge - urgency of decision	ESCAPES - Hiding - Floating - Suicide - or Put Lif on Barrel of History
CONVERSATN	Vocation 1. When I say 'Vocation' what word do you think of ? 2. What is your vocation ? 3. What would you like put on your Tombstone ? (Name; Born; Died; 'He .....") 4. What is your life work ? 5. What is our struggle with vocation ?	
WORKSHOP	GREAT MEN 1. What is one thing we all ought to know about your father? 2. What human quality did/does your father have ? 3. Who are some other Great Men in history ? 4. What did they do ? 5. What quality did they exemplify ? 6. How did they decide to do what they did ? 7. What did they struggle with ?	
Postlude	Crisis of Male in Our Time Time to Appropriate our Weakness And Stick that Weakness into History A Great Time for men To Be Alive.	

HDTI SUB ASIA	COMMUNITY WELFARE GLOBAL WOMENS FORUM	SECOND WEEK DAY 3 MANUAL

RATIONAL OBJECTIVE	EXISTENTIAL AIM
To know that women are being called to play new roles today.	To experience being colleagues on the same journey, in the same revolution

CONTEXT

The key to this event is flexibility. The basic format is that of the Global Womes Forum. The style is one of collegiality, eventfulness, festivity, care-filled brooding. The actual emphasis of each forum depends on the participants. It can vary from being directed towards enabling the women participants to participate in the school through getting their voice out, to being an occasion to reflect together on the edge of the womens revolution, to an event which expands the context of what it means for a woman to care - or all of the above. Preparation for the event includes a time when the women faculty brood over who the participants are, where they are in the journey, and what needs to happen to them. It is also an occasion to invite women from the village to participate in.

Special attention is given to the decor, the space, the room, the gift. Materials such as the womens forum montage are necessary. Presenting the workshop reports as dramas can be releasing to a group not used to participating. Keys lie in honouring every woman present as the creative, caring being she is. This is reflected in the style, and in activites like a welcoming ceremony (tikka), havi g everyone's name written on the board, individual gifts (montage, peotry).

CONSTRUCT

THE GLOBAL WOMENS FORUM

WELCOME MONTAGE CON. - HOPES CONCERNS	THE INTEGRITY OF THE NEW WOMAN SPIN 1. Sociality 2. Phaseality 3. Sexuality 4. Transrationality	INTERLUDE GREAT WOMEN CONV.	THE HUMAN RESPONSE OF THE NEW WOMAN SPIN 1. Care-World 2. Corp'ss-Action 3. Courage-Engage't 4. Creativity-Plan	CLOSING REFLEC-TION INDIV. GIFTS
	CONTRADICTIONS WORKSHOP 1. Brainstorm (Fam, work, village, gl) 2. Gestalt 3. Name contradictions		ENGAGEMENT WORKSHOP 1. Practical Directions 2. Individual Priorities 3. Deciding Future Directions (Timelines)	

"Villages Like Women

Villages are like women.
In their keeping is the cradle of the race,
they are nearer to nature than towns,
And in closer touch with the foundations
of life.
They possess a natural power of healing.
It is the function of the village like
that of women, to provide people with
their elemental needs, with food and
with joy:
With the simple poetry of life and with
those ceremonies of beauty which the
village spontaneously produces and in
which she finds delight.

TAGORE

गाँव महिलाओं के समान हैं
उनकी रक्षा में सहजाये गये हैं
ये शहरों से नैसर्ग के समीप हैं
और जीवन के स्रोतों के समीप में पहचाने हैं
उनमें आरोग्य करने की सहजोपता है
औरत के जैसे उसका काम लोगों को. प्रीति
करने को देना - जैसे भोजन और स्फूर्ति
जिंदगी की साधारण कालीन और दो -
सुंदरता की, शिष्टाचार जिसमें गाँव
जल्दी ही उत्पादन करती है और जिसमें
उसे आनंद मिलता है.

टागोर

HDTI SUB ASIA	CULTURAL MODULES CULTURAL PROGRAMMES LECTURES		THIRD WEEK MANUAL
SELF-CONFIDENCE	LIVING ENVIRONMENT	CORPORATE PATTERNS	IDENTITY SYSTEMS
HUMAN MEANING OF THE PROGRAMME	SPACE	RELATIONS	SYMBOLS
	BEAUTIFICATION	RECONCILIATION	MEANING
	ORDER	CO-OPERATION	REHEARSAL
	AMBIENCE	TEAMHOOD	DESTINY
KEY ARENAS OF THE PROGRAMME	DOMESTIC HOUSING	TOTAL ENGAGEMENT	COMMUNITY SELF-STORY
	PUBLIC FACILITIES	COMMUNITY COMMONS	SYMBOL SYSTEM
	VILLAGE DESIGN	CONSENSUS ASSEMBLIES	CORPORATE RITUALS
	ESSENTIAL SERVICES	CORPORATE WORKDAYS	VILLAGE CELEBRATION
STANDARD BLOCKS	FIXED IMAGES	INDIVIDUALIST VENTURES	UNREHEARSED STORY
	LAND ENCROACHMENT	DIVISIVE STRUCTURES	REPRESSED HERITAGE
	SURVIVALISM	INEFFECTIVE METHODS	DIVISIVE SYMBOLS
	BLACK HOLES	UNTRAINED MANAGEMENT	FAILURE MENTALITY
KEYS TO DEVELOPMENT	OVERALL VILLAGE DESIGN	CONSULT PLAN	COMMON SYMBOL
	SIGN BOARDS	LEADERSHIP TRAINING	UBIQUITOUS MURALS
	REGULAR WORKDAYS	VILLAGE ASSEMBLY	CORPORATE SINGING
	STAKE RESPONSIBILITY	TASK ACCOUNTABILITY	CONSENSED GRID

मा. वि. प्र.स.	सांस्कृतीक नमुना सांस्कृतीक कार्यक्रम भाषण.		विकास सप्ताह. पुस्तीका.
आत्मनिर्भरता.	रहन सहन	सहकार्य पध्दती	परिचय पध्दती.
कार्यक्रम के लिए मानव का अर्थ	जागृह	सम्बंध	प्रतिक
	सुंदरता	संगति	अर्थ
	नियम	सहकार्यता	पर्व प्रयोग (वेदारा वर्णन)
		दलत्व	मंजिल.
कार्यक्रम का मुख्य विभाग	घरेलू घर	पूर्ण व्यस्तता.	सामुदायिक स्वयं को कहानी.
	सार्वजनिक सुविधा.	सामुदायिक(सामान्य विचार.	प्रतिक रिति रिवाज (योजना)
	गांव का रचना	एकमत परिषाद.	सहकार्य संस्कार
	आवश्यक सेवाए	सहकार्य कार्यदिन	ग्रामीण उत्सव
मुख्य रुकावटे	निश्चित अपनाये	व्यक्तीगत साहसिक	विश्व को कहानी
	भूमी अतिक्रमण	उपचारक रचना	दबावपूर्ण पुराण.
	दिन गुजारनेका धारना.	अप्रमाणित पध्दती	प्रकरण प्रतीक
	(निरपेक्षीत) काला खाई.	अप्रशिक्षित व्यवसथापन	अपयश को मनोधारणा
विकास के लिए मुख्य	पुरा गांव का रचना	महासभा योजना	सामान्य प्रतिक
	चिन्ह एकता (साईनबोर्ड)	नेतृत्व प्रशिक्षण	भितिचित्र देवालचित्र
	लगातार कार्य दिन	ग्रामीण परिषाद	सहकार्य शाळा.
	विभाग जिम्मेदारी	कार्य उपस्थिती	एकमत काशा.

EDTI
Sub Asia

THE JOUNEY OF ACTUATION

3rd Week; Day 1
MANUAL

ACTUATION PRINCIPLES		ACTUATION JOURNEY		COMMUNITY JOURNEY		LEADERSHIP DEVELOPMENT	
MULTICITY OF TACTICS	Inclusive Community Devt	SHORT AND LONG SWORD	Doing only the immediate	INITIAL EXPECTATION	Use Motivity	SHADOW PRINCIPLE	Teach How to
	All Arenas At Once		Only longterm Actions		Mass Impact		Watch him do
	Timeline of Tactics		Parochialism		Not call the Village		Never teach Independent
	Visible & Substantial		Stagnation		Enemies		Multiple Shadows
IMPLEMENT-ATION BALANCES	Long-term Tactics	INTERNAL EXTERNAL TENSIONS	Turning in	DISILLUSION TIME	Failures of Project	JOURNEY LEADERS	Select: Formal & Informal
	Break into Small parts		Loss of "on behalf of"		Blame is placed		Spirit Journey
	Short-term Tactics		There must be a better place		Hope unrealized		Long March Dark Night
	Spread Out		Dilution of Energy		Simple signs of Progress		Return to Service
COMMUNITY RHYTHMS	Yearly	LOSING MOMENTUM	Plodding Mindset	RECREATED PERSEVERANCE	Honor Dis-illusionment	ONGOING TRAINING	Planning
	Weekly		Uncompleted Visible Signs		Increase Momentum		Implementation
	Daily		Getting into Fixed Rythm		Site Visits		Framing
	Recreation		Not build in Eventfulness		Environmental Change		Style
EFFECTIVE TACTICS	Visible	INCONSIS-TENCY	Build Distrust	SELF-CONFIDENCE	Documentation	SUSTAINING STRUCTURES	Contextual Statements
	Engages Village		Not following through		Transition Event		Authentic Eng'T As'gt
	Quickly Done		Dishonouring Consensus		Interchange		Depth Nurture Events
	Symbolic		Disperse Power		TeachingVillage		Wisdom

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कार्यवाही यात्रा.

सप्ताह.3

कार्यवाही सिध्दांत		कार्यवाही यात्रा		सामुदायिक यात्रा		नेतृत्व विकास	
बहुउध्देशीय युक्तियां	संयुक्त समदायविकास	छोटा और लम्बा तलवार	केवल जल्दबाजीको करना.	प्राथमिक शक्तियां	प्रेरणा का उपयोग	छाया सिध्दांत	सिखाना-कि कैसे करना.
	एहही समय मे सभी		केवल लम्बे समय कृति करना.		विशाल प्रमाण		निगरानी रखकर
	युक्तीयां का समूह सारणी		देहाती		गांवो को नही टूटाना.		अस्वतंत्रता को कभी मत सिखाओ
			स्थिरता		शत्रुओ		अप्रत्यक्ष छाया
कार्यविनित संतुलन.	लम्बे समय कीयुक्तियां	आंतरिक बाहरी तनाव	मोड के अन्दर	माया जाल का समय	योजना का असफल	नेताओ का यात्रा	नियमानुसार, आदत चुनाव मायानुसार
	छोटे भाग मे बाट दो		तरफ से कोसमाप्ती		जगह हो दोग है		आत्मीय यात्रा
	कम समय की युक्तियां		जानर अच्छा जगह होना चाहिए		अज्ञात आशा		लम्बी मात्रा अधरो यात्रा
	फैला दो		मंद गति दिमाग		उन्नति का समाधारण चिन्ह.		सेवा के लिएवापसी
सामुदायिक गति (चाल)	सालाना	गति (वेग) खोना	अधूरा दार्शनिक चिन्ह	विधि प्रत्न का पुन:निर्माण	माया जाल से उचित से आदर	अव्यवस्थित प्रशिक्षाण	योजना
	साप्ताहिक		निश्चित गति तक पहुचना		बेग (गति) मे बढोती.		कार्यविनित
	दैनिक		घटना का निर्माण नही होना.		साइट भट		प्रेमिंग
	पुन: निर्माण		संदेह पैदा करना		हनुमान बदल.		शैली.
प्रभाव शाली युक्तियां	दार्शनिक	विरोध	अनुसरण नही.		पुस्तिका (दस्तावेज)	जिवित रखने का स्वरूप (ढांचा)	संदर्भित वर्णन
	गांवो का व्यस्थ		एकमत का अनादर		परिवर्तन घटनाये		विशेष व्यवस्था निश्चित
	जल्द किया.		शक्तियां का विरोधी		अदल बदल		गहरी स्वभाविक घटनाय.
	प्रति का त्मक		तरफ से कोसमाप्ती		सिखाने वाला गांव		ज्ञान (विचार)

HDTI

3rd Week
Day 1

HUMAN FACTOR WORKSHOP
Total Village Participation

Sub Asia

MANUAL

Rational Objective :

To learn components of building participation in the village.

Existential Aim :

Experience the power of wisdom of local man in relationship to working corporately.

Prelude

1. Prepare the material : TOTAL VILLAGE PARTICIPATION from the Village Leaders' Meeting; Maliwada May 1981.
2. Song : Local Man
3. Review from the Lecture : the journey of a village in Development.
4. Context where Paper comes from.

MOVEMENTS

I

1. Conversation :
   - where did you see human development happens ?
   - how could you see it ?
2. Read the statement from the Maliwada Meeting document: HUMAN DEVELOPMENT HAPPENS WHEN .....
3. Now we will focus our attention to one aspect : total village participation.
   What happens if you don't have total village participation
4. What happens if you do have it ?
   (Write the answers on board)

II

1. Divide into 6 groups. . . Each group takes one arena and review villagers' wisdom on what happens with total participation and without total participation (Col 2&3)
2. Add group's own wisdom
3. Write a statement each (With - Without)
4. Reflect : What is the power of total participation.

III

1. What is the struggle in getting total participation?
2. Look at the tactics to enable total participation (Column 4 in the document)
   In groups add your own wisdom
3. Corporately gestalt them on the blackboard. Name.
4. Create a Rationale Chart.

(3 & 4 use Tactics gestalting method as used in Consult)

Postlude

1. What do you notice in this chart ?
2. How could you use this chart in your village ?
3. Individually write your own resolve for getting total village participation.
4. Announcements and send out.

VLI 15-16 May 81

HUMAN DEVELOPMENT WORKSHOP

Maliwada Report

HUMAN DEVELOPMENT HAPPENS .....

Human Development happens when INDUSTRIAL TRAINING occurs in community. This was shown when bakery training was given at Sevagram and the local people started their own industry. It was also shown at Male, where dairy training was given, at Chikhale with ambar charkhas, and at Tasgaon for women's papad industry.

Human Development happens when PEOPLE DECIDE TO PARTICIPATE in their community. This w as shown at Sevagram when local people gave their time for doing shramdans, and also when Government and private sector people came to the village to give assistance. Another example is Sheth Hirachand Lalchand was working with Chikhale village.

Human Development happens when there is COMMUNITY EDUCATION. This was shown in Chikhale when the women had access to basic education and in Maliwada with agriculture training programmes. The Community Development Association in many villages, provides training for all the villagers.

Human Development happens when there is SOCIAL SATISFACTION. This was demonstrated in Sangda village where people worked to present their drama to the community using their own money. It was also shown when 200 people in Jawale village worked hard all night till 2:00 am to build a community park.

Human Development happens when there are CORPORATE SHRAMDANS. This was shown at Sangda where people worked to dig trenches for their drinking water scheme. Also when the people of Jawale built central television chowk in two days.

Human Development happens when there are CORPORATE ECONOMIC PROGRAMMES This was illustrated when Jawale people collected Rs 7,000 shares to construct a bank building, and at Tasgaon where 2o small farmers joined their land to grow a hybrid seed crop.

VLI

Maliwada

TOTAL VILLAGE PARTICIPATION WORKSHOP

15-16 May 1981

Report

	WITHOUT TOTAL VILLA GE PARTICIPATION	WITH TOTAL VILLAGE PARTICIPATION	HOW TO ACHIEVE TOTAL VILLAGE PARTICIPATION
REPORTING	*Creates misunderstanding *No unity is formed *People Do not participate *Doubts are developed *People complain about others *All people not informed *People show neglect towards other people	*Belief in leadership increases *Few people can complain *Everyone becomes interested *Corporateness is developed *Work is accelerated *Unity occurs *Village work becomes easier	*Bring the people together often *Make a community noticeboard *Use drum to make announcem't *Give correct reports *Anyone has opportunity to see accounts book anytime *Have fixedtimes for meetings *Visit each peple's house regularly.
MAKING DECISIONS	*Formation of two or more opposition groups *All people don't know which work they have to do *'I didn't decide to do that work, why shoud I do it' *Work doesn't get done. *Possibility of weak/wrong decisions *Obstructs responsibility	*Unity is developed *Work gets done *Interest in doing work i increases *No opposition *All people take responsiblty *Proper decisions are taken *Consensus is developed *Everyone gets opportunity to talk	*Hold Community meetings *Hear everyone's opinions Take decisions by consensus *Develop understanding of responsibility *Hold regular leaders meeting *Use stories about decisions *Make assignments for decisions
SPACE CARE	*Community becomes dirty *Nobody takes care of community space *More burden on Gram Panchayat *Disease increases	*Village can be made beautifl *It is easier for Gram Panchayat to do their work *Community Health maintained *Village is cldan *It is easier to take programmes when people are PROUD OF THEIR COMMUNITY *	*Teach the people the importance ofcleanliness *Fix rubbish bins *Social service seminar *Paint symbols/quotations on walls *Name streets, chowks, etc. *Hold Shramdans *Care through guilds *Establish Health Guild

	WITHOUT TOTAL VILLAGE PARTICIPATION	WITH TOTAL VILLAGE PARTICIPATION	HOW TO ACHIEVE TOTAL VILLAGE PARTICIPATION
EDUCATION/ TRAINING	*Educational gap increases *No education expansion *Lack of adult education *No economic progress *Small No. of industries *Inadequate work in community	*Education standard develops *Education is widespread *Economic development happens *Increase in general knowledge *People understand all decisn *	*Convince people of advantages of education *Create facilities for industrial training *Interchange of knowledge in guilds *Educationseminar *Adult education *Preschool *A gro-industry training
GOVERNMENT RELATIONSHIP	*Government not impressed *Schemes fail *Few schemes sanctioned *Information about different schemes not circulated *Time and money are wasted	+*Schemes succ3ed *It is easier to raise local money for schemes *Impression made on governmt and time and money are not wasted *More schemes can be sanctioned *Good relationship with gov't	*Invite Govt off. to village *Collect knowledge from other * villagers of Gov't schemes *Implementschemes for all the villages *Leaders visit gov't offices and convey informations to the people
PROGRAMME ACTUATION	*Work is not done *Programmes move slowly *It is troublesome to do work *No regularity in village programmes	*Work gets completed *Results of work are impressive *Work is accelerated	*Chalk out programmes corporately *Give responsibilities to guild leaders * *Form working guilds *Keep records of Programmes *Hold Problem solving workshops

VLI 15-16 May 81

PARTICIPANT RESOLVES

Maliwada Report

*When I return to my village, I will hold a meeting to create corporateness with the people and take responsibility for development work.

*When I return to my village, I will tell the people how they can stand on their own two feet and how to start some new business.

*Just as the village people who came to Maliwada for leaders training gave reports on how they developed their village I will tell our village the same.

*When I return to my village, I will start a Youth Mandal and I will help to demonstrate a good leadership.

*When I return to my village, I will encourage more leadership to take responsibility for village work.

*After I return to my village, I will find out how to help some people to get training in chalk industry and to start production.

*I will use the notes I took at this meeting in my village meetings, so that more people can discuss these subjects.

HDTI

Sub Asia

THE CULTUFA L PRINCIPLES OF A HUMAN DEVELOPMENT
Towards Primalized engaged community consciousnes

3rd Week
Day 1

MANUAL

	CONSCIOUSNESS	SIACE	TIME	RELATIONS	ENGAGEMENT
PRINCIPLES	EXPAND COMMUNITY CONSCIOUSNESS	EXTEND INTERIOR SPACE	EXPLODE INTERIOR TIME	DIVERSIFY HUMAN RELATIONS	INTENSIFY CORPORATE ENGAGEMENTS
ISSUES	Asleep Dead Inert	Cramped Parochial Stifled Collapsed Motivity	Pygmy (sleeping giant Time passing us by	Isolated Cliques Buddy-ism Tragic gaps	Suspicious Do it on your own Inertia Protectiveness
CHALLENGE	Wake Up to the Way Life Is	Global Citizen Global Postage Stamp Global Mission On Behalf Of	Married to History All the Past All the Present All the Future	Bridge Builder Youth - Elder Male - Female Castes Rural - Urban	The Team Expenditure Round the Clock Corporate Effort
KEYS	Consult Reflection Methods Roundtable	Contextual Trainig Site Visits Trips : Odyssey Interchange	Myth Eventfulness Vision Time Design	Structures Meetings Roles Literacy	Consensus Shramdans Assignments Shadow

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मानव - विकास के लिए सांस्कृतीक सिध्दात

सप्ताह.

जागृकता	जगह	समय	सम्बध	व्यस्तता
समूह जागृतीकी उन्नती करना	आन्तरिक जगह बढाना	आन्तरिक समय बढाना	मानवि सम्बध विस्तृत करना	सरकारी व्यस्तता मे उध्देशाता.
सोया हुआ मृत निश्चल	सिकुडा हुआ देहाती छुकर मारना चालना विध्वंसीत	राक्षसी नीद जो समय हमसे गुजर गया	विमुक्त विरोधी हल हदपार दोस्ती युक्तीवाद अंतर	संस्थाची खुद के बलपर करना माध्यमता सुरक्षितता
जिवन एक पथ जागते रहो	जागतिक जनसमुदाय की ओरसे जागतिक नागरिक जागतीक डाक टिकट.	इतिहास के साथ विवाह. सभी भूतकालमे सभा वर्तमान कालमे सभी भविष्य मे	पुल बांधनेवाला युक्त पुरुषा - स्त्री जाती ग्राम - शहर	गट का खर्चा हर समय सहयोगी परिणाम
गोलमेज पध्दती पे पुर्नविचारकरना	सन्दर्भ प्रशिक्षाण साईट भेट चाचा और अन्तर बदल.	पुरानी घटनासे भरा हुआ, समय आरेख पर दुष्टीकोन	मिटींग का ढाचा साक्षरता का पात्र	छान श्रमदान निश्चती परछाया.

HDTI

CULTURAL SURVEY

3rd Week
Day 1

Sub Asia

MANUAL

Rational Objective :

To learn the method of gridding a community geigraphically as a tool to know the the patterns of life in the community.

Existential Aim :

Expeience the possibility of caring for the community comprehensively through geographical structuring

Prelude		1. Song 2. Reflect on Lecture 3. Rehearse briefly the 5 Cultural Principles 4. Context : Look for ways to measure them.
MOVEMENTS	I	1. Briefly brainstorm questions for each of the principles 2. Break into five groups. Each group brainstorm questions for the principle assigned to them. 3. Each group come up with screens and the five questions 4. Create chart of questions to use in the survey.
	II	Send out in three teams to go around and measure the principles using the list of questions. Allow 30 minutes
	III	Reports Reflect what more needs to happen.
Postlude		1. What shifts did you find out in the community ? 2. Shifts in individuals. 3. Announcements 4. Send out.

HDTI

3rd Week
Day 2

Action Project III
VILLAGE BEAUTIFICATION

Sub Asia

Manual

Rational Objective :	Existential Aim :
To see corporateness makes it possible to do hard work in the sun.	To experience the struggle and pains of actual work in the village

Prelude

1. Songs
2. Accountability/Absolution
3. Context :
   This is our third and final Action Project in the school. The work is different from last weeks' because what we are going to do to day is part of a longer range project planned by the village, so we will not see the final victory of our work today. Now, what we are going to do is go out to the Ambedkar Chowk near the bus station and dig some trenches. We are going to dig the faoundation of a Urinoir near the bus stand for which bricks have been donated by the village; and we are going to dig a trench for tree and flower planting which is planned to be done when the monsoon starts.

MOVEMENT

I	Assignments. Introduce the Auxiliary from the Ashram who will gun the project. Tools and equipments.
II	Field Work : Regather at the Great Hall at 11:30
III	Refreshments by teams Individual clean-up.

Postlude (Lunch)

Reflection :
1. What did your team do ?
2. What were you doing at 9:30? 10:30 ?
3. What did you see? Touch? Smell?
4. What surprised you ? Who did you see work hardest?
5. What did we as a big TaskForce accomplished today?
6. When were you tired most? Want to Cry and Sleep?
7. When did you want to laugh ?
8. When were you excited? Satisfied ?
9. What did we learn today about working in teams ?

RECONSTRUCTING LOCAL LIVING ENVIRONMENT

	MODEL HOUSE		NEW CONSTRUCTION		HOUSING REHABITAT.		MAINTAINANCE SYSTEM	
DOMASTIC HOUSING	Community Desion	Replicable Model	Housing Plan	Local Labour	Paint and Decor	Power Supply	Utilities Upkeep	Minor Repaire
	Low Cost	Incorporate New Facilities	Local Materials	Every Stake	Roof Improvem't	House Surround's	Regular Painting	Grounds Upkeep
PUBLIC FACILITIES	COMMUNITY CENTRE		INDUSTRIAL SHEDS		COMMERCIAL BUILDINGS		CULTURAL NEE	
	Recreation Facilities	Administ. Office	Processing Plan	Repair Centres	Bank	Merchand-izing Store	Community Library	Health Facility
	Public Assembly	Panch Room	Manufac. Buildings	Agricul. Buildings	Community Office	Credit Loan Office	Community Library	Community Kitchan
VILLAGE DESIGN	VILLAGE PLAN		STREET AND ROADS		LANDSCAPE DESIGN.		BEAUTIFICATION PLAN	
	Community Forum	Scale Model	Road Network Plan	Padestrian Pathways	Land Level	Old Buildings Demolition	Parks & Yards	Village Entrance
	Consultant Planner	Design Board	Surface Roads	Lins Roads	Chowks	Eyesore Removal	Trash Cans	Public Facility Decor.
ESSENTIAL SERVICES	Communication System		Community Water Supply		POWER SUPPLY		SANITATION FACILITIES	
	P.O. Mail	Access Roads	Community Wells	Bands & Dams	Village Connection Supply	Public Buildings Supply	Street Drainage	Laundry Facility
	Emergency Transport	Phone Extension	Tanks & Pumps	Delivery Systems	House Supply	Street Lighting	Severage	House Drainage System

रहन सहन

परिवारिक गृह योजना	आदर्श गृह		नवनिर्माण (रचना)		निवास गृह निर्माण		निर्वाह प्रणाली					
	सामुदायिक रूप रेखा	विस्तारियोग्य नमुना	गृह योजना	स्थानिकश्रम (श्रमदान)	रंगाई और सजावट	जोरदार आपुर्ती	उपयोगी आपुर्ती	छोटी मरम्मती.				
	कमखर्च	संयुक्त नई सुविधाए.	स्थानिक साधन(पट)	छत सुधार (विकास)	मकानू चाहटटी	पृत्यक क्षेत्र (पट)	निर्यमित रंगाइ	जमीन रक्षा (निर्वाह)				
सार्वजनिक सुविधाये	सामुदायिक केन्द्र		व्यक्तीगत निवास गृह		वाणिज्य भवन		सांस्कृतीक स्थान					
	पुन:सुविधा व्यवस्था	प्रशासकिय कार्यालय	प्रकृिया योजना	केन्द्रमरम्मती दुरुस्ती	बैंक (बैंक)	व्यापारिक भंडार	समुदाय शाला.	स्वास्थ्य सुविधा.				
	सार्वजनिक सभा	पंचायत गृह	मकाननिर्माण	शेती कार्य मकान	समुदाय का कार्यालय	उधार और कर्जा कार्यालय	समुदाय पुस्तकालय	समुदाय का प्रशाला				
गावका प्रारुप स्वरुप रचना ढाचा:नकाशा	गाँव की योजना		गल्ले और सडक		जमिन की रुपरेखा		सौंदर्य कार्यक्रम.					
	समुदाय वाद विवाद स्थान	छोटे नमुने	सडक योजना	पैदल रास्ता	जमीन समतल करना	पुराने मकान तोडना	पार्क और आंगण मैदान	गाव का प्रवेश व्दार.				
	योजना सलाह कर्ता	नक्शा बोर्ड	सडक को समतल करना	सडक निर्देश	चौक	बेकार चिजो का	कुडा कचरा (रबिस)	सार्वजनिक सुविधासजावट				
आवश्यक सेवाएं	दळन वळन यातायत योजना		समुदाय का जलपुर्ति		जोरदार आपुर्ती		स्वास्थ्य(सफाइ) सुविधाएं.					
	मालीवाडा डाकघर.	प्रवेश रास्ता	समुदायकुआ	नाला और बांध	गावका सपर्क	सार्वजनिक मकान	गलि और नालिया	धुलाइ सुविधा				
	स्कूट कालिन वाहतूक	फोनविस्तार	तालाब और पम्प	वितरण पध्दती	घरेलू आपुर्ति	गलिमे रोशनी प्रबंध	मैला गंदा पाणी	घरेलू नाली पध्दती				

HDTI	LIVING ENVIRONMENT WORKSHOP	THIRD WEEK DAY 2
SUB ASIA	VILLAGE DESIGN	MANUAL

RATIONAL OBJECTIVE	EXISTENTIAL AIM
To know that the village design plays a crucial role in human development and village motivity.	To experience the challenge and the thrill of designing the new village

PRELUDE	Singing Accountability What beautiful places have you seen? Where have you seen un-cared for space? How do you feel in clean space?
MOVEMENT I	What do you remember from the lecture? Look at the 4x4x4. What would you do in your village? What would you use from this in your community? What would be hard to do?
MOVEMENT II	Context Team Work: Hand out the village maps (from the first action project) Each team make a list of the 25 works you would do in that village, relative to the design of space. What needs to be changed? What needs to be added? Wher would you put a model house? A toilet? What would you do about the roads? etc. Let teams work and come up with a new drawing of the design of the new village.
MOVEMENT III	Reports What do you notice? What strikes you? What would really make a difference? Which one work would catalyse the rest?
POSTLUDE	What was new? What was helpful? Why is space and village design important? What difference does it make to the life of the village?

RECOVERING LOCAL IDENTITY SYSTEMS

	HERITAGE EMPOWERMENT		ENVISIONED FUTURE		LOCAL SIGNIFICANCE		GLOBAL RELATEDNESS	
COMMUNITY SELF-STORY	REMERITAGE GLORIOUS PAST	RECOVER HERITAGE CRAFTS	STUDY CONSULT PLAN	ARTICULATE GLOBAL DEMAND	HI H-LITE COMMUNITY UNIQUENESS	AWAKEN VOCATION AWARENESS	BUILD REPL. STORY	HOST GLOBAL VISITORS
	RECAST HISTORICAL ROLE	PUBLISH VILLAGE STORY	STRUCTURE ON-GOING DREAMING	SUMMARIZE COMMUNITY VISION	DRAMATIZE REPRESENT. ROLE	RECOUNT PROJECT ACCOMPL.	CREATE CAMPAIGN AWARENESS	CATALYZE PROJECT INTERCHANGE
SYMBOL SYSTEM	UNIFYING ICONS		ICONIC DESIGNS		AUTHENTICATING SIGNS		SOCIAL ART	
	PRESENT MOVEMENT EMBLEMS	WEAR AUX. BLEU(FR)	POST VILLAGE GRID	CONSTRUCT GLOBAL SIGNS	PROCLAIM PROJECT PRESENCE	SIGNAL VISIBLE ACCOMPL.	ERECT ENABLING STATUES	EXPLORE CORPORATE DECOR
	FLY COMMUNITY FLAG	ENHANCE CULTURAL FORMS	CHART COMMUNITY ORGANIZE.	DISPLAY CONSULT PROGR.	DENOTE RESIDEN. LOCALES	MARK ORGAN. BANNERS	PAINT CREATIVE MURALS	PROMOTE RHYTHMIC GRAMS
CORPORATE RITUALS	SPIRITUALIZING SONGS		COMMON RITES		COMMUNITY SLOGANS		CEREMONIAL REHEARSALS	
	INCORP. MOV'T. MEMORY	ADAPT INDIGINOUS SINGING	INITIATE MEETING FORMULAE	COMMISSION TASK ASSIN.	ESTABLISH MOV'T. CRIES	ENCOURAGE NATIONAL MOTTOS	ESTABL. AUX. LITANIES	CATALYZE OFFICIAL EVENTS
	CELEBRATE LOCAL IDENTITY	CREATE TASK MOTIVATORS	CONDUCT ABSOLVING ACCT.	EXPRESS GLOBAL IDENTITY	ENHANCE LOCAL PRIDE	DISPLAY LITERARY QUOTES	HONOR RELIGIOUS TRADITIONS	ENACTING NATIONAL DRAMATUR.
VILLAGE CELEBRATIONS	CULTURAL EVENTS		STATE HOLIDAYS		PASSAGE RITES		ACHIEVEMENT FESTIVITIES	
	RENEWING TRADITION FESTIVALS	PART. IN RELIGIOUS OBSERVANC.	UPHOLD NATIONAL INVEST.	HONOR FOUNDING FATHERS	ENABLE BIRTH MARKINGS	SIGNIFI. VILLAGE DEATHS	MARK QUARTERS COMPLETION	ENHANCE STABLE UTILITY
	CREATIVE SEASONAL DAYS	ENGAGE GLOBAL FETES	MEMORIAL. HISTORIC EVENTS	EMBRACE REGIONAL OCCASIONS	SYMBOL. PUBERTY RECOG.	DRAMATIZE FAMILY FOUNDATIONS	DEVOTE WEEKLY EVENTS	PROCLAIM GOALS VICTORIES

मा.वि.प्र.शा.
उपस्थिया.

स्थानिक परिचय पध्दतीचा पुर्नरचना.

	वारसा हक्क		भविष्य दृष्टीकोन		स्थानिक महत्व		जागतिक सम्बध.	
सामुदायिक कथा.	पूर्ण वैभव तालिम	वारसा कौशल्य सुधारणे	अभ्यास सबंध योजना	जागतिक मागणी (सबंध)	समाजाचे मार्दर्शित्मगुण	व्यवसायिक चेतनात्मक गुण	विस्तारिक कथा बनविणे	जागतिक पाहुण्याचा सन्मान.
	ऐतिहासिक वर्णी कृत भुमिका	गावाची कथा जाहिर करणे	सदस्याचे कल्पनातरंग घडविणे	सामुदायिक दृष्टीकोण सारांश	नाट्यकिय रुपाने भुमिकेचे	योजना पुर्तेय स्मराण	जागृती माहिम निर्गुण	योजनेतील. अंतर्गत. प्रबंध.
चिन्हमय पध्दती	एकरुप प्रतिमा		काल्पनिक नमुना		परिपूर्ण तेचे चिन्ह		सामाजिक कला.	
	योजना चळवळीचे चिन्ह	कर्मचाऱ्याचे निळ्या कपडे	गावाचे मानचित्र लावणे	जागतिक मानचित्र लावणे	योजनेची उपस्थिता	महत्वाच्या परिपुर्तीचे चिन्ह	महान पुतळा उभा करणे	सहकारी सजावट करणे
	गावाचा झेंडा	सामुदायिक संघटना ताकता	सामाजिक संघटनेचा प्रदर्शन	महासभेच्या कार्यक्रमाचे चिन्ह	परिपुर्ती दृष्टीकोन लावणे	संघटनेचे पत्रक लावणे	भरीव रंगाचा लेप लावणे	नाटकाचे ताल उन्नती करणे
सामुदायिक घोषणा.	चेतनाशिल पाणे		सामान्य संस्कार		सामुदायिक व्यवहार		संस्कार तालीम.	
	चळवळीचा स्मृति	स्थानिक गात	सभेचे सुत्र प्रारंभ करणे	कार्य निष्पत्तीचे भंडळ	माहितीचा आवाज	राष्ट्रीय म्हणीला उत्तेजन देणे	कर्मचारी ग्रंथालय स्थापना	कार्यालयीन घटनांची यादी
	स्थानिक परिचय समारंभ	कार्य प्रवृत्तीचा आढावा	निर्दोष वर्तणूक जबाबदारी	जागतिक आढावा स्पष्ट करणे	स्थानिक अभिमान वाढविणे	साहित्यीक वचन प्रकाशित करणे	धार्मिक परंपरा प्रतिष्ठा	राष्ट्रीय नाकातील भुमिका.
गांव समारंभ	सांस्कृतिक घटना		राज्य सुट्या		सांस्कृतिक उतारा		उत्सवीय महान कार्य	
	परंपराचा आठवण	धार्मिक विधी समारंभ सहभागी	राष्ट्रीय स्वातंत्र्य	संस्थापकांचा गौरव	जन्म प्रतिष्ठा खुण ठेवणे	गावातील भूताना श्रध्दांजली	तिसाही परिपुर्तीचा समारंभ	विभागाची एकता भुमिका
	कालानुरुप दिवसाचे निरिक्षण	जागतिक समारंभात भाग घेणे	ऐतिहासिक घटनांचे स्मरण	पादेशिक घटना धिक्कारणे	चिन्हमय तारतम्या आढावा	कान्टिक आधार भुमिका	साप्ताहिक घटनांचा विकास	गटाचा विकास जाहिरकरणे

HDTI

3rd Week
Day 3

Identity System
SONG, STORY, SYMBOL WORKSHOP

Sub Asia

MANUAL

Rational Objective :	Existential Aim :
Seeing a new understanding of the role of song, story, and symbol for a group.	Appropriating the past, the struggle and journey of the school.

Prelude

1. Rehearse the 4 components of Local Indentity system.

What is the role of a community story ? (Not a history of the community, but a poetic statement of its achievements, struggles and dreams).
Where have you heard such a story ? What community/group?

3. A community story is also told through its songs and symbol. Where have you seen them ?

4. Today we will create a story, song and symbol for a community called the Team. We're going to create song, story, symbol for each of our teams.

I

1. Divide : Sit by teams.

2. Each team lists : -achievements (in your own team
struggles
where its members come from
hopes for the future for its members

Write down on the blackboard;

team team team

Members from
Achivements
Struggles
Hopes/future

3. Remember: Story: poetic statement
Song : simple words, easy to sing, holds vision
Symbol : simple, easily identifiable, futuric

4. Every team assigns 2-3 people to write the story (paragraphs) 2-3 people to write song and 2-3 people to create symbol of their team, using this list of data.

II

WORKING IN GROUPS
WRITE/DRAW ON BIG PAPER
Team Practice their song.

III

1. Each team reports and sings their song.

2. Reflection : what excited, where intrigued

3. Assign writer to write story and song and draw symbol

4. Bring to office for production.

Postlude

1. What learned, What would bring to village
2. Sing the best song
3. Announcements
4. Send out

CORPORATE PATTERNS

LECTURE 1: CATALYZING LOCAL CORPORATE PATTERNS

	VILLAGE ASSEMBLY		COMMUNITY SECRETARIAT		MONITORING COMMISIO-		LOCAL UNITS	
VIILAGE CONSENSUS PROGRAMME	Gram sabha	Quarter Planning	Programme Corrdination	Consensus Articulation	Programme Review	Financial Oversight	Issue Definition	Specific Assign
	Initiating Consult	Monthly Reporting	Information Flow	Financial Accounting	Resource Coordination	Leadership Expansion	Periodic Planning	Periodic Reporting
TOTAL ENGAGEMENT PROGRAMME	STAKE GUILT		GUILD OPRATION		TOTAL EMPLOYMENT		CUMMUNITY WORK FORCE	
	Inclusive Grid	Care Structures	Document Study	Corporate Action	Stake skill List	Community Industry plan	Public Work force	Weekly Shramdan
	Needed Anylysis	Weekly Meeting	Weekly Planning	Skills Training	Fair Structure	Social Service Force	Volunteer Labour	Campaign Forces
CUMMINUTY COMMONS PROGRAMME	COMMON SPACE		COMMON TIME		COMMON SERVICE		CUMMUNITY ~~WORK DAY~~ FUNDS	
	Open Lands	Water Supply	Cumminuty Calendar	Weekly Rhythm	Cooperative Transporta	Essential Services	Community Equity	Loan Facility
	Public Facilities	Internal Roadways	Daily Design	Yearly Flow	Guild Equip.	Irriga Systems	Corporate Income	Operating Funds
LEADERSHIP DEVELOPMENT PROGRAMME	CORE FORMATION		COMMUNITY MANAGEMENT		EXTERMAL RELATIONS		METHOD TRAIN	
	Stake Leaders	Village Elders	Opration Coordinatio	Economic Develop.	Gov't. Proposals	Visitor Hospital	Meeting Leadership	Project Actuation
	Guild Leaders	Rising Leaders	Services Flow	Community Sprit	Business Relations	Nava Gram Prayas Support	Battle Planning	Organiza. Skills

मालीवाडा स्थानिक निर्माण - सहकार्य का उत्कृष्ठ नमुना.

गाव जागृति कार्यक्रम.	सामुदायी मंडळ		सामुदायिक सचिवालय		आर्थिक मंडळ		स्थानिक संघ.	
	ग्राम सभा	त्रैमाही योजना	कार्यक्रम सहकार्य	जागृती कला	आर्थिक चित्र महत्वकार्यक्रम	आर्थिक चित्र	समस्या दखना	खास बैठक.
	प्रथम सल्लागार समिती	महिन्का अहवाल	बातमी पत्रक	सहकार्य का आर्थिक जमा खर्च(साधन)	सहकार्य का साधन	नेतृत्व का बटाना	नियमित योजना	काल अहवाल.
पूर्ण रोजगार योजना.	पेठ चीता		गटो की कृती		पूर्ण रोजगार		सामुहिक कार्य शक्ती.	
	सर्व पेठ	दायित्वकी रचना	पुस्तक अभ्यास	सहकार्य कृती		सामुदायिक औद्योगिकयोजना	सामुदायिक कामपरजाते	सप्ताह का श्रमदान.
	पृथ्थकरण की गरज	सप्ताहकी सभा	हप्ते की योजना	कला प्रशिक्षाण	रोजगारी रचना	सामाजिक सेवा बढाना	स्वयंसेक मजूर	शिबिर.
सामाजिक साधारण कार्यक्रम.	साधरण जगह		साधारण समय		साधारण सेवाए		साधारण निधी	
	खुली जमीन	पाणी पुरवठा	सामाजिक कॅलेंडर	हप्ते का थिम	सहकारी यातायात	आवश्यक सेवाए	सामाजिक समानता	कर्जा सुविधा
	जन सुविधा	आतरीक रास्त	दिन रनपरेखा	सार का प्रवाह	गट साहित्य	बागायत पध्दती	सहकारी उत्पादन	भविष्य निधी.
नेतृत्व विकास कार्यक्रम.	आतरीक तैयारी		सामाजिक व्यवस्था		बाहरी सबध		प्रशिक्षाण पध्दती.	
	पेठ नेता	गाव का नेता	भविष्य मे सहकार्य	आर्थिक विकास	सरकारी प्रस्ताव	यात्रीओका कन्द्र	नेता सभा	योजना सुरत करना.
	गट नेता	नया नेता	सेवा प्रवाह	सामुदायिक शक्ति	व्यापारी संबध	नवग्राम प्रयास आधार	बैठल प्रस्थान	कला व्यवस्थित.

HDTI

3rd Week
Day 3

Corporate Patterns
PANEL

Sub Asia

Manual

Rational Objective :	Existential A im :
To learn how various structures in a village work together and their interrelationships.	Experience the need of creating a common method in village structures that will build corporateness.

Prelude		1. Songs 2. Brief Reflection on Lecture. 3. Context. We have now in front of us four people who each has had experiences in working on different aspects of corporate patterns. Each of them will talk to us about their experiences in those aspects especially their experiences in working with and in the structures. After all have related their stories, we will have time for questions so write down your questions.
MOVEMENT	I	The Panel Maske : On Working with Stakes The : On the structure of guilds Samson: on working with the Gram Panchayat Algaonkar: the functionsof Community Development Association
	II	1. What did you remember ? 2. Where were you surprised ? 3. What is new to you ? 4. What questions do you have ? 2 questions/5 minutes per panellist.
	III	Reflection : 1. What do you remember ? 2. What experience of your own were you reminded of ? 3. What new insights did you learn about working in the village ?
Postlude		1. These structures are parts of Corporate Patterns' Consensus making structure. Rehearse the four arenas of Corporate Patterns, briefly. 2. Announcements 3. Send out

HDTI

Sub Asia

THE TIMES AND IMAGINAL EDUCATION

1st Week
Day 5
Manual

REVOLUTIONARY TIMES		EDUCATIONAL CRISIS		IMAGINAL EDUCATION PRESUPPOSITIONS		EDUCATIONAL PROCESS	
ONE WORLD	Three Revolutions	PHILOSOPHICAL CRISIS	Economic Tyranny	WOMB TO TOMB	Everyone needs Education	BRUNER PRESUPPOSITIONS	Structure not Content is Key
	Mutation in Consciousnes		Existential Irrelevance		Spiral Principle		Any subject to any Age
	Earth-rise		Parochial Emphasis		Children-Youth		Use Hunches
	Local Man on the Rise		Unclear Purpose		Adults-Elders		True Motivatn from Situatn
SCIENTIFIC REVOLUTION	Unified Universe	CURRICULAR CRISIS	Piecemeal Approach	EVERYONE OPERATES OUT OF IMAGES	Contextual Frame	INDICATIVE REALITY	Way life Is Content
	Relational Universe		Facts Domination		Locates &Ground in Life		Student Participation
	Dynamical Universe		Rigid Syllabi		Montage of Images		Sharing Life Experiences
	Predictional Universe		Examinations Tyranny		Control Behaviour		Permission to be Authentic
URBAN REVOLUTION	Cosmopolitan Space	PEDAGOGICAL CRISIS	Authoritarian Permissive Insecurity	MESSAGES IMPACT IMAGES	Powerful Repeated Images	IMPACT OF NEW IMAGES	Creative Context
	Fast Time		9 to 4 Syndrome		Intrude bounce through		Imaginal Presentation
	Structured Relations		Rote Methodology		Value Screen		Edge Conversations
	Futuric Roots		Vocational Drift		Call previous Image into qstn		Objective Materials
SECULAR REVOLUTION	Encounter at Centre if Life	POSITIVE TRENDS	Womt to Tomb Emphasis	IMAGES CHANGE BEHAVIOUR	Resistance	CREATIVE FREEDOM	Honoring Others
	Temporal Solutions		Curriculum Experiments		Impact		Doing own Thinking
	Decisionsl Freedom		New Methods		Decision		Questioninf Validity
	Authenticity of Being		Corporate Faculties		Profound Changes		Creating Models

समय और कालपनिक शिक्षण.

क्रांतिकारी समय		शैक्षणिक संकट		कालपनिक शिक्षण पूर्व भावना.		शैक्षणिक पध्दतियां.	
एक संसार	तीन क्रांतियाँ	तत्वज्ञान संबंधी संकट.	आर्थिक शासन	गर्भ से मृत्यू	प्रत्येक को शिक्षण आवश्यक है.	पुनर की पूर्व भावनाएं.	ढाँचा संतुष्टी नही मुख्य सहभाग
	चेतनाओं में परिवर्तन करण		अस्तित्व पूर्ण असंबन्ध.		पंचदार सिध्दांत		किसी भी हम में कोई विषय पढाया जा सकता है.
	पृथ्वी का उदय		ग्राम्य जोर		बच्चे तरुण		किसी को कोई आविष्कार में अर्थ के लिए उपयोग
	स्थानिय लोगो का		अस्पष्ट प्रस्ताव		प्रौढ - जवान		प्रस्थिती से से सच्चा प्रणाम.
वैज्ञानिक क्रांति	बाह्य की तुलना.	पाठ्यक्रमो मे संकट का समय.	भिन्न भिन्न पहुंच	प्रत्येक अपने कल्पनाओं द्वारा काम करते है.	संदर्भित आकार	दर्शक (सुचक) वास्तविकता	जैसा जीवन का संतुष्टी है.
	सम्बधित्व ब्रम्हण.		वास्तविक प्रभुत्व		जीवन मे तल्लिन		छात्र सहभागिता
	गुणित ब्रह्मस				कल्पनाओं का भाग ताज.		रुचिकर के अनुभवो का लेन देन.
	भविष्यवक्ता ब्रम्हांड		नशासन का पहिला		चरित्र पर काबू		सत्यता होने को अनुमती
शहरी क्रांति	जाह उत्सुकता	अध्यात्मक सम्बधी संकट	अमुरता अनुमोदकप्रमाण	संदेश कल्पना आपर संदेश का प्रभाव.	शुचितपूर्ण से दे शाहदुस्तोवा.	नविन कल्पनाओं का प्रभाव	निर्मिती संदर्भ
	तेज समय		७-४रागो समावेश		हडीया द्वारर अधिकार का पुनश		कालपनिक उपस्थित करण
	ढांचा सम्बध		पौराणिकता का दुहराना		मुल्य पर्दे		आधार सम्बाषाण
	भविष्य का जड		व्यवसायिक अभिप्राय		पूर्व कल्पनाओं को पुन्हा म पुकारना		दृष्टीकोणात्मक साहित्य
सर्वधर्मीय क्रांति.	जीवन के केन्द्र का दर्शन	विपरित मोड	गर्भ से मृत्यू तक जोर	कल्पनाये चरित्र को बदलता है.	बाधक	निर्माणता का स्वतंत्रता.	दुसरे का आदर
	अस्थाई समाधान		पाठ्यक्रम का प्रयोग		प्रभाव		अपने खुद सोधावट करना.
	निर्णायक स्वतंत्रता		नवीन पध्दतियां		निर्णय		नमुना
	अस्तित्व को सत्यता (प्रमाण.)		सहकारी शिक्षक		गुढ बदल		नमुना निर्माण.

HDTI — 1st Week

Imaginal Education Lab
CHARTING WORKSHOP — Day 5

Sub Asia — Manual

Rational Objective :	Existential Aim :
Learn by doing the method for putting imaginal order on chaos of written materials. Clarity on concept of messages change images.	Experience the change of life occasioned by bleeding the depth meaning of a passage.

Prelude		1. Pass out paper THE IMAGE by K. E. Boulding. Invite group to feel, smell, look at paper. Play a game --how it feels smells, etc. 2. We are going to chart this paper. Charting is a method for loving the mystery of life, ordering chaos and quickly coming up with a picture of a prose without actually reading it. The charting method reveals the whole structure of the prose and permits dialogue with the whole rather than concentrating on a part. The method requires you to make decisions about the article at every step and so enter into a give and take relationships rather than passive reading. Charting is creating a visual picture. There is no right chart. 3. Draw a simple chart on the board as an example. Let student name the top categories.
M O V E M E N T	I Indiv.	1. Now look at the paper: The Image. W hat do you notice ? (lines, heavy prints, paragraphs, italics, words) 2. Number the paragraphs. There are 11.(Wait until all done) 3. Turn a fresh sheet of paper the long way and draw a line one-third down from the top. 4. Divide the line up: make a space for every paragraph. 5. Look quickly through all the paragraphs. Words that catch your attention; repeated - write them down below the line in their respective paragraph numbers.
	II Indiv.	6. Look for breaks in author's thought. Clues : structural clues like paragraphs and word clues like: first, second, but, so, therefore. 7. Quickly read the first and the last sentences of the parag. Write 2-3 words that help you remember the paragraph. 8. Which paragraphs go together. Corporately decide them. 9. Individually give a title to each of those divisions.
	III	1. Corporately get out common chart on board. Where did you find structural clues? What are key words or phrases in each paragraph which say what the paragraph is about? (Get some for each paragraph) What are the major sections Title each section. Consense on names. What are the sub-parts? Name them. What title for whole paper ? 2. Look at each section of the paper. What is being said? Where have you seen this going on ? What is new? What insights do you have? What questions would you like to ask the author? What would you like to say to Mr. Boulding?
Postlude		1. What did we do ? 2. What were the steps ? 3. What is helpful about charting ? 4. How could you use charting in your school or community?

As sit at my desk, I know where I am .I have a fair idea where every thing is locatd on the face of this globe.

I am not only located in space, I an located intime. I konw that I hve lived in a number of different places at different times.

I am not located in space and time, I am located in a field of personsl relations. I not only know where and when I am , I know to some extent who I am. I belong to many societies.

I am not only located in space and in time and in personl relationships, I am also located in the world of nature, in a world of how things operate.

Finally, I am located in the midst of a world of emotions. I am sometimes a little depressed, sometimes happy sometimes sad. I em open to subtle intimations of a presence beyond the world of space and time and sense. It is the image that largely governs my behavior. The first proposition of this work therefore, is that behavior depends on the image.

What however, determines the image? Every time a message reaches us our image is likely to be changed in some degree by it, and as our image is chaged our behavior patterns will be changed likewise.

The meaning of a message is the change which it produces in the image.

When a message hits an image one of three thinfs can happen, In the first place, the image may remain unaffected. Second, message may change the image in some rather regular ard well defined way that might be described as simple addition.

There is however, a third type of change of the image which might be described as a revolutionary change. Sometimes a message hits some sort of nucleus or supporting structure in the image, and the whole things changes in a quite radical way.

Our image is in itself resistant to charge. When it receives messages which conflict with it, its first impulse is to reject them as in some sense untrue. As we continue to receive message which contrdict out image however, we begin to have doubts, and then one day we receive a message which overthrowe our previous image and we revise it completely . The person, for instance, whom we saw as atrused friend is now seen to be a hypocrite and a deceiver.

One of the most important propositions of this theory is that the value scales of any individual or organization are perhaps the most important sinle element determining the effect of the messages. It received on its image of the world. If a message is perceived that is neither good nor bad it may have little or no effect on the image If it is perceived as bad or hostile to the image which is held, there will be resistance to accepting it. An often repeated message or a message which comes with unusual force or authority is able to penetrate the resistance and will be able to alter the image. If the resistances are very stromg, it may take very strong or oftern repeated messages to penetrate them, and when they are penetrated, the effect is a realignment or reorganization of the whole knowledge structure,

जब मै अपने मेज के सन्मुख बैठता हू, मै जानता हूकि मै कहा हू, मुझे संसार के इस पृष्ठ भुमी पर स्थित प्रत्येक वस्तू कीप्राप्त मात्रा मे जानकारी है.

मै सिर्फ स्थान मे ही प्रस्थापित नही , मै समय मे भी प्रस्थापित हू. मुझे मालुम है कि मै कई बार विभिन्न स्थानो पर विभिन्न समय मे रह चुका है.

मै सिर्फ स्थान और समय मे ही प्रस्थापित नही व्यक्तिगत संबंध के क्षेत्र मे भी प्रस्थापित हू. मैंसिर्फ इतना ही नही जानता को मै कहां पर हू. परंतू कुछ हद तक यह भी जानता हूकि मै कोन हू मै बहूत सारे समाजो का हू.

मै सिर्फ स्थान और समय और व्यक्तिगत संबंध मे ही प्रस्थापित नही परन्तू संसार कीप्रकृति मे भी प्रस्थापित हू, उस संसार मे जहां वस्तूये क्रियात्मक है.

अंत मे मै प्रस्थापित हूअ एक भावनात्मक संसार मे मै कभी घोडा, उदास कभी शानन्वित और कभी दु:खी हू, मेरा स्वरुप संसार के स्थान और समय और अनुभूति के भी आगे बढकर जाने के लिये किसी भी ज्ञान पूर्ण सुचना प्राप्ती के लिये , खुला है, आ और यह वही कल्पना है जो विस्तारसा से मेरा आदत को राज करती है.

कौनसी चीज किसी तरह से भी कल्पना को निर्धारित करती है. ? प्रत्येक समय जब एक संदेश हमत क पहूचती है हमारी कल्पना मे भी उसी मात्रा मे परिवर्तन होता है, और जब हमारी कल्पना परिवर्तित होती है तो हमारी आदत भी उसी प्रमाटो मे बदलेगी.

एक संदेश का अर्थ है जो कल्पना मे परिवर्तन उत्पन्न करती है, जब संदेश एक कल्पना पर चोट करती है तीन मे से एक बात हो सकती है. पहली बात यह हो सकती है, को कल्पना को एक नियमित और स्पष्ट रुप से परिवर्तन आये जिनको, हम वर्णन कर सकते है, कि वह एक साधारण सी वृध्दि हुई है कल्पना मे,

परन्तू एक तिसरे प्रकार का परिवर्तन होता है कल्पना मे जिसका वर्णन हम एक क्रांतिकारी परिवर्तन के रुप मे कर सकते है, कभी कोई संदेश कल्पना के ठीक मध्यभाग या उसके सहकारी रुप को चोट करती है और तब सारी बाते परिवर्तन हो जाति है अति तिव्रता से हमारी कल्पना स्वयं किसी परिवर्तन का विरोधी होता है, जब वह कोई ऐसा संदेश प्राप्त करती है जो उसकी आदतो से सहमत नही उसका सबसे पहला प्रतिउत्तर होता है, उसको नामंजूर कर देते का क्यो कि किसी विचार से उसे वह चोट लगाता है, जबहम नियमित रुप से संदेश प्राप्त करते रहते है, और हमारी कल्पना उसका खंडन करते कहती है हम किसी प्रकार से शंका करना

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शुरुवात कर देते है. और फिर एक दिन हम एक ऐसा संदेश प्राप्त करते है, जो हमारी पिछली कल्पनाओं को उठाकर फेंक देता है तब हम अपनी कल्पना को शुध्दीकरण मे लग जाते है, वह व्यक्ति जिसे हम हमेशा एक वफादार दोस्त के रूप मे देखते आये है अब एक ढोंगी और धोकेबाज दिखाई देने लगता है.

इस सिध्दांत का एक महत्वपूर्ण विधान यह है के किसी भी व्यक्ति या संघटना स्वयं अपनी कुल्य तराजू होता है और संदेश को प्रभाव को निर्धारित करना उनके उपर महत्वपूर्ण रूप से रहता है, वह संदेश उसको कल्पना के आधार पर प्राप्त करता जितना उसको संसार के बारे मे जानकारी है उसीके आधार पर, अगर संदेश उसे यह समझाता है कि यह न तो अच्छा है न बुरा है तो उस संदेश का या थोडा या बिल्कुल नही पडेगा. अगर उसको यह समझ कर देखा गया कि यह यह एक खराब और प्रतिघातीय है हमारी कल्पना के लिये तो वह इसे स्वीकार करने मे विरोध करेगा, एक लगातार रूप से प्राप्त संदेश या ऐसा संदेश जो एक अनियमित शक्तिशाली के रूप मे, या एक अधिकार के रूप मे आती है वह कल्पना के विरोध को पार करके जायेगी और परिवर्तन लाने मे सफल होगी अगर विरोध भास बहुत शक्तिशाली है, उसे फिर बहुत शक्तिशाली या लगातार रूप से प्राप्त संदेश उसको पार करने के लिये की जरूरत पडेगी, और जब वह पार हो जाती है तब प्रभाव एक पुन: गठन या पुन: संगठन के रूप मे होगी उसके सारे ज्ञान पर.

HDTI

THE CURRICULUM OF IMAGINAL EDUCATION

1st Week
Day 5

Sub Asia

Manual

THE CONTENTLESS PRINCIPLE		THE DOMPREHENSIVE CURRICULUM		THE DEMONSTRATION MODEL		THE IMAGINAL TOOLS	
LIFE CONTENT	Way Life Is	SPIRAL CURRICULUM	Inclusive Content	BASIC CURRICULUM	Fundamental Skills	LIFE METHODS	Artform
	Same for Everyone		National Pattern		Reading ; Language		Conversation
	Rational Grasp		Time-Space-Methods		Math		Lecture
	Existential Appropriation		Ever deeper and wider		Writing		Seminar Workshop
THREEFOLD DYNAMICS	Limits :What Up against	USEFUL SKILLS	Wisdom Triangle Foundtnl Pole	RELATIONAL CURRICULUM	Human Sociality	LITERARY MEDIA	Drama
	Possibility in Limits		Basic Prowess		Economic		Poetry
	Decision - Adequate Style		Communal Techniques		Political		Prose
	Every Situation		Supportive Expertise		Cultural		(Paint Pallette)
KIERKEGAARD FORMULA	Objective Situation	ACCUMULATED SKILLS	Wisdom Triangle Communal Pole	PSYCHOLOGICAL CURRICULUM	Individual Drives & Resp.	RYTHMIC MEDIA	Instruments
	Relationship to Situation		The Science		Biological		Dance
	Reltnshp to Relationship		The Humanities		Social		Song
	Transparent Grounding		Final Meanings		Rational		(sports)
LIFE METHOD	Grasping Situation	FINAL MEANING	Wisdm Triangle Meaning Pole	IMAGINAL CURRICULUM	Decisional Relationship	PLASTIC MEDIA	Architecture
	Saying 'YES'		Individual integrity		Limits		Sculpture
	Picking up Freedom		Social Morality		Possibility		Pictorial
	Living the Fulness		Ultimate Concern		Decision		(museums)

मा.वि. प्र.
उप-स्टिथी.

काल्पनिक शिक्षण का पाठ्यक्रम.

जुन १९८१.

असंतुष्टजनक शिध्दांत		सर्वांगिन पाठ्यक्रम		प्रदेशनीय नमुना		काल्पनिक साहित्य (औजार)	
सतुष्ट जीवन	जैसा जीवन है	चक्राकार केंद्रीत पाठ्यक्रम	संयुक्त संतुष्ट	सामान्य पाठ्यक्रम	मुलभूत कौशल्य	जीवन पध्दतिका	कलात्मक
	समो के लिये सामान		निश्चयबध तरीका		पढने की भाषा		सम्भाषाण
	नियमबध जानकारी		समय, जगह, पध्दति		हिसाब		भाषाण
	अस्तित्व उचितता		हमेशा गुहरा मोटे चौडा		लिखित(लिखना)		सेमीनार, कार्यशाला
	मर्यादा विपक्षमे	उपयोगी कला कौशल्य	ज्ञान विभुजा के जड का स्तंभ.	सम्बंधित्व पाठ्यक्रम	मानविय समाजिकता	साक्षरता माध्यम.	ड्रामा (नाटक)
	मर्यादा मे सम्भावनाये		सर्वसाधारणताकि		आर्थिक		कविताएं
	निर्णय बनाने की अच्छी शैली				राजनैतिक		लेख.
	प्रत्येक प्रस्थिती मे		सहायक विशेषाज्ञ		सांस्कृतीक		कार्यशाळा.
केकरके गारड का सत्र (पुनरमुल्या)	दृष्टिकोणात्मक प्रस्थिती.	निर्देशीत ज्ञान	ज्ञानत्रिभुज के सर्व साधारण स्तंभ	मानस शास्त्र पाठ्यक्रम.	व्यक्तिगत खिचाव जबाब	संगीत माध्यम	वाद्य साधन
	प्रस्थिती से सम्बध		विज्ञान.		जिवशास्त्र		नृत्य
	सम्बधित्व से सबधीत		मानवता हैं		सामाजिक		गाना
			अंतिम अर्थ(माने)		नियम.		खेल कुद.
जिवन पध्दती	सुस्थिती को ग्रहण	अंतिम अर्थ (माने)	ज्ञान त्रिभुजका अर्थ	काल्पनिक पाठ्यक्रम	निर्णयात्मक सम्बध	घडाई माध्यम.	शिल्पकार
	हां कहना		व्यक्तिगत सत्यनिष्ट		मर्यादा		मुर्तिकार
	स्वतंत्रता प्राप्त करना		सामाजिक नैतिकता		सम्भावनाएं		चित्रकार
	परिपूर्णता का जिवन		अमर्यादित पिंक		निर्णय.		सग्रहालय.

HDTI SUB-ASIA.	IMAGINAL EDUCATION II. Life 4x4x4.	First Week Day 5 Manual.

RATIONAL OBJECTIVE: To see the power of rationality in giving decisional form to complex struggles.	EXISTENTIAL AIM: To experience the greatness of this life and the impact of their own creativity.

PRELUDE:	1. Reflect on the lecture: Images; Phrases; Surprises; Learnings. 2. Lay out this workshop: The Aim, to build a 4x4x4 on my life story. 3. Get juices flowing by making an initial list of episodes, insights, turning points.
MOVEMENT I. Life Experience Grid.	1. We are now going to do an individual brainstorm of all the events, insights, dramatic turning points in our life. This is for your eyes alone. 2. Instruct the students on how to draw an 8x8 on their paper. Illustrate how to begin to fill it with the stuff and experience of their lives. 3. Give the class time to fill it in. Push them to fill in the 64 boxes. Prime the pump when necessary. Push the illiterate to use pictures and stick figures.
MVT: II. Discerning the 4 points	1. Inspect the data. Look through it and write down the four main points of the lecture: "My life story". 2. Check the points for inclusiveness. Write the points in consistent 2/3 word titles. Pass out 4x4x4 sheets. 3. Show how to write the four points at the top of the chart. Now, look through the chart and decide what the 4 points are under each of the 4. Illustrate.
MVT: III. Filling out a 4x4x4	1. Now you have a four by four. Take the points at the 16 level and ask what are the four points under each. 2. Move around and unblock where appropriate. Point out how to arrange in order of limits, possibilities, decision and task. 3. You now have a 4x4x4 of your life. Let's hear several people read them off. Affirm the work.
POSTLUDE:	1. What was hardest? 2. What was easiest? 2. What happened to you as you did this? 3. What did you learn about your life? 4. What did you learn about yourself? What did you learn about the method? How might you apply this method?

HDTI

Imaginal Education Lab
III. IMAGINAL METHODS

1st Week
Day 6

Sub Asia

Manual

A LIFE METHOD		THE IMAGINAL METHOD		ARTFORM APPLICATIONS		USE OF ARTFORM CONVERSATION	
LIFE IS	Objective	KIERKEGAARD FORMULA EVERYMAN	External Situation	INTELLECTUAL METHODS	Charting	ARTFORM TOPICS	Song, Dance
	Reflective		Internal Crisis		Conversation		Events, movie
	Interpretive		Existential Question		Lecture		Prose, Poem Picture
	Decisional		Escape Fate		Seminar		Architecture Sculpture
C-20 METHOD	Roots in Einstein Rel. Theor	FOUR LEVELS	Sensing what is there	SOCIAL METHODS	Reality Analysis Grid trnd	PEDAGOGIC-AL POINTERS	Contentless Nothing teach
	German Phenomenologist		Impact on Being (feel)		Transform Relatnshp (visn)		Content is Exper of Grp
	Existential		Impact on Rational (Mean)		See thru to real Block (Challenge)		Round Robin 1st qstn.
	Universal Applicability		Implication to Life style		Authentic Proposals&Tactics		Affirm answr and push
THE WAY LIFE IS	Objective Situation	SELFHOOD METHODS	Honour the Given	MOTIVATION-AL METHODS	Ground in real lige Struggle	PREPARATION PROCESS	Brainstorm Questions
	Interior Relationship		Take into one Being		Elicit 'YES' Relationship		Order into 4 types
	Bleeding the Meaning		Drain Meaning Feed on it		Push to Profound Insight		Select best
	Existential Decision		Recruit to New stance		Rehearse/empower life tsk		Do Conversatn on Self
SYNTHETIC METHOD	Subject-Object Integate	ESSENC OF IMAGINAL EDUCATION	Contact with the Real	ARTFORM CONVERSATION	Revolutionary Event	ARTFORM DEMANDS	Openness to New
	Knowing/Doing Meet		Cultivate Authentic Response		obj - Group stuff Expern		Honesty in Response
	Situation=-- Response Interch		Enable analysis of insight		Pedagogue as Catalyst		Readiness to be Addressed
	Past-Future Integrate		Recruit to new Life Stance		Trialogical Process		Creativity in Use

मा. वि. प्र.
उप दिशाएं.

कालपनिक शिक्षण प्रयोग शाळा, कालपनिक पध्दतीया.

जिवन पध्दतो		कालपनिक पध्दती		कलात्मक उपयोग		कलात्मक सम्भाषण का उपयोग	
जिवन	दृष्टीकोनात्मक	केर्कयार्ड सुत्र सुत्र प्रत्येक मानव	बाहरो स्थिती	मानसिक पध्दती	चाटो	कलात्मक विषाय	गाना , नृत्य
	प्रतिक्रियात्मक		थोवरिक सकट		सम्भाषण.		घटन, वलचित्र
	स्पष्टीकरणात्मक		अस्तित्व पूर्ण प्रश्न		भाषण.		कविता - चित्र
	निर्णयात्मक.		इस काम का किस्मत		सेमिनार		
३-२० पध्दतो	जर्पन अनभुत	चार प्रकार (आधार	अनुमान लगानाचयाहै	सामाजिक पध्दती.	वास्तविकता का	अध्यापक केन्द्र	असुतुष्ठता से नही बढाना.
	पदार्थ जानना		महसुस पर प्रभाव		विश्लेशन.		दल के अनुभव पर वयय
	अस्तित्व पूर्ण		खर्च पर प्रभाव		दृष्टीकोन		पहला प्रश्न सेवा मे
	ब्रम्हाडिय अनुक्रम		जोवन शैली को कार्यान्वित.		वास्तविक अडचन		जवाब स्विकृति ओर जोर
का ही जिवन है.	विषाय दृष्टीकोनात्म	अपनत्व पध्दती	दिये हुए का आहार	चालना दायक पध्दती	विश्वसनोय प्रस्ताव	पध्दतायों को तैयारी	प्रश्नो का विचारसुचि
	जानना-करना		एक अस्तित्व मेलजुल		वास्तविक संघर्ष		४ तरके मे व्यवस्थित
	प्रस्थिती वेढ. जवाब		बहाव का मतलबपूर्ण.		समझोते को वे		सबसे अच्छा चुनना
	भुत भविष्य पूर्ण		नये स्थरो के भ्रमण		गुढगहराई पर जोर		खुद से सभाषण.
योग मिलावट पध्दतो.	जवाब	कालपनिक शिक्षण का निष्कर्ष	वास्तविक से सम्पर्क	कलात्मक सम्भाषण	जिवन शैलता कार्य दुहराव.	कलात्मक मागे.	नये के लिए खुलापन.
	परिपूर्ण				क्रांतिकारी घटनाए		जवाबो मे इमानदारी
	आतरिक सबंध		आतरिक विश्लेशणो का सबध.		दृष्टीकोन - दल		
			जिवन के नये स्थर का भ्रमण.		मध्यस्त जैसा		निर्मिती का उपयोगो

HDTI
SUB-ASIA

IMAGINAL EDUCATION

III. The Art Form Conversation

First Week
Day 6
Manual.

RATIONAL OBJECTIVE: To learn the theory of authentic conversation and to ground it in practise.	EXISTENTIAL AIM: To bring to consciousness the method whereby everyone can be led into profound articulation of the way life is.

PRELUDE:	1. Rote Teaching method stops at the objective level. 2. The artform method is a total response at the deepest levels of being. 3. It is the basis of all the other imaginal and social methods. 4. It is aimed at recruiting people to a new stance.
Movement I	1. Do an art form conversation. 2. Put on the board the 4 categories of questions: Objective; Reflective; Interpretive; Decisional. 3. Describe each kind of question. 4. Review the questions used in the sample conversation. Put them under the appropriate headings. 5. Brainstorm lists of other questions under each category.
Mvt. II	1. Divide into 3 or 4 groups to create conversations for different kinds of situations. Example: A picture, Statue. A reflection on the day. A test. A conversation to get the class excited about a new unit of study. A reflection on a trip. 2. In the group choose 2 or 3 appropriate questions under the four categories of questions.- Do the conversation. 3. Do the conversation in a small group. 4. Evaluate conversation, refine it, write it out on chart paper. Choose someone in the group to present a report and to lead the conversation if called upon.
Mvt. III	1. Tape up written conversations at the front of the room. 2. Each group read out its questions. 3. Reflect as one group on the questions. 4. 1. Which ones stand out for you. 2. Which seems particularly helpful. 3. Are there any you would like to change? 4. If someone was going to lead us in one of these conversations, which one would you like to do? (If time, have someone do the conversation)
Postlude	1. What is helpful about this method? 2. Where would you like to try this method? 3. As you have used this method, what have you learned about the learning process? 4. Training in self-consciousness is key, isn't it, to allowing authentic learning to go on?

HDTI

Imaginal Education Lab
IV. PEDAGOGICAL STYLE

1st Week
Day 6

Sub Asia

Manual

BASIC IMAGES		PAINSTAKING PREPARATION		DISCIPLINED STANCE		EXEMPLARY STYLE	
IN CHARGE	of Space	TOTAL CONCERN	Comprehensive Brooding	PHYSICAL IMPACT	Body states Stance	TEACHER AS SAGE	Knows Life
	of Time		Daily Checklist		Standing Tall		experiences experience
	of Relations		Mapping Journeys		Bold Stride		De His Lucidity
	Total Responsibility		Community Liaison		Problemless Mood		communicates wisdom
ARCHITECT OF BEING	Elicitor of Life	MODE OF VICTORY	Non-slobhood	PERSISTENT PRESENCE	Being on Station	TEACHER AS SPIRIT SURGEON	Enemy of Inauthenticty
	Passion for Eventfulness		On top of Materials		On Time		Intrudes on Illusion
	Seduces to Participatin		On Top of Self		All the Time		Kills Satan
	Catalyses Shifts		On Top Of Students		Eternal Vigilance		Heals Wounds
SHAMELESS ACTOR	Play Any Role	DETAILED ORCHES-TRATION	Detailed Curriculum	OBJECTIVE CARE	Impartiality	TEACHER AS MIDWIFE	New Images
	Put On Drama		Detailed Plan		Genuine Affirmation		Necessary Messages
	Decision to Win		Know Exactly What to do		Structural Details		After Changed -lives
	Loves the Task		Time Line		Collegial Greeting		Cares for Journey
MASTER OF SKILLS	Knows Methods	REVOLUTIONARY RELATION--SHIP	Firmness and Compassion	ALWAYS ON STAGE	Endless Care	TEACHER AS EXEMPLAR	Fresh wind
	Trusts Methods		Persistent Provoking Insight		Neuroses on Doorknob		Expended Flame
	Practices Endlessly		Non-routine Creativity		Sacred Role		Decisive Precision
	Uses Creatively		Awaken Honour & Confidence		Honours the Role		Sign of Hope.

मा.विश्व्र. शाला उप एशिया	काल्पनिक शिक्षण अध्यापकता शैली				पहला सप्ताह दिन ६ पुस्तिका	
सामान्य कल्पनाये		परिश्रमी तैयारिया		शिस्ततापूर्ण रंगमंच		उदाहरणकर्ता शैली	
अधिकारी	जगह का	सम्पूर्ण रूप से चिंतित (चिन्तक)	सर्वांगिन रूप से सोच विचार	शारिरीक प्रभाव	शरीर की स्थगित स्थिर	साधु जैसे शिक्षक	जीवन को जानता है
	समय के लिए		दैनीक जाँच पडताल		सीधे खड		अनुभवों से अनुभव
	सम्बंध का		यात्राओं को स्मरण		ठोस बलांग		उसके शोभा (स्पष्टता)
	पूर्ण जिम्मेवारी		सामुदायिक अनुचित सम्बंध		समस्याओं की अवस्था		सम्बंधित ज्ञान
अस्तित्व का शिल्पकार	जिवन को प्रकाशित करनेवाला	विजय का मन:स्थिति	नॉन स्लेवटुड	आग्रहपुन्नत उपस्थिती	पद पर होना	आत्मीय शास्त्रविकि त्सक जैसे शिक्षक	असलतता का छात्र
	घटना पु.क्र. उत्तेजना		सभी साहित्य हाथमें		समय पर		माया में अधिकार प्रवेश
	सहभागोता की विधि		स्वयं पूर्ण तैयार		सभी समय		विचार को भार देता है
	मध्यस्ती बदल		छात्रोंकी पूरी जानकारी		बाहरी जागरण		जखम को भरना
निडर्म नायक	किसीभी पात्र को निभाना	वाद्कत्व न्द विस्तार	विस्तृत पाठ्क्रम	दृष्टिकोन दायित्व	अपक्षापात	प्रसक्ता रिली जैसा शिलक	नई कल्पनाये
	नाटक रूप देना		विस्तृत योजना		बुध्दिमता की सूचना		आवश्यक संदेश
	विजय के लिए निर्णय		क्या करना है उसे अच्छी तरह जानना		ढाचायुक्त विवरण		जीवन बदलहोने के वाद
	कार्यों को प्यार		समय धारणा		सहकारिता का संग्रह		यात्रा को दायित्व
कला कौशल्य का मास्टर	पध्दतियों की जानकारी	क्रांतिकारी सम्बंध	सडतेहुं जीत का आशा पात्र	हमेशा रंग मंच पर	असमाप्त दायित्व	उदाहरण कर्ता जैसा शिक्षक	ताजा हवा
	पध्दतियों पर भरोसा		आग्रहपूर्ण आंतरिक उत्तेजना		मधुरी सेड		विस्तृत लहर
	अन्तका अभ्यास		छिना ताडिकाके नव-निर्मिती		पात्र से डरना		निश्चित यथार्तता
	नवनिर्माणता का उपयोग		जागरनकता का आदर आत्मनिर्भर		पात्र को आदर		आशा की चिन्ता

HDTI — Imaginal Education — Saturday/Week 1

IV. EXEMPLARY PRESENCE PLENARY

Rational Objective : To grasp external aspects of exemplary style	Existential Aim: To decide to experiment with being an intentional artform

Prelude	Context : Radical change is manifested in our bodies as <u>presence</u>. Presence has to do with the external manifestation of spirit. It has to do with how we make of our presence a radical demonstration of humanness. This afternoon we are going to do some experiments in self consciousness relati ve to exemplary and un-exemplary presence.
MOVEMENT I Wake up Dress Greeting	1. Wake up sets the hour of our day : Demonstrate 2 different ways of getting out of bed and answering the ritual. 2. Our dress is our statement about who we are. Act out 2 different ways of being dressed. 3. Greeting our neighbour is a sign of honour and expression of our social relatedness. Put on a lit tle drama showing the difference between greeting and not greeting. 4. Have several people practice wake up amd greeting and do a critique where needed.
MOVEMENT II Public Voice Sitting Walking	1. Public voice is a mark of selfhood and a decision to be part of a grpup. 2. Give example of private voice and public voice and get several students to give their names and where they come from in their best public voice. 3. Point out helpful, appropriate, presence-filled ways of sitting. Have some people illustrate unhelpful ways 4. Have 2 people walk the length of the hall like a general. Pick out someone to walk into the room like a general.
Postlude	1. What did you become self-conscious about in this excercise ? 2. Pick out some people to try out all following in a row : (a) wake up, (b) answer ritual, (c) sharpen up dress, (d) greet neighbour, (e) walk into great hall, (f) sit like a general. 3. What difference does this make ? What has presence to do with Human Development ? <u>Short course</u> : Presence has to do with making one's style an imaginal artform that breathes intensity, passion, intentionality and care. Presence is a declaration about humanness.

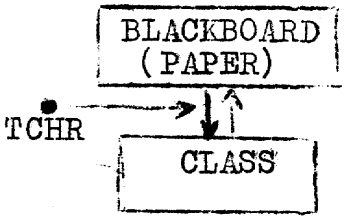
HDTI SUB ASIA	SEMINAR METHODOLOGY	SECOND WEEK DAY 5,6 MANUAL

PART A: THE STUDY	A seminar takes a short paper by an author, charts the content of the paper, and engages the class in a life-and-death dialogue over what the author says and how it relates to the participants' lives. The first part of the seminar is an individual study of the paper by each student by means of constructing a chart. The teacher starts with an introduction to the paper (1 min.), passes it out, gives a brief instructionon charting and allows the students 15-30 minutes to create their own individual chart.
PART B: THE SEMINAR INTRODUC- TION	1.THE RITUAL: Calls the class back to self-consciousness of being a group. e.g. L:The task before us now if we would not perish C:Is to shake off our ancient prejudices and build the earth 2.THE GAME: Elicits initial participation by going round the class. e.g. What actual or fictional person were you reminded of when you read this paper? Or What phrase stood out foryou in the paper?
THE PRELUDE	3.THE PRELUDE is spent getting out a corporate chart and the consensus of the whole group on the titles. This takes about 15 minutes and should engage the whole class. The prelude is a good time for asking general questions like:What's this paper about? and Where did you get interested?

HDTI 2ndWeek

PREPARING A SEMINAR

Sub Asia Manual

THE MOVEMENTS I,II,III	The movements from the main body of the seminar is about 1¼ hours long (75 minutes). The first movement begins to lay clear the arena of struggle The second movement makes a deeper examination; the third movement digs a deep hole through the centre of the universe and carries the main life-address. The questions is the key tool in the seminar. The thousands of questions that are possible, can be grouped into three basic questions : 1. What does the author say 2. What do YOU say about that 3. When have you experienced that Pushing particular students in depth is a key part of movement III. It is important to get real consensus struggle going on in the seminar over the meaning and implications of the author's key points so that the whole class experiences itself pushed in depth.
The POSTLUDE	The Postlude is 10-15 minutes close off of the seminar that seeks to draw out the human meaning of the whole struggle.
CONCLUSION	The teacher concludes with a brief personal witness from his own experience on the power of the life images from the paper. The ritual calls the group to attention that the seminar is over and gives them permission to leave.
KEY	 The blackboard represents the author (the way life is) and Class the main tension of the semi nar. The teacher's task is to catalyze a lively struggle between the author and the class. His main tool is questions. In a standard seminar a teacher will ask up to 200 questions. His key questions are written down in his lesson plan but he always has more up his sleeve
TEACHER	Studies paper thoroughly by creating his own chart, has a workable timeline; has brooded on the students; has let the paper pow his own life at depth so thathe knows where the address is; is determined to push, so that no one gets off the hook.

HDTI

SUB ASIA

PROFOUND HUMANNESS LAB

I. EVENT MYSTERY CONSCIOUSNESS

SECOND WEEK
DAY 5

MANUAL

THE CHART		EVENT		MYSTERY		CONSCIOUSNESS	
CHART	HOLDS TOGETHER	UNEXPECTED INTRUSION	A MUNDANE HAPPENING	MUNDANE TRANS-PARENTIZATION	TO SEE THE MYSTERY	ILLUMINATED RELATION-SHIP	LIFE LIGHTS UP
	EXPERIENCES		IN THE MIDST OF LIFE		IN EVERY THING		NEW EYES
	OF DEPTH HUMANNESS		PAINFULLY UNSETTLED		IS THE MEANING OF LIFE		NEW EARS
	EVERYONE EXPERIENCES		PUTS YOUR LIFE IN CRISIS		EQUALS KNOWING SELF		NOT MISS A THING
LIFE HAPPENS TO US	INTERNAL STATES OF BEING	ALTERED SITUATION	LIFE SAYS ALL IS GOOD	DISCLOSED UNKNOWNNESS	CONTINGENCY OF LIFE	IMPACTFUL IMAGERY	SEE THROUGH CREATION
	EXPERIENCING EXPERIENCE		I AM RECEIVED		ABSURDITY OF LIFE		TRANSFORMED PERCEPTION
	EMBRACING ALL		THE PAST IS APPROVED		NOTHINGNESS OF LIFE		DEEPER MEANINGS
	WELLSPRING OF HUMANNESS		THE FUTURE IS OPEN		WONDER OF LIFE		FLUNDER PALACE OF IMAGES
WE HAPPEN TO LIFE	EXTERNAL MANIFESTATIONS	IMMEDIATE RESPONSE	SEIZES LIFE	NAMELESS FEAR	SURROUNDED BY MYSTERY	PARADIGMATIC INSIGHT	CHAOS: ORDER
	DOING HUMANNESS		INTELLECTUAL OFFENCE		PURSUED BY MYSTERY		FATE: DESTINY
	GIVING LIFE		EMOTIONAL OFFENCE		HOUND OF HEAVEN		SUFFERING: GIFT
	BEING THE SIGN		VOLITIONAL OFFENCE		COSMIC EYE		DIVINE ECONOMY
HEART OF HUMAN DEVELOPMENT	NO NEW SOCIETY	DECISIONAL APPROPRIATION	YES OR NO	DREADFUL FASCINATION	EERINESS	TRANSRATIONAL INTERPRETATION	NUMINOUS IN ALL
	WITHOUT RECREATED HUMANESS		DEMANDS DEATH		NEW REALITY		NEW DIMENSION IN MEANING
	SOCIO-ECONOMIC NOT ENOUGH		NOTHING DIFFERENT		SECOND BIRTH		ALL IS SYMBOLIC
	NO LASTING ACTUATION W/OUT PH		EVERYTHING IS TRANSFORMED		DREAD IS MY POPPA		LIFE IS REVELATION

मा.वि.प्र.स. उपशीर्षक

गूढ मानवता घटना - रहस्य - जागृती.

तत्वता (तालिका		घटना		रहस्य		जागृती.	
तालिका	एक साथ रहना	बलात्कार प्रवेश.	सासांरिक घटनाये.	सासारिक पारदर्शिता	रहस्य को देखना	सम्बधत्व से सुसज्ज (उजागर)	जिवन प्रकाश देना
	गुढ		जिवन के बीच मे		प्रत्येक चिजो मे		नई आखे.
	मानवता का अनुभव		अव्यवस्थित दु:खदाई		क्या कहू जो वक्ता अर्थ है.		नविन कान
	प्रत्येक मानव को अवश्य.		जीव आपतो मे डाल दे		खुद को जानना		सोचावट का खोना नहीं.
- जिवन हमारे अन्दर हो होतो है.	आतरिक स्वंपूर्ण अस्तित्व.	बदला हुआ स्थिती.	जिवन कहता सभी अच्छा है.	अज्ञानता से प्रकट करना.	जिवन का संतुष्टता.	प्रभावशाली कल्पनाये	नवनिर्माणतासे
	अनुभवो का अनुभव		मस्कृत है.		जिन्दो के सिवा कुछ नहीं		ज्ञान का बदलाव
	सवो का आलिंगान		भुतकाल मान लिया		जीवन का अस्तित्व.		गम्भीर अर्थ
	मानवता का.		भविष्य खुला		जीवन क्षणभंगू.		कल्पना के महल. पर डाका.
हम जिवन के अन्दर होते है.	बाहरीस्पष्टीकरन	जल्दबाजी का जबाब		नामान्त का डर	रहस्य के प्रकट मे	अन्दर का रूप दर्शन	विश्वरूपन का व्यवस्थित
	मानवता करना		मानसिक असंतोष		रहस्य द्वारापीछा		किस्मत , मजोल
	देना जिवन		प्रेरणात्मक असंतोष		स्वर्ग का शिकारी		यातनाये देन
	प्रोत्क		व्यवसायिक असंतोष		अस्त होनावाली		आर्थिक देवो.
मानसिक विकास का हृदय	नया सुरुवात नहीं	निर्णायात्मक स्वायत्तीकरण	हा या ना	मोहमाया का डर	डायन	व्याख्या ((मतलब) का परिवर्तन	सभी मे कुछ नकुछ
	बिना पुकारा मानव नहीं		मांगे मृत्यू		नयी वास्तविकता		अर्थमे नये विचार
	सामाजिक आर्थिक हो कायनो नहीं		कुछ भी भिन्न नहीं.		दुसरा जन्म		सभी प्रोत्कात्मक
	कार्यवाही.		सभी चिज बदल गया है.		पाया हो सक्ता है.		जिवन क्रांति है.

HDTI

SUB ASIA

PROFOUND HUMANNESS LAB
I. GANDHI SEMINAR

SECOND WEEK
DAY 5
MANUAL

THE JOURNEY THAT TOOK AN UNEXPECTED DIRECTION

GANDHI'S ARRIVAL		THE ENCOUNTER ON THE TRAIN					THE COMING TO TERMS					A NEW BEGINNING			
DEFENDER OF THE RICH		REAL INTRO-DUCTION	MOST FORMA-TIVE EXPER.	THE HAPPENING			THE VIGIL		THE NEW DECISION			THE FIRST ACTIONS			
				DEMAND	REFUSAL	PEN-ALTY	REFLEC-TION	PRAYER	CHANGE	DECI-SION	SAY NO	1ST SPEECH	FOUND TONGUE	UNITE	FREE-DOM
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

LESSON PLAN

INTRODUCTION	PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE	CONC.
REFLECTION	CHART	EVENT 1-7	RESPONSE 8-12	ACTION 13-16	TRAN'G EVENT	REFLECTION
What images do you remember from the lecture? What did you say yes to? Where did some new windows on humanness get opened for you? Now study an account of an event which changed Gandhi's life	Individual Chart Number sentences. key words Mark phases in Gandhi's experience Give titles Corporate Chart	Read 1-7 1. What would you have noticed about the young Gandhi? 2. What is an introduction? 3. Describe what happened to G. Act it out 4. Lay out steps of event - situation, intrusion, demand, decision & response. 5. Why was this an upsetting event for Gandhi? 6. When have you experienced an event like this?	Read 8-12 1. What was Gandhi struggling with that night? 2. What did he pray for? 3. What alternatives do you think he considered? 4. How did he change? 5. What was the new consciousness that had been born? 6. When have you had that kind of struggle? 7. What event caused it?	Read 13-16 1. How long before he did something? 2. What did he do? 3. How had he changed? 4. What urge his countrymen to do? 5. What did this reveal about his decision? 6. How did he act out the new direction? 7. Do these kinds of events always require new decisions? New action?	How have you heard others talk about this kind of experience? What names do they give it? Are they usually grateful for it? Write an account of such an event in your life.	What did you learn about event today? What does it have to do with consciousness? What does it have to do with humanness

HDTI

PROFOUND HUMANNESS LAD
SEMINAR I

1 Nothing about the young Gandhi walking down the gangplank in Durban harbour in May 1893, however, indicated a vocation for asceticism or saintliness. 2 The future prophet of povert mad his f formal entry onto the soil of South Africa in a high white collar and the fashionable frockcoat of a London Inner Temple barrister, his briefcase crammed with documents of the rich Indian businessman whose interests he had come to defend.

3 Gandhi's real introduction to South Africa came a week after his arrival, on an overnight train ride from Durban to Pretoria. 4 Four decades later Gandhi would still remember that trip as the most formative experience of his life. 5 Halfway to Pretoria a white man stalked into his first-class compartment and ordered him into the baggage car. 6 Gandhi, who held a first-class ticket, refused. 7 At the next stop the white man called a policeman, and Gandhi with his luggage was unceremoniously thrown off the train in the middle of the night.

8 All alone, shivering in the cold because he was too shy to ask the station master for the overcoat locked in his luggage, Gandhi passed the night huddled in the unlighted railroad station, pondering his first brutal confrontation with racial prejudice. 9 Like a medieval youth during the vigil of his knighthood, Gandhi sat in the darkened station praying to the God of the Gita for courage and guidance. 10 When dawn finally broke on the little station of Pietermaritzburg, the timid, withdrawn youth was a changed person. 11 The little lawyer had reached the most important decision of his life. 12 Mohandas Gandhi was going to say 'No'.

13 A week later, Gandhi delivered his first public speech to Pretoria's Indians. 14 The advocate who had been so painfully shy in the courtrooms of Bombay had begun to find his tongue. 15 He urged the Indians to unite to defend their interests and, as a first step, to learn how to do it in their oppressors' English language. 16 The following evening, without realizing it, Gandhi began the work that would ultimately bring 300 million Indians freedom : by teaching English grammar to a barber, a clerk and a shop keeper.

१ मै १८९३ में दरबन बन्दरगाह की गंग फैल्ग पर से गुजरते हुए तरुण गान्धी से कुछ भी प्रतीत न होता था कि वह तपस्वी या कोई साधु (संत) है . २ भविष्य में गरीबी का पैगम्बर लन्दन के वैंशिष्टट के सफेद वर्दी में सजे भारतीय श्री.संत व्यापारियों, जिनकी रक्षा के लिए वह यहाँ आया था दस्तावेज से भरा ब्रीफकेश लिए वह पहली बार दक्षिण अफ्रीका की भूमि पर कदम रखा .

३. गाँधी का दक्षिण अफ्रीका से परिचय उनके यहाँ आने से एकसप्ताह बाद हुआ . जब कि वह दरबन से प्रिटोरिया तक रात की गाडी सेसफर कर रहा था .

४. चार दशांश के बाद भी गान्धी इस यात्रा को अपने जीवन का अकारदायक अनुभव के नाम से याद करता है. ५. प्रिटोरिया के आधे रास्ते पर एक गोरा आदमी उसके फर्स्टक्लास के डब्बे में घूस पडा और उसे सामान की गाडी मे जाने को हुक्म दिया. ६. गान्धी जिनके पास फर्स्टक्लास का टिकट था, इन्कार कर दिया. ७. अगले स्टेशन पर वह गोरा आदमी एक पुलिस वाला को बुलाया और उस आधी आधी रात को गान्धी को उनके सामान समेत गाडी से बाहर फेंकवा दिया .

८. एक अकेला सर्दी में ठिठुरता हुआ शर्मीला गान्धी उस रास्ते के स्टेशन पर सिकुडता हुआ जातियता से अपनी पहली कठोर भेंट पर कुढता हुआ सारी रात गुजार दिया. ९. मध्यम वर्गी युवक जो नाइट हूड (वीरता की एक पदवी) की तैयारी में था, अंधेरे स्टेशन पर बैठा अपने गीता के भगवान से साहस और मार्गदर्शन की प्रार्थना करने लगा . १०. पीटर्स मरीज्बर के छोटे से स्टेशन पर पौ फटी तब वह भयभित निराश युवक बढता चुका था . ११. वह छोटा सा वकील अपने जीवन के सबसे महत्व पूर्ण निर्णय पर पहुँच चुका था. १२. मोहन दास गान्धी अब नहीं नहीं कहने वाला है . १३. एक सप्ताह बाद गान्धी अपना पहला भाषण प्रिटोरिया के हिन्दुस्तानियों को दिया . वह वकील जो बम्बई की कचहरीयों में मुह खोलने से शर्माता था आज उसे जैसे जबान मिल गई हो,१४. वह भारतीयों से अपने बचाव के लिये एक जुट हो जाने को कहा. और उनका पहला कदम " ये कैसे किया जाय " अपने जालिमों की भाषा अंग्रेजी सिखने को कहा.१५.उसी क्षण नह न महसूस करते हुए गान्धी अपना कार्य शुरु किया जो एक हजाम से लेकर एक क्लर्क तथा एक दुकानदार तक को अंग्रेजी भाषा सिखायी.१६. अन्त में तीस करोड भारतीयों को आजादी दिलायी .

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HDTI SUB-ASIA	PROFOUND HUMANNESS LAB II. INTEGRITY CARE EFFULGENCE							SECOND WEEK DAY 5 MANUAL
THE CHART		INTEGRITY		CARE		EFFULGENCE		
PROFOUND HUMANNESS	5000 YEARS	AUDACIOUS CREATION	I AM I	OVERWHELMING REALITY	SKY FALLS ON YOU	ENDLESS AFFIRMATION	OPEN EYES	
	A GESTALT OF PROF. HUM'S		WITHOUT DEFENCE		10 TON CRANE		JOYOUS HEART	
	SOCRATES CONFUCIUS GANDHI		I CREATE MY CONTEXT		BIG BIRD EATING INTESTINE		THE BIG YES	
	12 CRITERIA AUTHENTICITY		I AM HUMANNESS		ATLAS		UNDESERVEDLY HONOURED	
HUMAN FACTOR	CIVILIZING EFFORT KEY	DESTINAL RESOLVE	TO BE A SELF	IMPASSIONED DETACHMENT	SCANDAL OF PARTICULARITY	UNLIMITED POWER	DEPTH MOTIVITY	
	BUILDS NEW SOCIETY		TO INTEND MY LIFE		CRUSHG WEIGHT		PILLAR OF IRON	
	LIFE LONG JOURNEY		TO ACCEPT ACCEPTANCE		DECISIONAL NONCHALANCE		SPEAKING W/ AUTHORITY	
	EMBODIED IN PROGRAMMES		TO BE ON THE KING'S BUSINESS		I JUST DON'T CARE		MOVING MOUNTAINS	
SPIRIT MAP	INTERNAL STATES	INCARNATE FREEDOM	PENDING CHAINS	UNIVERSAL SERVICE	WORLD MY OYSTER	PARADOXICAL ABUNDANCE	LIGHT SHINES IN DARKNESS	
	EXTERNAL MANIFESTAT'S		STAND ON NOTHING		BLOOD DRENCHED DITCH		SECURITY DWELL IN TRIALS	
	CHALLENGE: UNIFY LIFE		CREATE OUT OF NOTHING		CARE FOR ALL		RAPTURE WALKS WITH WOE	
	CHART IS UNIFIED MODEL		DANGEROUS TO BE ALIVE		IN BLOODY PARTICULARS		DEAD BUT VICTORIOUS	
STATES OF BEING	BIG THINK	SOCIETAL TRANS-VALUATION	IN BUT NOT OF	PERPETUAL EXPENDITURE	BLAST FURNACE OF CARE	RESTLESS TRANQUILITY	HOPE OF NO HOPE	
	BIG FEEL		INTENTIONAL OUTSIDER		ENDLESS CANDLE		RESTING ON BED OF NAILS	
	BIG RESOLVE		COVENANTAL RELATIVITY		SWEAT TEARS		NO EARTHLY FOES	
	ISSUE OF S/CONSCIOUS'S		UNCONDITIONAL SUBMISSION		GLORIOUS SURRENDER		I AM HAPPINESS	

मा.वि.प्र.शा.
उपस्थिति.

गुढ मानवत. सत्यनिष्ठा दायित्व परिपूर्णता.

सप्ताह २

तालिका		सत्यनिष्ठा		दायित्व		परिपूर्णता.	
गुढ मानवता	२००० वर्षा	साहसी निर्माणता	मै मै हू.	चारो तरफ भो वास्तविकता.	आशा तुमपर गिरता हू.	असमाप्ती दृढवचन.	खुला आखे.
	गुढ मानवता का स्पष्टीकरण		विनाखुदकोरहता		१०टन उठाने का मंत्र.		ज्यो का दिल
	गांधी का नासमीचा		मै अपना सदुमे खुद निर्माण		बडी पक्षी.		बडे प्रेमाने परहां
	१२ तरह कोसत्यता		मै मानवता हू.		एटलस		अनादर पूर्वक.
मानवीय गुण (गतिविधी)	शक्तितदलवावि हू.	अदुष्टता. पूर्ण प्रतिउत्तर	स्वं होना	जोशिला लगाव	विशिष्टता को ग्लानी	अमर्यादित शक्ति	गहरी चालना
	नये समाज का निर्माण		मै जिवन का		वजन से दब		लोटे का खम्भा
	जिवन अवधीयात्रा		स्फुर्ति कासकारमा		निर्णात्मक		अधिकार से
	आंतरिक स्वं पूर्ण		विचाराधीन कुर्सी		संसार मूरा पुस्तकी (यो यो)		अधेरे मे रोशनी का चमक.
आत्मीय नक्शा	बहरी स्पष्टीकरण	मुर्तिमान स्वतंत्रता	कोई धारा नही	ब्रम्हांडिय सेवा	खुन व्दारा निर्माण	लोक विरोध प्रचुरता.	सुरक्षाका जाँच मे
	चुनौति जिवन का		किसी चोज कविना		सपो को दायित्व		विना आवाज के
	तालिका समुना को एकरूप दुता है.		जिवित रहना		विशाछाता पर हो जाना.		मृत्यु लेकिन विजेता.
	गम्भीर सोजना				चिंता की भट्टी		नही आशा का आशा.
स्वंपूर्ण अस्तित्व	गम्भीर अनुभव	सामाजिक बदल महत्व	बाहरी उदेश्यात्मक	निरंतर (खर्च) व्यतित	मोमबत्ति जो समाप्त नही	विना आराम की शांति.	खिले के विस्तर पर आराम.
	गंम्भार प्रति		कोन वृध्दविद्यता		मिटि		आशा.
	खुद चेतना की		अव्यवस्थित उप		आसू		आराम
	समस्याए.		कार्य		गौमेशाला संपूर्ण		मै होना हू.

HDTI

SUB ASIA

PROFOUND HUMANESS LAB
II. TIRED AND LONELY
HAMMERSKJOLD

SECOND WEEK
DAY 5

MANUAL

THE ROAD TO FULL LIFE

CHOOSING THE WAY

EMBODYING YOUR CHOSENNESS

DISCIPLINED STANDING

TIRED & LONELY	TIRED						MUST NOT GIVE IN	
	HEART ACHES		MELT-WATER		FIN-GERS	KNEES		
1 | 2	3	4	5	6	7	8	9	10

SOLITARY RESPONSIBILITY

LONELY						MUST NOT FAIL	
OTHERS' PATH				YOUR PATH			
11	12	13	14	15	16	17	18

FULFILLED LIFE

BEYOND ME				WAY	THANKFUL
WEEP			NOT COM	CH YOU	
19	20	21	22	23	24

LESSON PLAN

INTRO.	PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENTIII	POSTLUDE	CONC.
REFLECTION	CHART	TIRED 1-10	LONELY 11-18	THANKFUL 19-24	IN/CA/EFFUL	
What stories do you remember from the lecture What scenes from your life were brought to mind? What truth about life was this lecture illustrating?	Individual Chart By lines of poem - 24 Quickly - let your impressions guide you Corporate Chart	Read first verse 1. How does Hammerskjold describe this tiredness? 2. What's that Like? 3. When have you experienced this kind of tiredness? 4. How do you find yourself responding? 5. What does H. say not to do? 6. Examples of not giving in? 7. What would it mean for you not to give in ?	Read second verse 1. What image does H use todescribe loneliness? 2. Where have you experienced this kind of loneliness? 3. How does he describe the others' path? 4. Where have you seen people on that path? 5. What's it like? 6. What does he say about your path? 7. What keeps you from not failing?	Read third verse 1. How is this verse different? 2. What does he say to do?Not to do? 3. When have you wept? 4. Why dangerous to complain? 5. Have you ever been chosen? How? 6. What does it mean, the Way chose you? 7. What is the obligation of being chosen? 8. How act out thankfulness?	What does this poem say about integrity? About creativity? About effulgence?	What's helpful about this poem? What's disturbing? When would you want to remember it?

TIRED&LONELY
From "markings" by Hammars

Tir d
and lonely,
So tired
The heart aches.
Meltwater trickles
Down the rocks,
The fingers are numb,
The knees tremble.
Ti is now,
Now, that you must not give in.

2. On the path of the others
Are resting places,
Places in the sun -
Where they can meet.
But this
Is your path,
And it is now,
Now, that you must not fail.

3. Weep
If you can,
weep,
but do not complain.
The way chose you-
And you must be thankful.

"थका हुआ और अकेला"
"हैमरशोल्ड की कविता 'मार्किंग' से लिया है."

1 थका हुआ
और अकेला
इतना थका हुआ
कि हृदय दुखता है।
पिघलता पानी बूंद-बूंद गिर रहा है
चट्टानों से नीचे
उंगलियाँ बेसुध हो गई हैं
घुटने काँपने लगे हैं,
यह अभी है,
अभी, जब तुम्हें हारना नहीं है।

2 दूसरों के मार्गों पर,
विश्राम के स्थान हैं,
सूर्य की धूप से बचाव के स्थान हैं
जहाँ वे आकर मिल सकते हैं
परन्तु यह
मार्ग तुम्हारा है,
और अभी
अभी, जब तुम्हें असफल नहीं होना है

3 रो लो
अगर रो सकते हो तो
रो लो
परन्तु शिकायत मत करो
इस पथ ने तुम्हें चुना है
और तुम्हें इसके लिये धन्यवादित होना चाहिये

HDTI

SUB ASIA

PROFOUND HUMANNESS LAB

III. ACTION TOTALITY CORPORATENESS

THE WAY LIFE IS		ACTION		TOTALITY		CORPORATENESS	
INDICATIVE OF HUMANNESS	LIFE DEMANDS A RESPONSE	APPROPRIATE DEEDS	AIMED AT SOCIO CONTRADICTION	HISTORICAL RESPONSIBILITY	I AM IN COVENANT W/GLOBE	FOCUSED POWER	MANY INDIVIDUALS
	LIFE IS THIS WAY		UNBLOCKING HISTORY		HISTORY IS ON MY BACK		ONE BODY
	RADICAL OUTGOINGNESS		DOING THE NECESSARY		I AM RESPONSIBLE FOR ALL		ONE MODEL
	RADICAL RELATEDNESS		BUILDING THE EARTH		KEY TO HISTORY		HISTORY BUDGES
LIFE IS A DEED	MORE THAN PASSIVE OBSERVER	REPRESENTATIONAL ENGAGEMENT	PICK UP RESPONSIBILITY	ENCOMPASSING UNITY	ONE WORLD	COVENANTAL COLLEGIALITY	NO MAN IS AN ISLAND
	DANGER OF ZOMBIE-ISM		STICK BODY IN HISTORY'S BREACH		NO OTHER WORLD		NO FRIENDS
	LIFE IS RISK		ON BEHALF OF		TEMPORAL SOLIDARITY		COMRADES IN ARMS
	ON BEHALF OF		THE LAST FAT LADY		ONENESS WITH ALL CREATION		WORK WITH ANYBODY
LIFE IS GIVING ALL FOR ALL	RELATIONSHIP TO ALL THAT IS	DECISIONAL VICTORY	STANCE OF WINNER	LIMITLESS COMMITMENT	BURST OF ENERGY	PROFOUND FELLOWHOOD	ONE WAR
	HELL OF 95%		GOING FOR BROKE		I AM EXPENDITURE		COMMON DEPTH EXPERIENCES
	LIFE DEMANDS 100% CARE		NOT "TRYING"		WHOLE LIFE		SOLIDARITY IN MISSION
	FOR ALL IN THE PARTICULAR		OVERCOMING ALL OBSTACLES		EVERY MOMENT		MARCHING WITH ALL OF HISTORY
LIFE IS SOCIALITY	NO SELFHOOD W/OUT SOCIALITY	MANIFEST INTENTIONALITY	BODY WHERE MOUTH IS	INFINITISMAL DETAIL	PARTICULAR CONCERNS	DECISIONAL OBEDIENCE	TRUSTING CORPORATE BODY
	I AM SOCIETY		MAKE MODEL		IN DEPTH		YES TO THE NECESSARY
	END OF INDIVIDUAL HERO		STICK MODEL INTO HISTORY		LAST DETAIL		PASSIONATE RESPONSIBILITY
	RISE OF THE TEAM		DIE IN TACTICS		CRUCIAL MINUTIAE		OPEN EYES & JOYOUS HEART

मा॰ वि॰ पु॰ शाला
3 अ ३ शिक्षा

गुढ मानवता - कृति। सम्पूर्णता । सहकारिता

सप्ताह 2

ऐसा हो जावन है		कृति		सम्पूर्णता		सहकारिता	
मानविकता के दर्शक	जीवन को माँग जवाब है	योग्य क्रिया	सामाजीक प्रतिकूलता के दृश्य	ऐतिहासिक जवाबदारी	मै संसार से बचन-बध्द हूँ ।	केन्द्रीभूत शक्ती	ज्यादा व्यक्तिकता
	जीवन इस तरिके का है		इतिहास का अवरोध		इतिहास हमारे कंधे पर है ।		एक शरीर
	तत्वरूप बाहर जीना.		आवश्यक कृती करना		मै सबो का जवाब-दार हूँ		एकही नमूना
	मौलिक बंधुत्व (तत्वरूप)		धरती का निर्माण		ऐतिहास को चाबी		इतिहासका सरकना
जीवन एक क्रिया	सहनसील प्रेक्षक स जादा	प्रदर्शन सम्बधी	ऊत्तरदायीत्व लेना	एकतासे घेरना	एक संसार		विदपमे मनुष्य नही है.
			इतिहास के तुटने मे शरीर का अंग		दूसरा संसार नहीं		मीत्र नही है
	शुध्दीपे नही				अस्थायी एकात्मवास		हालमेही पाये है
	रहने का धोका				सभी सृष्टि के साथ		किसी के भी साथ काम करना
पूरा जीवन सबो के लिए दिया गया है	बंधुत्व जो सभी	विजय का निर्णय	विजडता काठीन्य	मर्यादित बचन बध्द	शक्तियो का धारक	गुढ सहचार्यता	एक युध्द
	२५टका के लिए है		तोडने के लिए प्रस्थान ।		मै खर्चीला हूँ		सामान्य गहरा अनुभव
	१००टका संविधानता जिवन की माँग		कष्ट नही उठाना		पूरा जिन्दगी		निश्चित व्यक्तित्व चर्चाका घनिष्टता
	विशेषता उन सभी के लिए		आनेवाली सभा एकावट		प्रत्येक क्षण		संपूर्ण इतिहास के साथ आगे बढना
जीवन सामाजिकता है	समाजका शिक्षा स्वतंत्रता नही है	प्रत्यक्ष उत्तेजन	मुं. जहा शरीर है		विशेषता चिन्ह	निर्णयात्मक आज्ञाधारकता	सहकार्यता पे विश्वास
	मै ही समाज		नमुना बनाना		गहराई मे		जरूरत हो हाँ करना
	व्यक्तीक प्राकृमो पुरनष्ठा का अन्त		अंकुर नमूने मे		अंतिम वितारण		उत्कृष्ट जिम्मेवारी
	गट का उदय होना		इतिहास व्यूहरचना मे मृत्य		महत्वपूर्ण सूक्ष्म विवेचन		

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SUBASIA

PROFOUND HUMANNESS LAB
III. THE SHIP & THE STORM
ANOUILH

SECOND WEEK
DAY 6
MANUAL

SOCIETY IN CRISIS DEMANDS GENERALS

THE CRISIS & THE DEMAND										RESPONSE DEMANDS RISK						LIFE DEPENDS ON OUR RESPONSE								
DEMAND OR GENERAL		THE SHIP'S CRISIS						NO TIME		TAKING CHARGE		SHEER RISK				"NO" EASY "YES" HARD			SAYING "NO" TO NECESSARY DEED COWARDICE				
		CONTRA-DICTION		CREW & OFFICERS REFUSE TO ACT																			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

LESSON PLAN

INTRO	PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE	CONC.
REFLECTION	CHART	THE CRISIS 1-10	RISK 11-16	SAYING YES 17-24	GENERAL	REFLECTION
What images do you remember from the lecture? What phrases? What surprised you? Today, study paper by Anouilh, a French playwright, on what it means to take charge.	Individual Chart 1. Number sentences 2. Underline key words 3. Draw line 1/3 way down 4. Mark divisions 5. Titles (20 mins) Corporate Chart	Read 1-10. 1. What words struck you? 2. What was the situation on board ship? 3. What was needed? 4. What is the storm a symbol of? 5. What is the ship a symbol of? 6. Why do people say no in that situation? 7. What are they afraid of? 8. Why is that absurd?	Read 11-16 1. What happens when you take charge? 2. What does it cost? 3. What is painful about being in charge? 4. What's the risk involved? 5. What is it like to take a risk? 6. When have you taken a risk? 7. Why does the world need people who take charge today?	Read 17-24 1. Why is it easy to say no? 2. What does it mean to say yes? 3. What are you being called to say yes to?	Have everyone write a paragraph on what it means to be a general. Share 2-3	What do you remember from this seminar? What was helpful? What was challengimg? How are you different after reading this?

. .There had to be one man who said yes. Somebody had to agree to captain the ship. She had sprung a hundred leaks; she was loaded to the waterline with crime, ignorance and poverty. The wheel was swinging with the wind. The crew refused to work and were looting the cargoe. the officers were building raft, ready to slip overboard and desert the ship. The mast was splitting, the wind was howling, the sails were beginning to rip. Every man jack on board was about to drown - and only because the only thing they thought of was their own cheap little day to day traffic. Was that a time, do you think, for playing with words like "yes" and "no"? Was that a time for a man to be weighing the pros and cons, wondering if he wasn't going to pay too dearly later on, if he wasn't going to lose his life, or his family, or his ship in the face of a mountain of water. You shout an order, and if one man refuses to obey you, you shoot straight into the mob. Into the mob, I say! The beast as nameless as the wave that crashes down upon our deck, as nameless as the whipping wind. The thing that drops when you shoot may be someone who has poured you a drink the night before, but it has no name. And you, braced at the wheel, you have no name either. Nothing has a name - except the ship and the storm.

It is easy to say no. To say yes, you have to sweat and roll up your sleeves and plunge both hands into life up to the elbows. It is easy to say no, even if saying no means death. All you have to do is to sit still and wait. Wait to go on living, wait to be killed. That is the coward's part. "No" is one of your man-made words. Can you imagine a world in which trees say no to the sap?

तूफान.

एक व्यक्ति ऐसा भी था जो 'हाँ' कहता था. किसी एक व्यक्ति को उस जहाज का संचालन करना है, था. वह जाहाज बिलमें लकडो छेद हो गये थे. वह पानी के सतह पार अपराध अज्ञानता, गरिबो के बोझ से दबी हुई थी. जहाज का हवा मे झुलने लग गया था. मल्लाहा ने काम करने से अस्विकार कर दिया था. और वह जहाज को लुटने मे लग गये थे. जहाज के जो अधिकारी थे वह लकडो का बेडा तैयार करने मे लगगये थे तब तक जहाज के कुद पडे और उसको त्या दे. जहाज का मस्तुल टुटने लग गये थे, हवा जैसे चीख रहीथी, पाल फटने लगे थे. प्रत्येक व्यक्ती जो सफर कर रहा था, डुबने वाले थे. और यह इसलिये होनेवाला था क्यो कि हर एक ने अपने सफर को इतना सस्ता सोच लिया था. क्या वह समय ऐसा था, आप सोचते है, जब हां और ना जैसे शब्दो से रोका जा सके. क्या वह समय ऐसा था जब जीवन के महत्व को तौलने का समय हो. आश्चर्य के साथ हर एक को भविष्य कितना महगा पडे कि हर कोई अपना जिवन खो रहा था. या अपना परिवार ? कौन आप चक्र को पकडे और उस पानी के पहाड मे जहाज का संतुलन करे, आप चीख कर आदेश दे और अगर कोई आज्ञा को न माने तो उसको उस भीड मे गोली मारे, उस भीड मे, मै कहता हू, वह लहर एक अनाम जानवर की तरह, जो जहाज के पन्नों को धो डाल रही हो, ठिक उस पेडे बरसाने वाले अनाम हवा की तरह जो गिरेगा शायद उसीने आपके गिलास मे पिछली रात को, शरबत डाली हो, परंतू उसका कोई नाम नही और आप एक का आलिंगन करके, आपका भी कोई नाम नहीं. किसीका नाम नही है, सिवाय उस जहाज के और तुफान के.

वह ना कहना बहुत आसान है, हा कहने के लिये तुम्हे अपने पसिने बहाने होंगे आस्तिमने उठानी होगी और घुटनो तक दोनो हाथो को जिवन के अंदर डाल दे. नही कहना भी आसान है ना कहने का मतलब मौत क्यु ना हो. आपको सिर्फ क्या करना है तो बैठकर इंतजार करना, जिवन जिनके लिये इन्तजार करे और मौत आने के लिये इंतजार करे. वह डरपोक का भाग है. नही यह आपका कृत्रिम शब्द है. क्या आप कल्पना कर सकते है. उस संसार को जहां पेड अपने उस को जो कहते है.

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SUB ASIA

PROFOUND HUMANNESS LAB
IV. DECLARATION CREATIVITY PRESENCE

SECOND WEEK
DAY 6 MANUAL

CLARIFICATIONS		DECLARATION		CREATIVITY		PRESENCE	
REDUCTIONS & TRAPS	HUMANISM: NO MYSTERY	CONTINUAL EXPOSURE	WORLD OF DEATH AND DARKNESS	UNIVERSAL RELATIVITY	NO FIXED DATA	INESCAPABLE SELFHOOD	RELENTLESSLY THERENESS
	CONSCIOUSNESS CRAZE: NO CARE		WORD OF LIGHT AND LIFE		LIFE IS PROCESS		INEVITABLE ADDRESS
	GENEROSITY: NO DEPTH		PENETRATE NUMBNESS		I AM FREEDOM		RADICAL OFFENCE
	ACTIVISM: NO JOURNEY		EXPOSE INNOCENT SUFFERING		EVERYTHING UP FOR GRABS		DEMANDS DECISION
ESSENCE OF DECLARATION	UNIVERSAL NEED	VISIBLE SIGN	NEW WORLD	HISTORICAL ENGAGEMENT	HISTORY NOT ONSCROLL	ENIGMATIC ARCHETYPE	GRASPED FATEDNESS
	OUR LIFE IS A WITNESS		NEW HUMAN		STUFF OF SITUATION		BEING FIG TREE CREATED
	"SPEAK THAT I MAY KNOW THEE"		STANDING IN LIGHT		NO CLEAN HANDS		ENABLES INVISI TO BE PRESENT
	BORN TO DECLARE THE WAY IT IS		POINTING TO LIGHT		NEW RESPONSE		MYSTERIOUS CEETITUDE-FUTUR
ESSENCE OF CREATIVITY	NOT PARTICULAR TALENT	CONSTANT INTERPRETA-TION	ALTERNATIVE PER-CEPTION OF REALITY	DECISIONAL IMPACT	SEEING NEED	INTERNALISED AFFIRMATION	YES TO WORLD
	HUMAN IS CREATIVITY		POINTING TO SIGNS OF TIMES		APPROPRIATING INADEQUACY		SIMPLE YES TO ACCEPTEDNESS
	TRAGIC BLOCKS		BLEEDING THE MEANING		DECISIONN TO BE THE PRIOR		YES TO DEMANDS
	TASK OF RELEASING IT		ILLUMINATING IMPLICATIONS		ON WHICH HISTORY TURNS		STUFFED WITH FULFILMENT
ESSENCE OF PRESENCE	HEALING POWER	PUBLIC ACCOUNTABILI-TY	NO TO SELF-MADENESS	SOCIOLOGI-CAL INVENTIVE-NESS	WORN OUT STRUCTURES	TRANSPARENT SIGNIFICA-TION	JUDGING SIGN
	EXTERNAL QUALITY		NO TO SELF-SATISFACTION		CREATING THE NEW		THE WAY
	CORPORATE QUALITY		DEMAND: BUILD FUTURE		BRAIN FRIES		AT HOME-NESS
	THE BLUE		AND RECREATE COMMUNITY		NEW MODEL FOR FUTURE		ALWAYS POINTING BEYOND

मा.वि.प्र. शा. गुढ मानवता. ४ घोषणा नवनिर्माण उपस्थिती.

उद्देशिका.

स्पष्टीकरण.		घोषणा.		नवनिर्माण		उपस्थिती.	
कमतरता रुकावट	मानवीयता गुढ नहीं है.	लगातार बाहर निकलना	मृत्युमय और अंधेरा संसार दुनिया	विश्व बंधुत्व	निश्चित वातावरण नहीं है.	आपत्तव का अभाव	जिधर को कभी
	जागृता बनने को चिन्ता नहीं करनी		अधिकारमय दुनिया		जीवन गतिमान होती है.		रुकता नहीं
	सज्जनता गहराई नहीं है.		प्रकाशमय और		मै स्वतंत्र हूं.		संशोधन की खोज
	यात्रा क्रियाशिलता नहीं है.		जिवमय दुनिया		हर एक चीज पकडने के लिए है.		गुन्हा मे परिवर्तन
घोषणा के का महत्व	विश्व का जरुरते	दृष्टीविषय चिन्ह	नया दुनिया	ऐतिहासिक व्यस्त रहना.	इतिहास का बनाया गया है.	गुणार्थक वृत्तरकड विधा.	निर्णय को मांग
	साहा हो अपना जिवन है.		नव मानव.		स्थिती का जानकारी करना.		गुहण करने के लिए
	बोलो शब्द आ मै जानता है.		प्रकाश हो खडा.		स्वच्छ हातोंसे नहो		निर्दोष करना.
			प्रकाश को ओर निर्देश करना		नयी जिम्मेदारी		अंजार कम्पेट हुहता हो
नवनिर्माण का महत्व	जो रास्ता है. जो जन्मस	स्थिरता को व्याख्या	सास्तविक ज्ञान म बदले	निर्णयात्मक प्रभाव.	आवश्यकताओंको निगराना करना.	अंतरस्थ कार्य के लिए प्रतिज्ञा करना.	सामंजित वर्तमान मे
	विशेष बुध्दीमान नहीं है.		चिन्ह के समय पर निर्देश करना		योग्य अपर्याप्तता		भविष्य के लिए गुढ
	सास्वहा नवनिर्माण है दुखता रुकावटहै.		अलग अलग अर्थ निकालना.		जो को इतिहास बदलता है.		हो दुनिया के लिए
	कृतीसे जो सम्बधीत है.		कार्यान्वीत को प्रकारान करना.		घडन का नष्टहोना		सिपर्न हो से स्विकृत
उपस्थिती का महत्व.	आवश्य दाक्कसवंती	सार्वजनिक उपस्थिती.	स्वंय का तयार नहो करना.	सामाजिक जाच करना.	नव निर्माण की उत्पती.	परिवर्तन के साथ अभिप्राय (अर्थ)	मांग के लिए होकर
	बाहय कपुता.		भविष्य बनाकी याग.		ईदमाख का ताजर्पण		परिपुर्णता के सा सरनवात
	सहकार्य पात्रता.		और.		भविष्य के लिए		चिन्ह को व्यवदेन
	निष्ठा.		समाज का नविन माण.		नया नमुना.		रास्ते से.

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SUB ASIA

PROFOUND HUMANNESS LAB
IV. TAGORE SEMINAR

SECOND WEEK
DAY 6

MANUAL

THE ESSENTIAL ROLE OF THE VILLAGE

PROBLEM			STRATEGY		DEPTH PROBLEM		VISION	
DISRUPTED	LOST SELF-RESPECT	FEW	POOR	RESTORE	-KINDLE SPARK	PAROCHIAL	MISSION	NEW LIFE
1	2	3	4	5	6	7	8	9

LESSON PLAN

INTRODUC-	PRELUDE	MOVEMENT I	MOVEMENT II	MOVEMENT III	POSTLUDE	CONCLUSION
LECTURE	CHART	SITUATION 1-3	STRATEGY 4-7	MISSION 8-9	DECLARATION	REFLECTION
1. SONG 2. REFLECT ON LECTURE IMAGES? PEOPLE? STORIES? 3. WHAT OTHER PEOPLE/ SITUATIONS WERE YOU REMINDED OF RE DEC/C/P? 4. TODAY STUDY A DECLARATION	INDIVIDUAL CHART CONTEXT: CHART TO GET HOLD OF WHAT THE AUTHOR IS SAYING SO YOU CAN DIALOGUE WITH HIM. WHERE AGREE DISAGREE. CORPORATE CHART	1. What has happened to the village? 2. What are the life-giving institutions? 3. How are they uprooted? 4. Where have you seen that? 5. How are villages caught between tyranny & charity? 6. What's the result? 7. What happens to people without self respect? 8. What does living rest on today? How?	1. Who must rescue society? Why? 2. What's the weight of wealth? 3. What is our aim? 4. Why is help from outside no good? 5. What is the problem? 6. How would you kindle the spark of life in a village? 7. What would you do? 8. What are the two causes? 9. What would it mean to deal with them?	1. What does tagore say we should bring to the village? 2. Which would be easiest? 3. Which would be most difficult? 4. How is this human development? 5. How is it village development? 6. Why is it necessary today? 7. What difference will it make to India?	Everyone write a declaration on what they believe the village needs today. Share 2-3	What does this paper have to do with declaration? What does it have to do with creativity?

PROFOUND HUMANNESS LAB
Tagore Seminar

1. The village community which is the mother of the nation and supports national endeavours, has been disrupted and is now moribund. Its life-giving institutions are uprooted and are floating like dead logs down the river of time.

2. Caught between tyranny and charity, the village people have been emptied of self-respect.

3. The dignity of civilized living rests today on a chosen few maintained by the unwilling labour of many.

4. It is not the rich but the poor who must rescue the society from the crushing weight of great wealth.

5. Our aim must be to restore to the villages the power to meet their own requirements.

6. To try to help villagers from the outside could do no good. How to kindle a spark of life in them --- that is the problem.

7. Our ills cannot be cured by treatment of symptoms. The causes have to be removed. First;the people must ceased to be parochial; they must feel that they are part of a world society. Secondly, in the economic sphere, their efforts have to be co-ordinated to the efforts of men elsewhere.

8. It should be our mission to bring to the villages health and knowledge; wealth of space in which to live; wealth of time in which to work, rest and enjoy; respect which will give them dignity; sympathy which will make them realize their kinship with the world of man, and not merely their subservient position.

9. If the Indian economy is based once more on co-operation, the villages which are the nurseries of our civilization, will be civilized and the country will gain a new life.

ग्रामीण समुदाय जो राष्ट्रो का मा ह और राष्ट्राय चेष्टा को मुदद्
करता है, उसे तोड दिया गया और अब यह एक मोरोबन्ध है, उसके धागा देने वाले केन्द्रो को उखाड दिया गया ह और अब वह बहते पानी मे सुखे लकडी की भाति तैर रहे रहे है.

२) भरपूर जीवन की प्राप्तो केवल कुछ हो लोगो के लिए है, जिसके लिए बहुत से लोगो को उनके इच्छा के विरुद्ध मिहनत करना पडता है.

४) महान सपती के बाहा के निचे समाज को बचाने की जिमेवारी गरीबो पर है .,अमीरो पर नही.

५) हमारा उद्देश यह होना चाहिये के गांवको अपनी आवश्यकताओ को पुरा करने की शक्ति उसे वापस दे दे..

६. गांवो को उनके विकास के लिए बाहरी सहायता से कोई लाभ नही होगा,. समस्या ये ये है कि किस प्रकार उसमे जिवन दायी चिनगारी सलगाये.

७. हमारे बिमारी का निवारण ऊपरी इलाज से नही होगा बिमारी को जड को उखाड उखाडना है, सबसे पहले लोगोको अपनी मानसिक संकिर्णता दुरकरनी होगो. उन को अप अपने कोसंसार रचपो समाज का अंग समझना है.

दुसरो बात य कि आर्थिक विकास के लिए उन्हे अपने कार्यो का सम्बन्ध दुसरो से रखना है,

८. हमारा ध्येय राह होन चाहिये कि गावो को स्वास्थ्य एवं ज्ञान प्राप्त कराये. जहां उनको रहने के लिए भरपूर स्थान मिले, जहां उनको काम प्राप्त हो. जहां उनके आराम के लिए भरपूर समय हो, जहां उन्हे आदर मिलो कि वे अपने को शक्तिशालो समझे जहां उन्हे सहानुभीति मिले कि वे अपने को दुसरो से निचा नही नहो बल्कि सहभोगो समझे.

९. भारतीय आर्थिकता के आर सहकार्यता पर आधार रखे तो, गाव जो हमारे सभ्यता के बागोचा है शक्तिमान हो जायेंगे. और सारा देश आगे बढेगा.

-o-o-o-

- LOCAL HUMAN DEVELOPMENT		TRANSPARENT FUNCTION		CREATING STAKE STRUCTURES		BOTTOM LINE GLOBAL CARE	
INADEQUATE APPROACHES	TOP DOWN	IN RELATION TO WHOLE	ASSEMBLY	STAKE CREATION	VILLAGE GRID	GLOBAL POSTAGE STAMP	KEY TO DOING THE LOCAL
	GEOGRAPHIC UNGROUNDEDNESS		SECRETARIAT		STAKE BOUNDARIES		WHO IS MY NEIGHBOUR?
	PATERNALIST BENEVOLENCE		COMMISSION		STAKE NAMES		THE ONE NEAREST TO ME
	ECONOMIC TYRANNY		GUILDS - STAKES		STAKE SYMBOLS		ON BEHALF OF ONE FURTHEST
HUMAN DEVELOPMENT	BOTTOM UP	WHAT IS A STAKE	BUILDING BLOCK AND	STAKE WALK	EVERY HOUSEHOLD	BASIC CARE QUESTIONS	WHO LIVES IN THIS STREET?
	BLOOD-DRENCHED DITCHES		BASIC UNIT		REGULAR AS CLOCKWORK		WHO IS SICK?
	SHOULDER TO SHOULDER		OF STRUCTURAL CARE		ALL-SEEING EYES		WHO IS IN NEED?
	CHANGED HUMAN LIVES		OF PRIMAL COMMUNITY		STAKE REGISTER		HOW CAN WE COMBINE TO CARE?
PRIMACY OF METHODS	KEY: EQUIP WITH METHODS	ACID TEST OF COMPREHENSIVITY	CARE: EVERY ASPECT OF LIFE	IRON PEOPLE	LOOK FOR	EVERY DIMENSION OF LIFE	ELDERS ADULTS YOUTH CHILDREN
	IMAGINAL METHODS		IN DEPTH		LOCATE EACH STAKE		CARE FOR TIME
	CONSENSUS METHODS		STREET BY STREET		NAME LEADERS		CARE FOR SPACE
	PARTICIPATION METHODS		HOUSE BY HOUSE		TRAIN		CARE FOR CORPORATENESS
AWAKENING GEOGRAPHICAL CARE	AWAKEN LATENT CARE	COMPREHENSIVE CHALLENGE	KNOW EVERYBODY	STAKE MEETINGS	GET CONSENSUS	UNTO DEATH	WE ARE BORN IN A LOCAL
	IN LAST VILLAGE HOUSEHOLD		KNOW EVERY NAME		NAME VENUE		WE DIE IN A LOCAL
	TO CARE FOR BLOODY PARTICULAR		KNOW EVERY ISSUE		TRANSPARENT FORMAT		WE DIE IN LOCAL TACTICS
	IN ONE'S OWN STREET		CARE FOR ALL OF IT		EVERY TUESDAY NIGHT		THAT EVERY LOCAL MAY LIVE

स्थानिय मानविय विकास		कार्यवाहियो मे बदल		विभाग के ढांचो का निर्माण		मुख्य आधार जागतिकदायित्व	
अप्रर्याप्त पहुंच	ऊपर - नीचे	पूर्ण से सम्बध	पारिषाद	विभाग निर्माण	गांव की नक्शा.	जागतिक पोस्टेज मोटर	मुख्य है. स्थानिय का करना.
	भौगोलिक मथन		सचिवालय		विभाग का घरा.		मेरा पडोसी कौन है
	परोपकारी पध्दतिया		दस्तूरी		विभाग का नाम		एक ज मेर बहूत नजादक है
	आर्थिक अधिपत्य		गट विभाग		विभाग प्रतिक		आगे को ओर ह
मानविय विकास	स्तह ऊपर	विभाग क्या है.	ब्लॉक और सामान्य	विभाग भ्रमण (टहलना)	प्रत्येक घरो को	सामान्य दायित्व प्रश्न	हम दायित्व का
	खुन से खाई भिगना		दल का निर्माण		घडीकार्यजैसा लगातार		इस गांव मे कौन रहता है.
	कंधा से कंधा		ढांचा कुछ दायित्व		आखो से सभी देखना		जिमार कौन है.
	मानविय जिन्दी बदल		प्राथमिक समुदाय		विभाग नामकन		आवश्यकता मे कौन है
पध्दतीयो की प्रधानता	मुख्य-पध्दतीयो मे निपुण करना	सर्वांगिनता तेजाब जाँच	दायित्व - जिवन के प्रत्यक स्तरपर	पनैलादी लोग	के लिए देखना	जिवन के प्रत्यक परिणाम मे.	जावन प्रौढ तरुण बच्चे
	काल्पनिक पध्दती		गहराई मे		प्रत्यक विभाग से सम्पर्क		समुह की दायित्व
	एकमत पध्दती.		गल्ली गल्ली से		नेताओ का नाम		सहकार्यता की दायित्व
	पध्दतीयो मे सहभाग		घर घर से		प्रशिक्षित.		जगह की दायित्व
भागोलिक दायित्व की जागरुकता	भितरी दायित्व को चेतना.	सर्वांगिन चुनौतिया.	प्रत्येक लोगो को जानना	विभाग सभाये	एकमत प्राप्त.	मृत्युबळ.	हम स्थानिय मे जन्म लिये.
	गाके के अंतिम घर का भी		प्रत्येक नाम जानना		२-		स्थानिय मरेंग.
	विशिष्टता कादायित्व		प्रत्येक समस्या जानना		रचना का परिवर्तन		हम स्थानिय दुर्घटनाओ म मरेंग.
	एक बार अपने गल्ली मे.		इस के लिए सबो का दायित्व		प्रत्येक मंगलवार रात को		कि प्रत्येक स्थानिय जी सके.

HDTI

Community Organization Lab
STAKE MEETING

3rd Week
Day 5

Sub Asia

MANUAL

Rational Objective :	Existential Aim :
Learning through experiencing of leading a meeting on caring for th e whole neighbourhood.	Experiencing the dynamics of care in a community meeting

Prelude		1. Song 2. Brief Reflection on the lecture 3. We are going to do a stake meeting now. A stake meeting for a community is like Roundtable for a school : time for reflection and collegiality. 4. The three parts of a stake meeting : Conversation; Study; Reflection.
	I	1. We will now divide into our three teams. Each team will practice leading one part. Then each team will choose one person. Then we will do our stake meeting. 2. Assignment : one team on Conversation : The Rock - S.A.K. one team on Study : Economic & Social Princ one team in Reflection : last 24 hrs and n naming the day. 3. DIVIDE INTO 3 TEAMS AND PRACTICE. (I will work on decor) 4. Prep : Decor, room set up.
	II	Do Stake Meeting : Conversation : The Rock Study : Economic and Social Principles Reflection : The Last 24 Hours and Naming the Day.
	III	Reflection : - What are the crucial dynamics in a stake meeting ? - Why have a Stake Meeting in a village ?
Postlude		1. Give a witness to the power of intentional reflection 2. Announcements 3. Send out.

HDTI
Sub Asia

GUILD LECTURE

3rd Week
Day 5

ORGANIZATION PRINCIPLE		COMMUNITY ORGANIZATION		GUILD STRUCTURES		CORPORATE POWER	
FOUR SECTOR FRAME	Public	ASSEMBLY	All the People	THE TASK	Actuation	WEEKLY MANEUVERS	Victory circle
	Private		The Consensus		Economic Tactics		Advantages & Vulnerability
	Voluntary		Rhythm		Social Tactics		Do's -Gestalt Paragraphs
	Local		Accountability		Cultural Tactics		Poetic Title
ECONOMIC AND SOCIAL	Local Economy	GUILDS	The Task	ENGAGEMENT	5-7 Guilds	EVENTFULNES	Intentional Orchestration
	Develop Funds		Engagement		Concerned Peopl		Exciting Publicity
	Creativity		Tactics		Weekly Planning		Creative Atmosphere
	Local Images		Motivity		Weekly Events		Appropriate Action
DEMONS	Inertia	STAKES	The Care	TACTICS	share resources	TEAM	New Relationship
	Pride		Training		Increase Participation		Intensified Time
	Self - Purification		Nurture		Unblocking Blocks		Interior Space
	Not letting go		Environment		Objectified Situations		Universal Task
THE COST	Catalyst Expenditure	MANAGEMENT	Leadership	HOLDING FUTURIC VISION	Comprehensive Planning	VICTORY STYLE	Demonstrate Possibilities
	Leadership Expenditure		Implementation		New Directions		Village Wins
	Frame Expenditure		Coordination		Leadership Development		Symbolic Deeds
	Village Expenditure		Legal Entity		Training		Practical Work

मा.वि.प्र. शा. उप अशर्फिया

गट भाषण

सप्ताह तिन दिन पाँचवा पुस्तक

सघटन सिध्दात		सामुदायिक संघटन		गट रचना		सहकारी सामर्थ्य	
चार क्षेत्रीय चौकट	सार्वजनिक	परिषाद	सभी लोग	कार्य	कार्यवाही	साप्ताहीक व्युहरचना	विजय चक्र
	खाजगी		सहमती		आर्थीक युक्तीयाँ		शंका - लाभदायक
	स्वयंसेवक		तालबध्दता		सामाजीक युक्तीयाँ		कृती-संघटन परिच्छेद
	स्थानीय		उपस्थीती		सांस्कृतिक युक्तीयाँ		काव्यात्मक शिर्षक
आर्थीक और सामाजीक	स्थानीय आर्थीकता	गट	कार्य	व्यस्तता	५-७ गट	घटना-त्मक	उध्देशपूर्ण व्यवस्थापन
	निधी पुरवठा		व्यस्तता		फिक्र करनेवाले लोग		उत्साहात जाहीरात
	स्थानीय कल्पना		युक्ती		साप्ताहीक योजना		निर्माणकारकवातावरण
	नवानिर्माणता		चालना				उचित कृती
शैतान		क्षेत्र	देखभाल-चिंता	युक्तीयाँ किमत	पुरस्कार नहीं	दल	नया संबंध
	अभिमान		प्रशिक्षण		ऊंचा स्थान नही		उध्देशपूर्ण समन्वय
	स्वयं पवित्रता		भरना		जोत नहीं		आंतरीक स्थान
	बढने नहीं देना		वाचाकरण		दोस्त नहीं		ब्रम्हांडीय कार्य
किमत	मध्यस्थी व्यय	व्यवस्थापन	नेतृत्व	चालना	संभावना प्रदर्शन	विजयी शैली	सब अच्छा है
	नेतृत्व व्यय		कार्यवाही		गाव जोडता है		सभी प्राप्त है
	चौकट व्यय		संचालना		चिन्हात्मक कृती		सभी जिता हुआ है
	गाव का व्यय		कानुनी पहचानरचना		प्रात्यक्षीक कार्य		सभी - संभव है

HDTI

3rd Week
Day 5

Community Organization Lab
GUILD EVENT ORCHESTRATION

Sub Asia

MANUAL

Rational Objective :
To be familiar on how a planning meeting in a guild is possible in the village

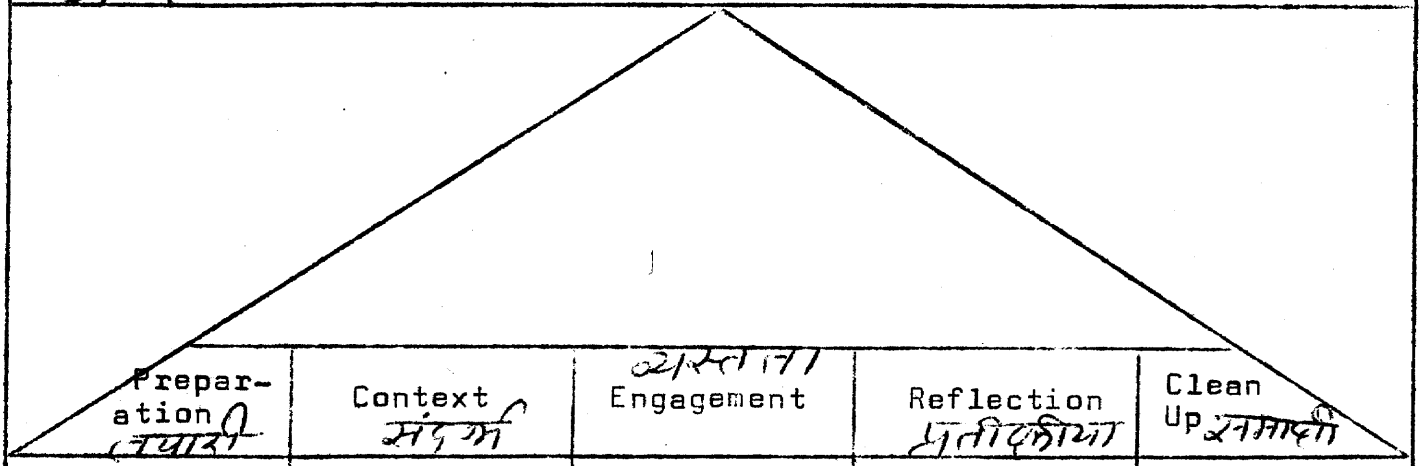
Existential Aim :
To experience how a carefully orchestrated event can change life images.

Prelude		1. Song 2. What do you remember from the lecture ? Surprise? 3. Short spin : Everyday a great expansion of spirit expenditure of self. 4. Now we are the Health Guild of this Community and we are going to plan 3 events for the community.
	I	Read Contradiction : "Outdated Forms of Community Health" (Maliwada Document) 2. Read Tactic 25 : "Delivering Preventative Health Care". 3. Have a conversation on what would we do to implement this tactic. 4. Now, we are going to plan 3 events : - a Workday - a Health Fair - a Celebration
	II	1. Divide into three groups. 2. Lay out task : Brainstorm specific do's 3. Create Procedures for doing event 4. Fill in Orchestration Sheet with details Put on 18' X 18' sheet.
	III	1. Report on Events 2. Reflect on What would the community learn 3. What would happen to the village 4. How would it be different.
Postlude		1. Reflection on this Workshop : what learn about guild, etc 2. Short course : Profound events are key to real change People remember profound events. 3. Announcements 4. Send out.

Date दिनांक _____ Place जगह _____

_____ (event) घटना

Times समय



Tactic 25: DELIVERING PREVENTIVE HEALTH CARE

Arrangements will be made to deal with all aspects of preventive medicine. Immunizations against smallpox, DPT, measles and fibella will be provided through regular visits by personnel from the Primary Health Centre. Periodic screening will be conducted for tuberculosis, high blood-pressure, diabetes and intestinal parasites such as hookworm, round worm and amoebae. An emphasis will be placed on measures to check parasites by stressing the wearing of shoes and adequate clothing and the boiling of water. Various forms of birth control will be administered. Ante-natal and post-natal clinics will be held to check urine, blood pressure and weight. A trained midwife will supervise home delivery and provide advice on correct weaning procedures and nutrition. A child health clinic for children up to the age of thirteen will be conducted for growth and development checks. Prior to the establishment of a balanced diet programme, an adequate supply of vitamins will be made available. A follow-up system will be pursued in all aspects of preventive medicine through regular home visits. These will promote the use of available clinics and general measures for good health.

25 कार्यक्रम- आरोग्य रक्षणासाठी प्रतीबंधक उपाय योजना करणे

प्रतीबंधक औषधोपचारांची माहिती देण्याची आवश्यता करण्यात येईल. प्राथमिक आरोग्य केंद्राच्या आरोग्य सेविकांच्या व वैद्यकीय कर्मचाऱ्यांच्या वेळोवेळी भेटी आयोजीत करणे. देवी कांजण्या घटसर्प इ सांसर्गीक रोगावर इलाज करुन त्यांच्या प्रतिबंधक उपायांची योजना करण्यात येईल व रोगाचे निर्मुलन करण्यात येईल. वेळोवेळी क्षयरोग चिकीत्सा उपाय योजना उपलब्ध करुन देणे. आधिक रक्तदाब मधुमेह तसेच जंत कृमी. अशा आतडीच्या विकारांची तपासणी करण्यात येईल. निरनिराळ्या रोगजंतु पासून बचाव व्हावा म्हणुन पायात जोडे वापरणे वापरणे-चांगले कपडे घालणे उकळलेले पाणी पिणे अशा गोष्टीवर भर देण्यात येईल. कुटुंबनियोजनासाठी निरनिराळ्या पद्धतींचे उपाय योजना करण्यात येईल. गर्भवती स्त्रियांच्या बाळंतपणापूर्वी तसेच बाळंतपणानंतर तपासणीची व्यवस्था करणे. रक्तदाब तसेच वजन यांची तपासणी करुन पाहण्यात येईल. व आवश्यक उपाय करण्यात येईल. एक सभा: शास्त्र पद्धती दाया जोडून त्यांच्याकडुन सर्व बाळंत झालेल्या स्त्रीयांची काळजी घेण्याचे काम करुन घेतले जाईल. बाळंतपणीचे इलाज उपचार व आहार. विषयक माहीती दाया (सुईन) कडुन मिळेल. लहान मुलांच्या इलाजासाठी चिकीत्सा केंद्र स्थापन करण्यात येईल. यात १३ वर्षापर्यंतच्या वयाच्या मुलांचे इलाज व शारिरिक तपासणी केली जाईल. संतुलित आहार सुरु करण्या पूर्वी अगदर जीवन सत्वाचा पुरवठा उपलब्ध करुन दिला जाईल. दवाखाना नियमीत भेट देऊन प्रतीबंधक औषधोपचारांचा परिणाम कसा झाला याची पाहणी करण्यात येईल व पद्धती सूरु राहील या सर्व व्यवस्थे मुळे- सर्वांचे आरोग्य रक्षणासाठी औषधोपचार केंद्रांचा पूरेसा उपयोग करुन होता येऊ शकेल.

HDTI

SUB ASIA

COMMUNITY ORGANIZATION
III. THE REGION

THIRD WEEK
DAY 6

MANUAL

GLOBAL CARE		REGION AND AREA		REGIONAL MASTER STRATEGIES		BUILDING BRIDGES	
THE GRID	FUNCTION OF GRID	THE AREA	OUR GLOBE	THE REGIONALIS-	THE TIME OF THE REGION	BECKONING THE REGION	STAGING EVENTS
	SYMBOL OF TOTALITY		54 AREAS		LOCAL IDENTITY		REGIONAL CONSULT
	ALL SPACE		EQUIVALENT OF NATURE		ON BEHALF OF ALL COMMUNITIES		REGIONAL RESEARCH
	ALL PEOPLE		ORGANIZATION unit		ON BEHALF OF 2 MILL. VILLAGES		REGIONAL MANDATES
G S C A R M P MP	SPHERES CONTINENTS	SUB ASIA	SUB CONTINENT	DECLA- RATION	GRAM SABHA CAMPAIGN	RURAL URBAN BRIDGE	TASK OF LINKING
	AREAS REGIONS		6 AREAS		IMPACT COURSES		RURAL VILLAGES
	METROS POLISES		4 OPERATIONAL		TRAINING EVENTS		TO URBAN CENTRES
	MICROS PARISHES		2 BRACKETED		SPECIAL FORUMS		AND INFRA- STRUCTURE
LAST FAT LADY	RELATES EVERY LOCAL	REGION	324 REGIONS	MANIFES- TATION	PAST RECORD	DELIVERY SYSTEMS	FINDING VILL- AGE MARKETS
	TO GLOBAL		88 OPERATIONAL		DEMONSTRATION CAMPAIGN		WIDENING VILLA. RELATIONSHIPS
	INCLUDES		SUB ASIA : 36		SOCIAL PERMEATION		RELATING URBAN TO VILLAGE
	LAST FAT LADY		6 REGIONAL CONSULTS		SPECIAL PROJECTS		INNOCENT SUFF'G IN BOTH
QUEST FOR IRON PERSON	CIRCUITS	FUNCTION OF REGION	LOCAL-GLOBAL BRIDGE	FORMA- TION	WE ARE ABLE	THE METRO CORE	HDA
	SCHOOLS & COURSES		LARGE ENOUGH FOR SERVICES		METHODS PROWESS		WHOSOEVER WILL
	TEACH 1000		SMALL ENOUGH FOR LINKAGES		EVERYONE CAN DO EVERYTHING		ALL CAN PARTICIPATE
	ONE WILL STAND		HOW RILATE EVERY LOCAL TO REGION		THOSE WHO HEAR THE CRY		NECESSARY DEED

मा. वि. प्र.
उपस्थिया.

सामुदायिक संगठन.
प्रांत.

जागतिक दायित्व		प्रांत और		प्रांतिय मुख्य रचना कौशल्य		प्रांत को पीछे से जोर	
काल्पनिक नक्शा	काल्पनिक नक्शा को कार्यकर्ता	क्षेत्र	हमारा जगत	प्रांत पूर्णता.	प्रांत का समन्वय	प्रांत को पीछे से जोर	घटनाओं को रंगमें घोत
	सम्पूर्णता का प्रतिक		५४ क्षेत्र		स्थानिय परिचय		प्रांतिय खोज(संशोधन)
	सभी प्रगट				सभी सामुदायों की आरस.		प्रांतिय महासभा
	सभी लोग		संख्या दल		२० लाख गावोंकी		प्रांतिय आवश्यकता.
जो एस. कैम्प एम. पो.	प्रांत खन्ड	सब एशिया.	उप खण्ड	योजना	ग्राम सभा मोहिम	पिछडा और शहरी पुल.	कार्यों को बहाव
	क्षेत्र प्रान्त		६ क्षेत्र		प्रभावशाली अभ्यास		पिछडे गाव
	मेट्रो पॉलिय.		४ मे कार्य हो रहे है.		प्रशिक्षण घटनाओं		शहरी केन्द्र
	मार्को परिशे.		२ को स्थगित है.		विशिष्ट संघ		ढांचा विधी.
अंतिम मोती औरत.	प्रत्येक स्थानिय से सम्बध.	प्रांत	३२४ प्रांत	स्पटीकरण	पिछले विवर्ण	बाहरी रिति रिवाज.	ग्रामिण बाजारखोजना
	जगत के लिए		८८ मे कार्य हो रहा		प्रदर्शनिय मोहिम		ग्रामीण समज पढाना
	समोश्रण.		सब एशिया.				शहर को गावोंसे संबंधीत करना.
	अंतिम मोटीऔरत.		६ प्रांतिय महासभाए.		विशेष योजनाएं.		दोनो मे बहुमुह लोगो यातनाय सहलनवाले.
पनौलादी लोगो की खोज.	सर्किट	प्रांत के कार्य	स्थानिय जागतिकपुल	रचना	हम समन्वय है.	दल	मानविय विकास संघ
	शालेय + अभ्यासक्रम		सेवा के लिए कार्यरत है.		पध्दतीयो मे निपूर्णता मेट्रो		जो हमेशा ऐसा होगा.
	१००० को सिखाओ		छिन्न से बहाव का		सभी सब कार्यो को कर सकता है.		सभीसहभाग हो सकते है
	एक खा होगा.		किस तरह ये सभी स्थानिय प्रांतसे संबंधीत होंगे		जो दिख सुनते है.		आवश्यक कार्य

HDTI

community organization lab
REGION FORMATION WORKSHOP

3rd Week
Day 6

Sub Asia

MANUAL

Prelude		1. Walk through the Area Grid with Area map on the Wall 2. Share stories of Movement History from the Sub-continent. Area Bombay Area Delhi Area Madrs Area Calcutta 3. Share stories about colleagues. 4. Introduce courses we have done
	I	1. How many of you are from Area ..... ? Area .....? How many from Region ..... ? (all the six regions) 2. What has already happening in your region in the Economic life? in the Political life? in the Cultural life? 3. Divide into groups by regions.
	II	1. List for your region what needs to happen in the conomic life, the political life and the cultural life in the next 12 months. 2. List the metro cities in your region and then list prople and organizations that NGP knows of in your region. 3. What programmes would you offer in those metros ? 4. Put them in a 12-month timeline.
	III	1. Meet back as plenary and Report. 2. What forms of support are needed for all these to happen? 3. What forms of care are needed ? 4. What forms of training ?
Postlude		1. Reflection 2. How will your Region be different in 10 years? 3. Announcements 4. Send out : "The task before us now, if we would not perish, is to shake off our ancient prejudices, and build the earth".

SCIENTIFIC REVOLUTION COLLEGIUM

I
ULTURAL REVOLUTION

THE CULTURAL REVOLUTION		SHIFT FROM.....		SHIFT T.....		IMPLICATIONS	
THE THREE EVOLTUION	the social revolutions	DUALISTIC UNIVERSE	split realities	UNIFIED UNIVERSE	one reality	UNITARY LIFE	the global village
	C 18:political revolution		2 story		1 story		no other world
	C 19:economic revolution		body/soul		integrated being		life is related to life
	C 20:cultural revolution		outer determined		outer..inner mutuality		cybernetic mode
THE 20th ENTURY	discontinous shift	SUBSTAN-TIAL	multiplicity of substances	RELATIONAL	dynamic unity of relationships	RELATIONAL BEING	I am my relationships
	mutation in humanness		simple identity		complex identity		I am History
	mankind come of age		distinct essence		burst of energy		my life is expenditure
	post civilazation		array of elements		network of particles		I am humanness
THE CULTURAL REVOLUTION	in common sense	STATIC	reality as a shape	DYNAMICAL	reality as a process	DYNAMICAL REALITY	no final truth
	in common mood		static reality		expanding universe		never completed
	in common symbol		fixed facts		method-determined facts		screens are key
	the way it is		eternal constants		continuity & discontinuity		reality is always recreate
KEY TO OTHER CHANGE	many C20 social revolutions	MECHANICAL CAUSATION	clockwork universe	STATISTICAL PROBABILITY	clock maker	THE PERSON IS THE MEASURE	no pawns or peons
	all needed		certainty		probability		relative solutions
	key to c of social change		cyclical history		predicted future		model builder
	is cultural revolution		victim		creator		in charge of creating

SCIENTIFIC REVOLUTION COLLEGIUM

ULTURAL REVOLUTION

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URDAN REVOLUTION -STYLE

WEEK I

RAT.CD :-TO KNOW THATTHERE HAS BEEN A RADICAL CHANGE IN OUR MINDSET.

" RADICAL SHIFT IN MINDSET"

EXIS.AIM: -BEING SELF CONSCIENCE ADOUT THE CHANGE IN OUR LIFE STYLE.

RUROL		RADICAL REVOLUTION	-URDAN (AIRLINES?COMMUNICATION)	
parochial limited out look	Large external space,small unexplored villages in India/ Africa southern areas of u.s/ Latin America parents/grand-parents would not dream of traveling to another village	SPACE	COSMO: POLITAN GLOBAL	small external space,large intr time it took our fore fathers to travel from one village to village bull carts you and I can travel from aurangabad airport to new york city.
slow	Easy going nothing to do but getu before the sun rises 3 major dicisions 1.What to be occupation 2.Where to live 3. Who to marry.	TIME	FAST	time has speanded up decision young people everything now movies (sitting in hard warestore asked about movies skiil jobs etc.
intimate	1-to-1 relations,my father said what they use to do in th country when a new family moved in was to bring them foo d help them repair the fences, etc.your parents say what it means for as a son or daught is to take care of them(friend	RELATION SHIPS	STRUCTU- RAL	no more 1-to-1 today stuctural care is what is requored can't take care all the nors too many and they change quickly. Meal set up enable space care assign stakes & guild in local community
past	Tied to family (indian tied to family roles) History of ancestore 13yr old girls women were village in aerica near nairobi 6,000 in popolation 2,000 5hrs hauling 10,000 hrs per day ~~70,000 hrs per week~~	ROOTAGE	FUTURE	same African village carrying h2o the urban revolution allowed the creation of irrigation system to get h2o from those wells to villages they decided to pull togetherthat ffeed up 70,000hrs 2,000,imaginations women were released to focus expend energy in other areas.

THE CULTURAL REVOLUTION

COMMON MOOD

LTIMATE ENCOUNTER		DEPTH RESPONSE		SPIRIT STRUGGLE		HUMAN CERTITUDE	
DEEPS OF LIFE	AWE EXPERIENCE	RESPONSE TO THE ULTIMATE	DEMANDS RESPONSE	DEMONIC POWERS	DEMONS AND ANGELS	QUEST FOR CERTITUDE	STRUGGLE WITH CERTAINTY
	UP AGAINSTNESS		NO ETHICAL TRUTH		INTERNAL WARFARE		KNOWING NOTHING
	CONSTANT STRUGGLE		AMBIGUOUS UNCERTAINTY		CONQUERING DEVIL		LIFE DECISIONS
	INTRUSION		SOLITARY STRUGGLE				RISKING ALL
SHIFT : GE TO ENTER	ENCOUNTER AT EDGE OF LIFE	SHIFT : ETERNAL TO TEMPORAL	CONFORMITY TO CREATING	SHIFT : SELF-POSSESSION TO SELF DIRECTION	CONTROLLED OR CONTROLLER	SHIFT : AUTHORITY TO AUTHENTICITY	POWERFUL METAPHORS
	IMPINGEMENT IN MIDST		QUESTION OF MORALS		POWERLESS TO POWERFUL		SEARCHING RIGHT ANSWERS
	FROM SEEKING TO ENCOUNTERING MYSTERY		THE RIGHT IS THE NECESSARY		VICTIMIZATION		AMBIGUOUS SITUATION
	[illegible] REALITY		RIGHT AND WRONG		DECISIONAL DEFAULT OR INTENTIONALITY		LIFE ... EXPERIENCE
SUPER-ATURAL	TWO LAYERS OF REALITY	ETERNAL PATTERNS	GOOD AND EVIL	NATURAL POWERS	EXTERNAL FORCES	CERTAINTY IN AUTHORITY	SEEKING JUSTIFICATION
	SOUL AND SUPERNATURAL		RIGHT AND WRONG		HEREDITARY FACTORS		WISDOM OF THE OLD
	NATURE MEETS GOD OMNIPRESENT		ETERNAL VALIDITY		ENVIRONMENT FACTORS		LAWS AND TRADITIONS
	DEATH - HELL		PLATONIC REASON		PSYCHOLOGICAL FACTORS		ADEQUATE DEFENCE
EVERYDAY-NESS	COMPREHENSIVE INTRUDES	TEMPORAL MODELS	CREATE MODELS	HISTORIC POWERS	SLAVE TO MOTHER?FAMILY.	CERTITUDE IN AUTHENTICITY	THAT'S THE WAY IT IS
	FUTURIC INTRUDES		FLUCTUATING DATA		PLEASURE? PRIDE HONOUR		I SAY SO
	INTENTIONAL INTRUDES		ORDERING CHAOS		RUN YOUR RELATIONSHIPS		NEVER FINALLY KNOW
	CENTRE IS HUMAN CONSC.		DECISION TO CREATE		BUT YOU ARE IN CHARGE		RISK YOUR BEING

HDTI
SUB ASIA

THE CULTURAL REVOLUTION COLLEGIUMS
IV: INDIA HISTORY -THE STORY OF SPIRIT MOVEMENTS

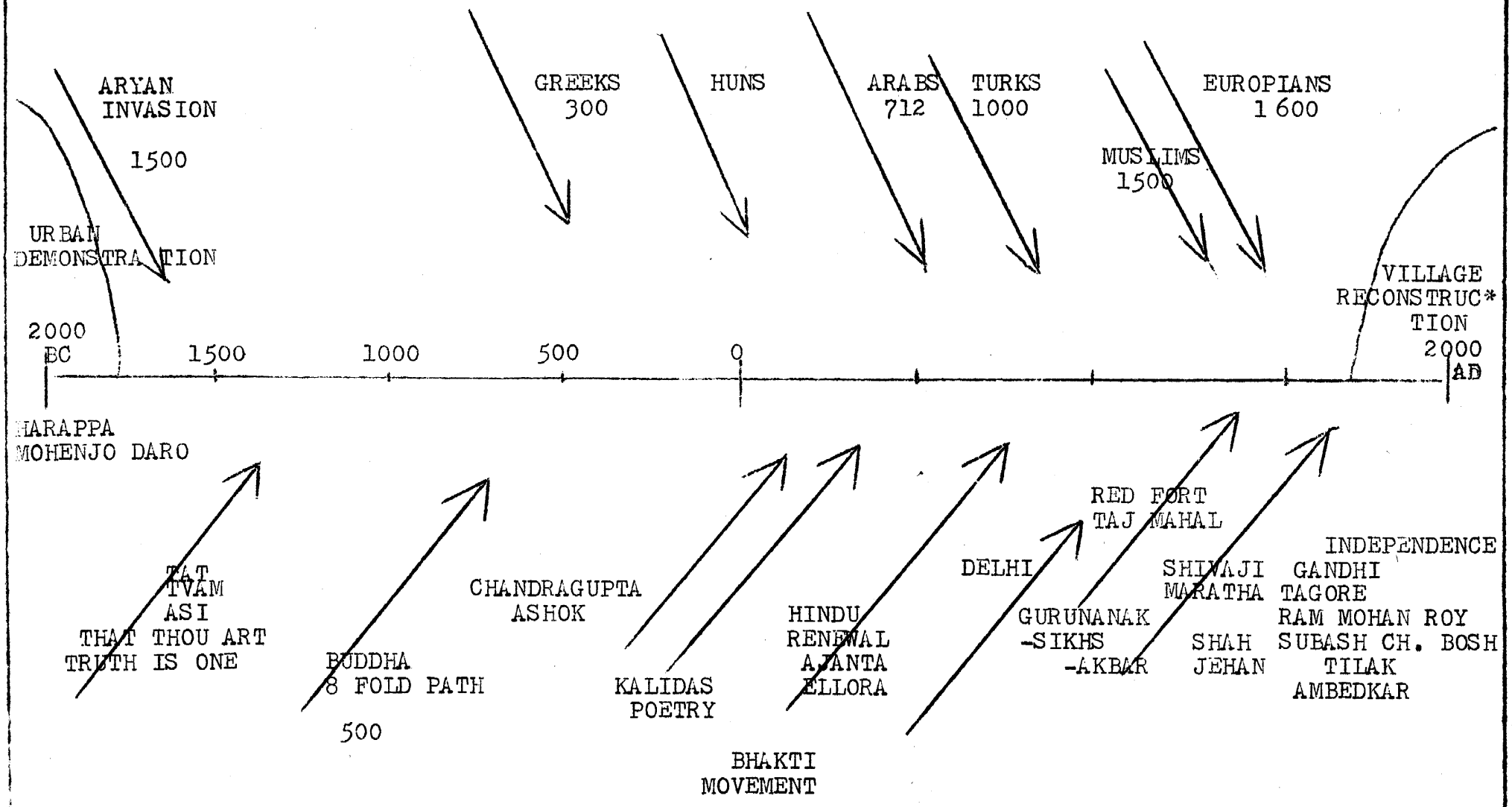
FIRST WEEK
DAY 4
MANUAL

ARYANS AND THE RISE OF BUDDHISM		THE GREEKS AND THE GOLDEN AGE		THE ARABS AND DELHI CENTRALISM		MODERN INVASIONS AND SPIRIT MOVEMENTS	
	PRE-ARYAN		GREEKS		712 INVASION		PORTUGUESE GOA 1492
URBAN CIVILIZATION	INDUS CIVILIZATION	GREEK INVASION 300 BC	ALEXANDER	ARABS	11TH CENTURY AFGHANS/TURKS	EUROPEAN	FRENCH
	HARAPPA 3000BC MOHENJO DARO		CHANDRAGUPTA		RISE OF HINDU* ELLORA CAVES		BRITISH EAST INDIA CO.
	ADVANCED URBAN PROGRAM		MAURYA DYNASTY		DELHI SULTANATE QUTAB MINAR		CROWN COLONY
	RIG VEDA		EMPEROR		SOUTH INDIA		AURANGZEB
ARYAN INVASION 1500 BC	UPANISHADS	ASHOK 273 - 232 BC	BUDDHIST	TAMIL DYNASTY	TAMIL DYNASTY	SHIVAJI & MARATHAS	GUERILLA WAR
	MAHABHARATA		SAINT		PANDYA ACADEMIES		DELHI 1737 MARATHAS
	GITA 600 BC		GRAFFITI ON ROCKS		KURAL: ETHICS		1818 MARATHAS CRUSHED
	ASCETICISM		HIMALAYAS TO MADRAS		GURU NANAK 1469-1539		TAGORE
BUDDHA	MIDDLE WAY	GUPTA DYNASTY 0-400	GUPTA NATIONALISM	SIKH MOVEMENT	EQUALITY	HINDU RENAISSANCE	MOHAN ROY
	ENLIGHTENMENT		GOLDEN AGE v. HUNS		SYNTHESIS HINDU-MUSLIM		VIVEKANANDA
	DISCIPLES		QUTAB MINAR & AJANTA		PUNJAB KINGDOM		RENEWAL
	MONASTERIES		KALIDAS		MUGHAL EMPIRE 1526		FREEDOM FIGHTERS
RISE OF BUDDHISM	EIGHT FOLD PATH	400-700	ZERO INVENTED	AKBAR	HINDU MUSLIM LINKAGE	GANDHI & INDEPENDENCE	CIVIL DISOBE' NON-VIOLENCE
	INTERNATIONALIZATION		10 NUMBER SYSTEM		SHAH JAHAN TAJ MAHAL		NEHRU
	OVERSEAS TRADE		750 ELLORA		RED FORT		REPUBLIC RURAL RECONSTRUCTION

The Cultural Revolution Collegium
INDIA HISTORY : SPIRIT MOVEMENTS
(CHART)

Sub Asia

MANUAL



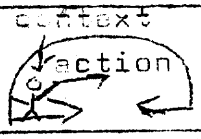
सांस्कृतिक कार्तो का विधाभ्यास
४. भारतीय संग्राम का चैतन्यमय कहाणी इतिहास.

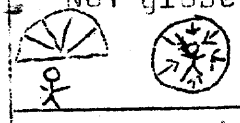
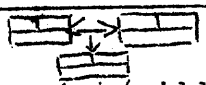
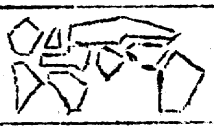
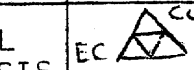
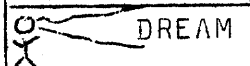
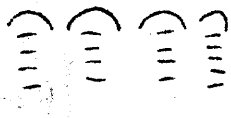
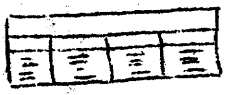
सप्ताह २

आर्य और बौध्दो का स्थान		ग्रिक आणि सुवर्ण युग		आरब और दिल्ली केन्द्रोशासन		आधुनिक शोध और चैतन्य संग्राम.	
हरो	प्राचीन आर्य	३०० खि.पु. ग्रिकां चा शोध	ग्रिक्स्	आरब	७१२ शोध	युरो पीयन	पोर्तुगेज दरोल.
म्यता	सिंधू तट का सभा		आलेक्झांडर.		११वा शतक. अफगान,		फ्रेन्च.
	हरप्पा ३००० खि.पु. मोहनजोदारो.		चन्द्रगुप्त		हिन्दु का शंशोक		ब्रिटिश
	जादातर शहरोकार्यक्रम.		मार्य का समाज्य		दिल्लीका सुबाने.		राजकिय नगर
१५०० खि.पु. आर्यको खोज	ऋग्वेदा.	अशोक खि.पु. २७३-२३२	साम्राज्य	तामिल सा. राज्य	दक्षिण भारत	शिवाजी और मराठा	औरंगजेब
	उपनिषादे		बौध्दा प्रणित		तामिल साम्राज्य		गुरिल्ला वृध्दा.
	महाभारत.		संत		पान्डेय का प्रभुत्व		दिल्ली मेरे ठोको.
	गिता ६००खि.पु.		शिलालेख.		चुडाल नैतिक.		८१८ मराठोका हत्या
बौध्द		गुप्त का सामाज्य	लोकमान्यसे महासत्क	शिखो का संग्राम	गुरुनानक १५६९-१५३९.	हिन्दु धर्म जिवन	टागोर
	मध्यपथ		गुप्ताके राष्ट्रीयात.		समानता		मोहनराय
	साक्षात्कार		हून		हिन्दु मुस्लीम को		विवेकानन्द.
	शिष्य		कुतूब मिनार और अजंतो.		पंजाब सार्वभौमत्व.		नुतनोकरन
बौध्दी तत्वो को पुर्नस्थान.		४०० ७००	कालीदास	अकबर	मुगल सा. राज्य १५२६	गांधी और स्वातंत्र्य	स्वातंत्र्य लोनोक.
	आठ तत्व		शुन्य संशोधन.		हिन्दु मुस्लमान.		असहकार अहिंसा
	अंतराष्ट्रीय.		१० नम्बर पध्दती.		शाहाजान. ताज महल.		नेहरु
	विदेशो कार्य		५७० ग्लोरा.		लाल किल्ला.		ग्रामिण गुंतवणूक.

HDTI

CONTEXTUAL ETHICS



WHAT IS WHAT IS NOT globe 		How C20 man decides what is right and what to do. How be responsible for the whole world in my village, not following rule books but by asking what does the whole globe need; not by behaving out of other people's standards, but by deciding my care. Moral man in C20 has a grid of the globe in his head. Immoral man has no grid.
OTHER MORAL SYSTEMS :	ETERNAL VALUES	This morality never changes, same for every situation whether history needs this response or not. Virtue -- honesty, humility, cleanliness
	AUTHORITY MORALITY	Letting mother, father, teacher, rule book tell me what right/wrong, good/bad without deciding for myself.
	SITUAT-IONAL MORALITY	Doing what seems right in situation without wider context. More freedom but not related to any global context or model.
	CONTEXT-UAL ETHICS	Having a model for globe, nation, village for the future which informs all my decisions
	In our time the cultural revolution is demanding operation out of contextual. Metaphors: responsibility. authenticity integrity.	
GLOBAL ANALYSIS (getting on top of the context)	GLOBAL GRID	spheres, continents 54 areas, 324 regions metros/micros/polices/parish/village  
	SOCIAL ANALYSIS	 Grid of society. To see through to what going on; where advantage is; Not me/wife/buffalo but every dynamic of society
	GLOBAL TRENDS +	Waves of future; which way history is going. Where is advantage so we can jump on board and bend history.
	GLOBAL LOCAL PROBLEMAT	Ec,pol,cul problems. Globe, sphere, continent, area, region, metro, polis, micro, parish. List of 5000 problems, gestalted tells me what real issue what i will give my life for.
 ACTIONAL→MODEL	VISION OF FUTURE	I have a dream What I can see needs to be What is possible
	BLOCKS CONTRA-DICTIONS	List of what is blocking the dream, the trends, gestalt to key contradictions.
	STRATEGY TACTICS	What responsible direction needs to be. Concrete actions to deal with contradictions. Tells me what I need to do at 5 this morning.
	TIMELINE FORCES	Put actions on 40 yrs, 4 yrs, 1 yr, month, week. Look for colleagues - iron men in every continent & in my local village
This is contextual ethics. The model demands my death, all my life from now on. Integrity asks what is necessary dead out of the grid and model. Immoral man does what he feels like but never changes history.		

HDTI
SUB ASIA

THE CULTURAL REVOLUTION COLLEGIUMS

VI. THE MORAL ISSUE

THE DESCRIPTION		THE EXPERIENCE		THE RESPONSE		THE VOCATION	
OTHER MORAL ISSUES	INDIVIDUAL	ECONOMIC (RESOURCES)	NORTH/SOUTH	AUTHENTIC BRIDGE	REDUCE IT	TRAPS	FEARS
	COMMUNAL		URBAN/RURAL		IGNORE IT		OVERWHELMED
	NATIONAL		PRODUCTION - MNC's		ESCAPE IT		UTTERLY SERIOUS
	GLOBAL		ALL GOODS BELONG TO ALL PEOPLE		BUILD BRIDGE		MORALISTIC
THE MORAL ISSUE	85-15% GAP	POLITICAL (DECISIONS)	CENTRAL/ LOCAL	HUMAN DEVELOPMENT	KEY: BRIDGES	FASCINATION	SENSITIVE
	15% CONTROL		MANAGEMENT/ WORKERS		VILLAGE & CITY		CHALLENGED
	85% SHARE		LANDOWNERS/ LANDLESS		EDUCATED & UNEDUCATED		INTENSELY AWARE
	ONLY COMPREHENSIVE ISSUE		ALL DECISIONS..		ALL HAVE ACCESS TO HUMANNESS		GLIMPSE OF NEW WORLD
ALWAYS THERE	ALL TIMES	CULTURAL (CREATIVITY)	EDUCATION	DELIVERY SYSTEMS	RESOURCES	COLLEAGUE-SHIP	COMMON VISION
	ALL PLACES		SEXES		SERVICES		COMMON TASK
	ALL SITUATIONS		PHASES		DISTRIBUTION		COMMON DECISION
	RIGHT HERE		ALL THE GIFTS..		PARTICIPATION		THOSE WHO CARE
DEMANDS COMMIT-MENT	AFFECTS ALL	FINAL SEPARATION	NATIONS	ALL THE PEOPLE	SENSITIVE SPOTS	ACTION	WHAT DO?
	CALLS FORTH CARE		GROUPS		LOCAL MAN		COMPREHENSIVE MODEL
	DEMANDS COURAGE		INDIVIDUALS		7 REVOLUTIONS		CATALYTIC ACTION
	RELEASES CREATIVITY		ALL THE EARTH.....		FOUR SECTORS		POUR LIFE INTO GAP

मा-वि प्र-शाला
उप अशिया

सांस्कृतीक क्रांती का विद्या अभ्यास - ६- सांस्कृतिक समस्या

सप्ताह १

शिस्त		अनुभव		प्रतिसाद		व्यवसायीक	
दूसरे नैतीक समस्या	वयक्तीक	खार्थिक साधने	दक्षीण।उत्तर	ओ पुल है		धोका	मय
	सामुहीक		ग्राम - शहर	निर्दोस है ।			कार्य के बारे में भावनात्मक होना
	राष्ट्रिय		बहू राष्ट्रीय उत्पन्न	सब का अधिकार है			पूरे गंभीरता
	जागतिक		सभी वस्तु सभी लोगो का है	पुल बनाना			नैतीकता
नैतीक समस्या	८५-१५ टक्का अन्त	राजकिय निर्णय	केन्द्रीय स्थानीक	मुख्य पूल		अचंबित होना	वैचारिक
	१५ टक्का नियंत्रण		व्यवस्थापन कार्य	ग्राम और शहरी	मानविय विकास		चुनौती
	८५टक्का सहभाग		जमीनदार। भूमिहीन	सुशिक्षीत। अशिक्षीत			उद्देश से जागृक
	शिर्फ सर्वांगिनसमस्या		सभी निर्णय	सभी मानव के लिये			सभी दुनिया पे दृष्टिकोण
हमेशा उंधर	सभी समय	सांस्कृतिक निर्णय	शिक्षीण	साधने	बाहरी पध्दत	साथीदार	समाज दृष्टिकोन
	सभी जगह		लौगिक	सेवा			सामान्य कार्य
	सभी परिस्थिती		स्थिती	बाटना			सामान्य निर्णय
	बराबर कह पर		सभी देन है	सहभाग			जो चिन्ता करते है
वचन की मांग	सभीपर परिणाम	अन्तीम अलगता	राष्ट्रीय	वैचारिक साधन	सभी लोगो के लिये	कृती	क्या करना है
	देखभाल के लिये बुलाना		गट	स्थानिक मनुष्य			सर्वांगिण विचार
	हिम्मत की मांग		वयक्तीक	७ कृतिया			चालनाबध्द कृती
	निर्माण मुक्ती		पुरी धरती पर	चार विभाग			खाई अन्दर जिवन

HDTI .
SUB-ASIA

UR IMAGES : THE BLACK UR

Second Week Day 1
MANUAL

THE SIX URS		PREOCCUPATION: MUNTU VITALITY		STRUGGLE		MODE	
THE UR IS NOT:	Colour or race	BLACK UR CHART	Vitality Jungle.	PRIMAL POWER NTU	Being Itself	QUEST BALANCE	Nature's Vitality
	Sub-culture or Culture.		Natural: Human		Being & beings Coalesce		My Vitality
	Historical or Geographical		Magic Dance		Expresses being of forces		Participate with Nature
	Anthropology		Tribal Forms		All forces are NTU		The key is Rhythm
PROFOUND FUNCTION	A response to Mystery	JUNGLE TERRAIN	Alive nature	HUMAN POWER	MUNTU	THE BEAT	The Drums
	Primordial Images		Local spirits		Living and Dead		Primitive Dance
	Way of Humanness		The Ancestors		Activates animals, plants & minerals.		The music
	Modes of thought and action		Creative power		Endowed with intelligence		The elders
UR ORIGIN	Life ooze		Dread of the pounce	NATURAL POWER	HANTU: Space & time power	THE MAGIC	Healing Masks
	Many urs lost		Fascination of the beat		KUNTU: modes		Cults
	Six identified today		Win: More alive than spirits		KINTU: Things		Communal Relations
	Each has distinct gifts		Lose: Less alive than spirits.		Power to destroy Muntu in men		The witch doctor
MASTER IMAGE:	Preoccupation		Emotional aliveness	TRANSPARENCY OF STRUGGLE	Mask: beat	THE TRIBAL STORY	Folk tales
	The Struggle		Bodily Alertness		Capture universe tone		Songs
	The Mode		Sensory Response		Release Kuntu		Proverbs
	Social Pattern		Life Beat.		Conquer Kintu		The Shaman

UR IMAGES

The White Ur

IPAGAINSTNESS: DRY LAND CRUEL SEA		PREOCCUPATION: RATIONALITY		THE KEY: THE WORD		THE SOCIAL MODE	
THE WEST	Europe	ORDERLY PATTERNS	make snese	PROFOUND FUNCTION	calls things to be	DO THE IMPOSSIBLE	problem challenge
	N. America		understand mystery		creative power		traverse the unknown
	USSR		solve problem		nothing without word		order the mystery
	Australia		$E = mc^2$		orders life		spaceship man
THE TERRAIN	The dry cold	BEING	order chaos	THE NAME	classifying mystery	SOCIAL INVENTION	urban experiment
	the hugh waves		ward off despair		understanding the unknown		computer
	Atlantic North Sea		build a model		ordering creation		transportation
	Siberia		4X4		the world as friend		communication
THE THINKING	think : I am	NON-BEING	chaos	SCIENTIFIC METHOD	observe	ORGANIZING SYSTEMS	grids
	power of reason		no solution		judge and weigh up		democracy
	power of mind		unknown death		decide		checks and balances
	power of order		black hole		act		assembly line
THE IMAGE	rationality	THE MEANING	I see meaning	CONSTANT QUESTIONS	why	THE FUTURE	intermediate technology
	struggle: non-being and being		I can be		how		global student
	meaning ↓		I see no meaning		what		catalytic presence
	order ↙ ↘ Word		I cannot be		when/ where		earth builder

UR IMAGES

III: ~~The Red Ur~~

UPAGAINSTNESS : SUN AND HIGH PLAIN		PREOCCUPATION : TIME		QUEST : PARTICIPATION		KEY : DESIGN	
LATIN AMERICA	Mexico	BASIC CONCERN	temporality	DISORDER EXPERIMENT	ritual death of order	SPACE DESIGN	4 crocodiles
	Yucatan Maya		2 time levels		rebirth of order		ladders
	S. America Inca		Being : time substance		rebirth of society		4 directions
	Caribbena		participation		rebirth of self		pyramid cities
THE TERRAIN	volcano	SUCCESSIVE TEMPORALITY	one thing after another	THE FIESTA	wildness	MYTH DESIGN	Quetzalcoatl
	sun worshippers		day after day		put on mask		bringer of civilization
	ominous storm		routine		throw off roles		bird-God
	high winds		continuity		spend all money		rise from ashes
THE STORY	life hardwork	WILD ETERNALITY	extremes of existence	THE BULLFIGHT	death fascination	SOCIAL ORGANIZATION	villages in stakes
	life celebration		explosive joy		drama of life and death		priest role
	The Phoenix		explosive sorrow		artful design		social morality
	Life-Death		new life		overt sexuality		the pyramids
THE IMAGE	Time	CELEBRATION YEAR	annual fiestas	SOLAR CALENDAR	name each day		sun rise
	successive wild eternality		Aztec Fire Day		13 year rotation		sacrifice
	eternal permanence		Mayun Katun (20 yr)		Aztec calendar		illness spiritual
	participation design		day/siesta		52 year match		confession

U R I M A G E S
IV: The Brown Ur

PREOCCUPATION		STRUGGLE		MODE		THE JOURNEYED SOCIETY	
SPIRIT	the ethereal	HISTORY OF SPIRIT MOVEMENTS	ANCIENT INITIATION: 3000 - 1000 B.C.	TRIFOLD DYNAMIC	three fold ultimacy symbols	THE SACRED COW	GIVES milk pulls carts
	consciousness		CLASSICAL WHIRLWIND: 1000 B.C. - 800 A.D.		creator: Brahman		freewalking benefactor of mankind
	spirit journey		DYNAMICAL CREATIVITY 800 -2000		destroyer: Shiva		The Cow of Plenty.big utter
	for the whole society		Invasions;Aryan Muslim.British		preserver: Vishnu		symbol of benevolence of being
SPACE	land of spirit metaphors	FINITE & INFINITE CONSCIOUSNESS	finite consciousness	INTENSIFICATION OF CONSCIOUSNESS	total mystery of non-Self	THE PEASANT GIRL	bright sari adornments
	dry deserts of mystery		total infinite consciousness		not less than the tot.myst. of self		dot of mystery on forehead
	river : consc. soaring mtns		Brahman:formless all:macrocosm		and vice versa		mystery of spirit potential
	sea of tranquillity		Atman: Cosmic Man:microcosm		∴ AWAKE to the fulness of your reality		to be turned into pure spirit
TIMELESSNESS	sense of unearthliness	ATMAN & BRAHMAN	maya:untransparentized phenomena	SPIRIT JOURNEY	how can whole society	CASTE	class hierarchy
	sense of timelessness		moksha:release from tyranny of matter		be on a spirit journey		disciplined life
	obsession with the all		subject-object identification		thousands of rel. methods		intellectual; warrior-ruler
	and oneness of all things		Tat tuam asi: That thou art.		many finite states & paths		artisan and peasant
TRANSCENDENCE	shake off fetters of space/time	THE JOURNEY	very simple goal	RELIGIOUS METHOD	three main forms	SPIRIT CULTURE	poetry of epic timelessness
	trabscend knowledge of good & evil		be my true reality		jnana:experienced apprehension		gurus: nerves of consciousness
	reach final enlightenment		incredible discipline		bhakti:devotional exercises		timeless permanent roles
	selflessness & the Great Self		catholic approach : many ways.		karma:social responsibility		music,dance of states of being

U R I M A G E S

V. The Yellow Ur

UPAC INSTNESS: FLOOD-PLAINS		PREOCCUPATION: THE COMMUNAL		THE QUEST : FORM		THE KEY : STRATEGY	
THE ORIENT	China	SOCIETAL GLUE	conflict prevention	COMPLEMENTARY DUALISM	oneness wholeness	WIN VICTORY	indirection
	Japan		unity maintenance		active / passive		no battle
	Korea		concord maintenance		yin in yang		overcome enemy
	Taiwan		corporate structures		yang in yin		Sun Tzu
THE [illegible]RAPHY	flood plain birth	YIN	resistance of IS	RIGHT TENSION	is - other	EMBRACE DEFEAT	The pivot
	Yellow & Yangtze rivers		feminine		interior struggle		yin yang centre
	yearly floods		dark moist		tensional unity		tranquility in failure
	rich farmlands		cold : water		societal form		Lao Tzu
THE [illegible]NCERN	unify life	YANG	drive toward life	HONOUR OTHERS	authentic participation	ONE LANGUAGE	one picturescript
	societal unity		masculine		the bow		spatial harmony
	the community		light : dry		face-saving		social unification
	tragedy triumph		hot : fire		right ceremony		Confucius
THE [illegible]MAGE	communal	THE FAMILY	unending struggle	SYMBOLIC FORMS	the bow	UNITY OF LIFE	human way
	Yin Yang		ancestral unity		tea ceremony		both victory & defeat good
	complementary dualism		past community participation		sumo wrestler		societal wholeness
	form strategy		major social image		ancestor worship		The Tao

U R I M A G E S

VI : The Tan Ur

/GAINSTNESS : DESERT & OASIS		PREOCCUPATION : HISTORY		THE STRUGGLE : THE RIGHT WORD		THE MODE : BROTHERHOOD	
ABIAN ANDS	Arab nations	ALLAH EVERY-WHERE	great events	FATE	the desert	THE STYLE	the horseman
	North Africa		great decisions		history stacked		the veil
	Pakistan		good - power		win: God's will		hospitality of the tent
	Indonesia		no good but Allah		lose: God's will		flowing robes
THE ESERT	burning sun	LONG MEMORY	living memory	FREEDOM	free agent	ISLAMIC PILLARS	affirm faith alms tax
	blazing heat		persecution Jews		religious heritage		fasting Ramadan
	stifling dust		most ancient people		ancestral ties		five daily prayers
	gnawing thirst		songs/dance/ festivals		historical roots		pilgrimage to Mecca: Haj
YSICALIT OF MYSTERY	churns up the bowels	THE WILL OF ALLAH	great events	DECISION	decide ever image	RELIGIOUS ORDERS	spiritual power
	knots up the entrails		earthquakes storms		speak: it is done		human companionship
	puts head in a vice		wars		word and deed are one		spread Islam
	like a neigh-ing horse		famine		I divorce you: done		sustained Islam 8 centuries
THE IAGE	history	MAN'S SUBMISSION	will of Allah	RIGHT WORD	covenant	THE MOSQUE	mundane gather-ing place
	fate - freedom		desert		traditions		centre of shop-ping area
	right word		endurance		Koran		casualness key
	style loyalty		mortality		treaties		gathering of brothers, sisters

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THE AUTHENTIC STYLE COLLEGIUMS

THIRD WEEK
DAY 1
MANUAL

I. GLOBALITY

EXTERNAL GLOBALITY		INTERNAL RESPONSE		PRACTICAL GLOBALITY		LOCAL GLOBALITY	
TWENTIETH CENTURY REVOLUTION	SECULAR REVOLUTION	GLOBAL CITIZEN	SPACESHIP EARTH	GLOBAL LANGUAGE	ENGLISH	GRIDDING GLOBE TO MY TURF	ONE WORLD TO 19,904 locals
	URBAN REVOLUTION		LIVE IN THE UNIVERSE		INDICATIVE		GEOSOCIAL ANAL TO MY COMMUN'Y
	SCIENTIFIC REVOLUTION		EARTH IS MY COMMUNITY		DECISION		GLOBAL PROBLEMAT
	CULTURAL REVOLUTION		ALL MEN ARE BROTHERS		OVERCOME CULTURAL BIGOTRY		GLOBAL DEED LOCALLY
ONE WORLD	EARTHRISE	GLOBAL RESURGENCE	WONDER OF OUR TIME	GLOBAL THINKING	GLOBAL GRID	IDENTIFICATION WITH THE TURF	BEING THE GUEST
	COMMON EARTH		NEW WORLD		GLOBAL SCREEN		1ST RATE CITIZEN
	COMMON FATE		NEW HUMAN		GLOBAL MODELS		STRUCTURAL OBEDIENCE
	ONE DESTINY		NEW COMMUNITY		GLOBAL ACTION		WHOLE LIFE GIVEN HERE
GLOBAL INTER-RELATEDNESS	ECONOMIC	GLOBAL RESPONSIBILITY	4 BILLION PEOPLE	GLOBAL STYLE	6 URS	PLANET ON POSTAGE STAMP	RESPONSIBLE FOR WHOLE
	POLITICAL		MODEL FOR 2 BILLION VILLAGES		CONQUERING ANCIENT PREJ'S		HISTORY LONG
	CULTURAL		ATLAS		UNIVERSAL UR		WORLD WIDE TASK
	DESTINAL * HANG TOGITHER/SEPAR'LY?		EXPENDED LIFE		GLOBAL OR DIE		RIGHT HERE WHERE I AM
WORLD SOCIETY	GLOBAL CRY	REPLICA-BILITY	ON BEHALF OF ALL	GLOBAL RELATED-NESS	GLOBAL FOOD	CREATIVE CORPORATE-NESS	PHONE OUT OF ORDER
	GLOBAL CRISIS		NOT COOKIE CUTTER		PASSPORT SYMBOL		LOCAL AUTONOMY
	GLOBAL RESPONSE		GLOBAL METHODS PRINCIPLE		GLOBAL TRAVEL		GLOBAL COMMONALITY
	WORLD SOCIETY		WILL IT WORK IN TIMBUKTU		GLOBAL ASSIGNMENT		LONG RANGE PLANS

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THE AUTHENTIC STYLE COLLEGIUMS

II. THE IRON MAN

THIRD WEEK
DAY 2
MANUAL

LUCID		SENSITIVE		EXPOSED		DISCIPLINED	
WORLD	TRAGIC	COMPRE-HENSIVE CONTEXT	TOTAL CREATION	CONCRETE ACTION	ABANDON SECURITY	IMPERATIVE IN THE INDICATIVE	BE RECEIVED ONE
	PASSINGNESS		LISTEN TO ALL OF HISTORY		RISKS DECISION		BE YOUR LUCIDITY
	DEMANDING		SUFFERING HUMANITY		DARES TO CHANGE		BE YOUR SENSITIVITY
	NO OTHER		CHAOTIC STRUCTURES		IF DOES NOT ACT DOESN'T CARE		BE EXPOSED PERSON
SELF	NEUROSES	PARTICULAR SITUATION	GIVE LIFE	RADICAL AMBIGUITY	NO CERTAINTY	SELF-IMPOSED DEMAND	YOUR VOCATION FREEDOM
	BIAS		NO LONGER YOUR OWN		CONFLICT OF VALUES		GIVE LIFE TO HISTORY
	ILLUSIONS		AFFIRM PRESENT SITUATION		DECISIONAL PROBLEM		STAND IN DESERT
	GREATNESS		NO MORE LIFE THAN NOW		UTTER ANGUISH		IRON PILLAR OF FREEDOM
NEIGHBOUR	ON TO HIM	HIDDEN DIMENSION	PLUMB MYSTERY	CRITICAL INTELLIGENCE	ALL WISDOM YOU CAN	FINALITY REHEARSAL	INTENTIONAL SUBJECT SELF
	BROKEN		DEPTH HUMAN PROBLEM		STUFF OF SITUATION		MISSIONAL COLLEAGUES
	UNIQUE POSSIBILITY		THE PAST		CREATIVE DEED		PROFOUND SYMBOLS
	GIFT OF MYSTERY		THE REAL QUESTION		MORAL ACT		OTHER MEANS OF REHEARSAL
WORD	SHOWEDUPNESS IS YOUR ACCT	DETACHED POSTURE	NONCHALANT	NECESSARY CONSEQUENCES	LIVES WITH DEED	GAZE OF HISTORY	ACCOUNTABLE TO HISTORY
	LUCIDITY OF LUCIDITY		LOVER		NO JUSTIFI-CATION		OBSERVABLE SIGN
	KNOW SECRET		ACTOR		BASIC FOR NEXT DECISION		DEPENDABLE BEING
	OPEN TO ALL		CONQEROR		NO APPEAL		UNTO DEATH

मा.वि.प्र. स.
उपस्थिया.

लोह पुरुषा.

सप्ताह.

मोह माया		विचार युक्त		आश्रय हिन		शिस्त.	
दुनिया	दुःख	विस्तृत सन्दर्भ	संपूर्ण उत्पत्ती	जानने योग्य क्रिया	सुरक्षितता त्यागना	सर्कता में आवश्यक ताएं	एक के लिए आरक्षण करना
	दूर जानेवाला		पारि इतिहास को सुनना.		निर्णय कि जिमेदारी		आपकी स्पष्टता चाहिए
	मांग		मानवियतासे तालिम		बढने के लिए साहस		आपवैचारिक चाहिए
	और कुछ नही		स्वरूप से उपद्रव		जहा सावधानी नही बंदा.		आश्रयहिनव्यक्ती होना
स्वं	उन्मादपन	विशेष युक्त स्थिती	जिवन देना	तत्वरूप अनिश्चित अवस्था	निश्चित नही	स्वं अनुबंधीत होना	आपकी व्यवसाईक स्वतंत्र.
	प्रवृत्ती		आपके लिए ओ दूर नही है.		महत्व का संघर्ष		इतिहास के लिए जिवन दिजिए.
	माया		सध:स्थिती के लिए प्रतिज्ञा करना		निर्णायक समस्या		रेगिस्तान खडे रही है
	महानता		आधुनिक नही है जो अभी है		अन्तीम स्थिती.		स्वतंत्र लोहद्विवार
पडोसी	उसके लिए	लम्बाई छुपाना	गहरा रहस्य	विवेक हुशारी	पुरा ज्ञान हासिलकर परिस्थिती समज.	आखरी तालीम	स्वंराष्ट्रीय विषय
	तुटना		गंभीरमानविसमस्या		अत्यंत जरुरत		राष्ट्रीय साथी
	असमान संभवनिय		भुत काल से		नैतिक क्रिया		चिन्ह का खोजना
	रहस्य मय देन.		सही पहेली		परिस्थिती संकेत		दुसरे याने तालिम
शब्द	आपको कृतीदिखाव	विभिन्न स्थिती	उदासिनता	आवश्यक परिणाम	क्रिया के साथ रहना	इतिहास को ओर दृष्टी.	इतिहासके लिएउप स्थिती
	शोभा से स्पष्टता		प्रिय्कर		न्योय नही है.		चिन्ह का स्वरक्षण
	गुप्तता जानना		अभिनेता		मुल निर्णायक केलिए		निर्भर रहने पर
	सभी के लिए खुला.		जितेनेवाला.		कारवाई नही है.		मृत्युक.

HDTI
SUBASIA

THE AUTHENTIC STYLE COLLEGIUMS
III. LOCAL SERVICE

THIRD WEEK
DAY 3
MANUAL

VILLAGE SERVANT		STRUCTURAL REVOLUTIONARY		PERSISTENT CATALYST		ABSURD FULFILMENT	
NOTOSOCIAL WORKER	NOT BOSS	WORKS THROUGH STRUCTURES	TERMITES	CONTRADICTION ORIENTED	ANALYSE	NOT A HOBBY	FRUSTATION
	NOT SLAVE		ESTABLISHMENT		SEE THROUGH		DEMANDING
	NOT ONE OF THE GUYS		DIS-ESTABLISHMENT		ICEBERG		TENSION FILLED
	NOT BUREAUCRAT		TRANS-ESTABLISHMENT		BROOD		TOTAL VOCATION
REVOLUTIONARY SERVANT	SHADOW	COMPLEXITY OF VILLAGE	POSTAGE STAMP	EFFECTIVE ACTION	CATALYST	DEMANDS DEATH	VILLAGE CHEWS YOU UP
	SIGNPOST		ALL PROBLEMS OF GLOBE		PLAN		SPITS YOU OUT
	BLOWTORCH		ALL INTER-RELATED		ACT		NO GRATITUDE
	DISCONTINUOUS		BAND AIDS WON'T WORK		REFLECT		NO REWARD
LIVES IN VILLAGE	KNOW ALL	HUMAN DEVELOPMENT	COMPREHENSIVE	CATALYTIC ACTION	CATALYSE VILLAGE	PARADOXICAL ABUNDANCE	STRANGE PEACE
	SEE ALL		AWAKEN		DEMONSTRATION		STRANGE JOY
	DO ALL		ENGAGE		MAINTAIN COMP. CONTEXT		WEIRD FULFILMENT
	TAKE ON PAIN		SPIRIT GIANTS		MAINTAIN ACCOUNTABILITY		PAY THE PIPER
TRAPS	GOING NATIVE	COMPREHENSIVE	ALL ASPECTS	BRIDGE BUILDER	LINK GROUPS	THE NEW PROFESSION	STRANGE COLLEGIALITY
	DOING IT ALL YOURSELF		ALL INTENTIONAL		RURAL - URBAN		SAME WAR
	CLEAN HANDS		NOTHING AUTOMATIC		FOUR SECTORS		THOSE WHO CARE
	SOCIAL WORKER BAND AIDS		DEMANDS YOUR ALL DAILY		ONE THRUST		LIVES GIVEN TO MORAL ISSUE

मा. वि. प्र. शा. उप आश्रिया

उद्देशपूर्ण शैली विद्याभ्यास
३ - स्थानीय सेवा

सप्ताह तीन दिन तैयारी पुस्तिका

गाजका सेक		रचनाबद्ध क्रांतिकारी		आग्रहपूर्ण मध्यस्थीतता		निरर्थक (अजीब) परिपूर्णता	
समाज कार्यकर्ता	बसा साहब नहीं	रचनाके जरिये कार्य करता	दिमक - सफेद	स्थापित आधारीत	स्पष्टीकरण	शोक नहीं	निराशा
	गुलाम नहीं		स्थापना		पारदर्शकता		अपेक्षापूर्ण
	लोगोमे से एक नहीं		अ- स्थापना		हिमखंड		तनावपूर्ण
	शाशन अधीपत्व नही		प्रस्थापना		सोचना		पूर्ण व्यवसाय
क्रांती-कारी सेवक	पडछाया	गांव की मुश्की-लता	पूर्ण जात ध्यानपर	प्रभावशाली कार्य	मध्यस्थ चालक	मृत्यु की मांग	गाव आपको चुसेगा
	इशारा दर्शक		दुनियाकी सब समस्या		योजना		पुस्कर थूकेगा
	प्रकाश जलाना		सभी अंतरसंबंधीत		कृती		अजीब आनंद
	अनियमीत		मलमपट्टी का काम नहीं		प्रतीक्रिया		पुरस्कार नहीं
गावमें जीवन	सबको जानता है	मानविय विकास	सर्वांगीनता	चालक मध्यस्थी कार्य	गाडी चलाना	विरोधाभासपूर्ण प्रचुरता (अधिकता)	अजीब शांती
	सबको देखता		जागृत		प्रदर्शन		अजिब आनंद
	सब कार्य करता		व्यक्तता		सर्वांगीन संदर्भ रखना		विचित्र परिपूर्णता
	खुदकी योजना उठाता		आत्मीय संवाद्य		उपस्थीती रखना		बाधको पैसे चुकाना
धोके	खुद के स्थानपर जाना	सर्वांगिनता	सर्व भाग	पुलीया बांधनेवाला	संघ को जोडता	न्याय प्रविणता	अजीब साथीदारीता
	सब खुद करना		सभी उद्देशात्मक		शहरी - ग्रामीण		समान युद्ध
	हाथ ना भराना		कुछ्छे अपने आप नही होना		चार क्षेत्र		दुसरो के चिंता करनेवाले
	समाजसेवक मलहमपट्टी		सभी दिन की मांग		एक ध्येय		शिवन नैतीक समस्या को दिया.

HDTI
Sub Asia

THE DYNAMICS OF PROFOUND AWAKENMENT

3rd Day 4
MANUAL

THE SITUATION OF SITUATION		THE HAPPENING OF AWAKENMENT		THE INDICES OF AWAKENMENT		THE TOOLS OF AWAKENMENT	
CONTEXTUAL REDUCTIONISM	Spatial Parochialism	THE UNWELCOME INTRUSION	Comprehensive	NEW IDENTITY	Global Interdependence	OBJECTIVE METHODS	Conversations
	Blindness to Sufferings		Futuric		Local is Global		Talks
	Medieval Mindset		Intentional		Heritage Recovered		Workshops
	Bigotries and Prejudices		Archaic		Destiny Reclaimed		Teams
ILLUSORY IMAGES	Messianic Future	THE TRANSFORMING INSIGHT	The Real as the Good	NEW VOCATION	Embrace Moral Issue	TRANS-RATIONAL STRUCTURE	Limits, Possib-Decisions
	Better Elsewhere		The Past As the Needed		Be the One		See, Affirm, Do
	Security Traps		The Future As Open		Take on The Load		Confession, Praise, Dedicath
	Painless Life		The Offence of The Other		Embrace Com'ty Contradictions		the way life is
INAUTHENTIC STYLES	Good Life	THE DEPTH OFFENCE	The Scandal of Particularity	NEW STYLE	Fate Grasped As Destiny	TRANSPARENT STYLE	Objectivity
	Cynical Critic		The Judgement ofIndividualism		Be Historical Role		Nobody
	Victim.		The Offence of the Other		Be Community Presence		Presence
	Ungrounded Benevolence		Inevitability of Decision		Intentionalized Symbols		Enabler
LIMITED ENGAGEMENT	Guilt-induced Do-goodism	THE DECISIONAL DEATH	Die to the Old Care	NEW TASK	Local-Global Responsibility	SUPPORTIVE AMBIENCE	Intentionalized Space
	Workaholism		Decide to Change		Immersion in Local Need		Structured Time
	Single Issue		Be Local Care		New Method for Engagement		Enabling Decor
	Lone Ranger Crusader		Be Comprehensive Care		Grassroots Leadership		Celebrative Interludes

HDTI

Sub Asia

THE VOCATION

3rd Week
Day 5

MANUAL

THE HISTORICAL SITUATION		THE NEW IMAGE OF CARE		THE QUALITIES		THE TASKS	
AGE OF REVOLUTION	scientific	MISSION	mission consciousness	SOLITARY	No Approval	CARE	Soiled Work
	Urban		'Not Have Mission'		Total Solitude		Not character Train
	Secular		ARE Mission		Fellowship of Solitaries		Objective Values
	Ethical		The Mission		Constant Decision		Aweful Deed
THE RADICAL SHIFT	mankind come of age	REVOLUTION	history selfhood	VULNERABLE	No No certainty	PROFOUND AWAKENMENT	No Sympathy
	Mutation of Humanness		History Elite		Total anxiety		Not SocialWork
	Rise of Local Man		Intentional Cadre		Intentional is Oldness		Healing
	Universal Phenomena		Secret of History		Feels Phony		Necessary to Revolution
DEFENCE OF THE OLD	Ancient Prejudice	GREAT FUTURE	No longer - Not Yet	INTERIOR	No Rewards	STRUCTURAL ENGAGEMENT	How serve All
	Defensive Reductionism		No man's land		StrangeCareer		New Structure
	Old Style		Create Anew		UnspeakableJoy		Use Power
	Retrenchment Impact		Leading Masses		Honour of Serving All		Historical Success
PERVERSIONS OF CARE	Turned-in-ness	ON BEHALF OF	Change History	TOTAL COMMITMENT	No Completion	PRESENCING CARE	Be Awakened Engaged On
	Group Bigotry		Lay Down Life		Perpetual Revolution		On Behalf of Mass
	Institutinlism		Power of Death		Total Time		Is - Shall be
	Communityism		Sign of Sacrifice		Lay Down Life		All my Life Be TWC

INTRO: SHIVA THE DESTROYER

HDTI
SUB ASIA

THE AUTHENTIC STYLE COLLEGIUMS
VI. THE SPIRIT JOURNEY

THIRD WEEK, DAY 6
MANUAL

EVERYMAN ON JOURNEY		JOURNEY TO THE CENTRE		THE DARK NIGHT		AT THE CENTRE	
UNIVERSAL JOURNEY	EVERY HUMAN	INITIATION	WAKING UP	HUMILIATION	INADEQUACY	BLINDING ILLUMINATION	DARK NIGHT IS MYSTERY'S LOVE
	ON JOURNEY OF KNOWING		JARRING EVENT		COLLAPSED VISION		LIGHT: BUDDHA
	DOING		YES		SHATTERING CONTINGENCY		I AM PRECIOUS
	BEING		JOIN JOURNEY		NOTHING!		LIFE IS A WONDER
JOURNEY IS SERIES OF LEAPS	ROCK	MATURATION	GROWING UP IN THE SPIRIT	WEAKNESS	POWERLESS	CERTITUDE	I AM CHOSEN ONE
	TREE		JUMP GAP		SENSE OF FRAGILITY		YES AT CENTRE
	ANIMAL		GAINING CONFIDENCE		FEATHER WOULD KNOCK YOU OVER		GRATITUDE
	HUMAN		SPIRIT BACKBONE		POWERLESS		SPEAK WITH AUTHORITY
ENERGY LEAPS	LOW INTENSITY	RESOLUTION	SHAPING UP	RESENTMENT	BLINDING ANGER	PEACE	PROBLEMLESSNESS
	HIGH INTENSITY		SINGLE-MINDEDNESS		THE WAY LIFE IS		STRANGE JOY
	GAPS		THROUGH THE VEIL		COLLEAGUES		BLISS
	JOURNEY IS THE GAPS		RACE TO THE CENTRE		TASK		STAY FOREVER
BASIC TENSION	BASIC TENSION	ABANDONMENT	DESERT	SUFFERING	MY LIFE IS SUFFERING	THE COMMISSIONED ONE	INNOCENT SUFFERING
	INTENSIFIED CONSCIOUSNESS		DARKNESS		ARIDITY		THE ELECTION
	INTENSIFIED CARE		DESERTION		DARKNESS		GO, WAKE UP
	NO GREATER PSYCHOLOGIST!		MAKES IRON PEOPLE		CHARRED EMBERS		SEND ME

CONCLUSION: NATARAJ: THE DANCING SHIVA

मा.वि. प्र. स.
उपस्थिति.

आत्मीय यात्रा.

प्रत्येक व्यक्ती यात्रापर		केन्द्र की यात्रा		अंधेरी रात		केन्द्र पेट.	
विश्व यात्रा	प्रत्येक मानव	शुरुवात	जागृण करना.	अपमान	अपूर्णता	साक्षात्कार.	रहस्यता के प्यार मे अंधेरारात.
	जानने की यात्रा पर		घटनाये.		दृष्टीकोन की समाप्ती		रोशनी बुध्दा
	करना.		हाँ.		कुछ नही.		मै प्रिय हू
	अस्तित्व		संयुक्त यात्रा		आकस्मिक घटना.	निर्माण	जिवन एक अवसर.
यात्रा छलागो का क्रम है.	पत्थर	प्रौढता	आत्मीय मे उभरना	कमजोरी	रोवित हिन		मै चुना हुआ है.
	पेड		कुद की पुरी		कोमलता का विचार	दृढ निश्चय	हो मध्य मे
	भेडशी (पशु)		आत्मविश्वास प्राप्ती.				कृतज्ञ.
	मानव		आत्मीय रीढ		शक्ति हिन.		अधिकार से बोलना
शक्तियो का छलाग	नोवी तिव्रता	चित की दृढता.	थाकार देना	ईर्ष्या	अंधा क्रोध.	शांति	नाममात्र धीसमस्यानही
	उचा तिव्रता.		एकागृता		जैता जिवन है.		विचित्र आनन्द
	दुरिया.		इच्छा के अनुसार		सहपाठी		परमसुख(मोक्ष)
	यात्रा पुरी है.		मध्य की दौड		कार्य		हमेशा के लिए रहना
सामान्य तनाव	सामान्य तनाव.	आत्म समर्पण (अभिमाग अभिमाग का त्याग)	रेगिस्तान.	यातनाये	मेरा जीवन यातना है	दायित्व दिया हुआ.	बेकुमाट गारयातना.
	जागृती को बढाना		अंधेरा.		झुलसा हुआ.		चुनाव
	दायित्व बढाना (अधिक गाढा)		उजाडपना		अंधेरा.		जाओ जाओ.
	महान नदी.		पनौलादी लोग बनाना.		चिंगारी भडकना.		मुझे ये जो.

HDTI

1st Week
Day 1; 3; 5; 6

Lunch Pedagogy
ARTFORM METHOD

Sub Asia

MANUAL

Rational Objective :	Existential Aim:
Learn through demnstration and pratice how to use a method of leadership.	Experiencing the power of the artform method as a life method.

SESSION I

Context : Over the next 3 days over lunch we will be learning a method of leading a group. Then you will have an opportunity to practice. So take good notes.

1. Hold up the picture Everybody look at this picture
2. What color do you see ? Shape ?
   How many objects can you count there ?
   If you have to cut in two where will you cut it?
   Which part would you keep ?
   Where will you hang it ?
   If you were in the picture where would you like to be?
   What is happening in the picture?
   What does it remind you of ?
   If this picture could talk, what would it say?
   What name would you give this picture?
3. Reflect :
   What questions do you remember that I asked? Which was easy to answer? Hard?
4. We'll stop here and talk some more about this method next time we meet.

SESSION II
Day 3

1. Reflect on Demonstration Conversation last session
   Life is like a picture. Artform method is life method.
2. Four kinds of questions :
   a. Objective : what really there, objects and people easiest, not think, memory; quickly around the table ; examples
   b. Reflective: see relationship to experience, reaction rational power not only memory; examples
   c. Interpretive: what means, the significance for self why; slower pace, give time; examples
   d. Decisional : what will do about/with it, life; struggle to decide; longest ; some example
3. No right/wrong answer; need to be asked in sequence.
4. Assignment for day 5.

SESSION III
Day 5

1. THE NIGHT BEFORE PREPARE THE STUDENT. Check again during morning break (after Space Care)
2. STUDENT PRACTICE : an another picture : 15 minutes
3. Evaluation : strength ; what are other strong points need to work more on.
   Affirmation : Very good; let's give a big clap
4. Assignment for session 4.

SESSION IV

SAME PROCEDURE AS SESSION III
PRACTICE ON : another picture.

HDTI	Lunch Pedagogy WORKSHOP METHOD TUTORIAL Sessions 1, 2, 3, 4.	2nd Week Day 1,3,5,6.
Sub Asia		Manual

Rational Objective : To equip students with ability to lead workshop through demonstration and practice.	Existential Aim : To experience the context of the method as a life method.

SESSION I DEMONSTRATION Day 1	(20 minutes) : Faculty leads a Workshop on Site Visit Prep. 1. Three days from now a leading businessman, Mr. Tata, is going to visit this village. He is at the moment considering a donation of Rs. 2 lakhs. We are going to build a plan to prepare the village for this site visit. 2. Brainstorm : Individual and Corporate 3. Gestalt and name (title) 4. Timeline and Assginment. 5. Reflection : Easiest to do; Hardest to do. (5 minutes) : That was a demonstration of a workshop. MrTata is not coming. Now what did I do first in this workshop? Briefly review the 5 steps of a workshop.
SESSION II STEPS (Day 3)	1. Reflect on the demonstration. 2. What did we do first? What is the importance of context? Hints. 3. Brainstorm : its importance, hints (no right or wrong answers, go round the table, write down every answer, etc.) 4. Gestalt and Naming: its importance, role in consensus 5. Timeline and Assignment : concrete form of consesnsus, hints. 6. Reflection : role and hints. 7. Next session we will have one student practice leading a workshop. Assignment.
SESSION III PRACTICE (Day 5)	1. THE NIGHT BEFORE : Prepare the assigned student on leading the workshop on "SPENDING A GRANT OF Rs 3 LAKHS THAT WAS GIVEN TO THE VILLAGE. 2. STUDENT PPACTICE : 15 - 20 minutes. 3. EVALUATION ; Faculty comments on strength and need to work more. 4. That was a good workshop. Let's give a big hand. Assignment for tomorrow
SESSION IV	Student Practiees on SITE VISIT TO THE VILLAGE BY COLLECTOR. (Use Same Procedures)

HDTI

3rd Week
Day 1, 3, 5

Lunch Pedagogy
LECTURE METHOD

Sub Asia

MANUAL

Rational Objective :	Existential Aim :
Learning the method through practice.	Experiencing the victory of being upfront with a new method.

Prelude	1.Song, Accountablity/Absolution 2. Ritual 3. Let us eat this meal on behalf of 4. Feast. Allow 15 minutes
SESSION I (Day I)	1. Context : We all learned about building a 4 X 4 in the first week. Now we will learn about how to use it. 2. Everybody take good notes. Next time we meet one of us will practice giving a lecture. Now I am going to talk about preparing a lecture. 3. (See separate sheet). Spin on how prepare a lecture : - think of illustrations for each box - Decide focus and the boxes that will illuminate it - Add illustrations/examples for those boxes - Decide how going to mention other boxes - Decide how to get on stage - How to get OFF stage 4. Brief Reflection. Assignment for next session.
SESSION II (Day 3)	1. THE NIGHT BEFORE, PREPARE the assigned student. Walk through the steps and his preparation notes. 2. ALL IN GREAT HALL. SIT BY TEAMS AND PRACTICE BY TEAMS. 3. STUDENT PRACTICE : 15 minutes on HDTI 4. Evaluation : strentth and 'need to work more' : -style; - use of body, blackboard; -4X4 Assignment : for session 3
SESSION III (Day 5)	SAME PROCEDURE : PRACTICE : A lecture on HUMAN DEVELOPMENT.
Postlude	After every evaluation affirm the victory : 'It was a very good lecture wasn't it ? Let's give ..... a big hand, shal we ?

HATI

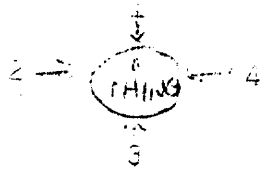
LUNCH [illegible]OGY
LECTURE METH[illegible], 1

NATIONAL OBJECTIVE: To outline the method of preparing a lecture.	EXISTENTIAL AIM: To address the group with the possibility of high intentionality in preparing a talk.

CONTEXT: In Nava Gram [illegible]rayas there will be occasions when you will need to give a talk, lecture, spin or witness. The function of a talk is to:

1. rehearse the common context of the group.
2. communicate a revelatory insight
3. re-awaken the activity of the group.
4. make a report of the current edge of our work.

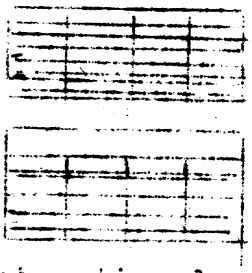
A lecture or talk is about one thing; but it comes at the one thing four different ways.



The first point is about the broadest possible way of looking at the one thing. The second point digs more deeply into the topic. The third point blows the bottom out of the topic and the fourth point picks the group up off the floor and says: "By the way, don't forget this point and shows some future implications.

There are at least 10 important steps leading up to doing an effective talk...

1. Decide the one topic the talk is about.
2. Brainstorm all you know about the topic using an 8 x 8 or 8 x 7 data rack.
3. Gestalt all on the data rack to four key points and then gestalt the rest of the data so that each key point has four sub points under it. This is a 4 x 4 and is a great way to organize data.



4. Draw up the 4 x 4 and check it to get the best rational order into the points. Avoid overlap and repetition of points.
5. Write four sentences, one on each of the four key points then write down in one sentence what the whole talk is about.
6. Think through images, illustrations and stories that will illustrate the key points.
7. Plan the layout of what you will put on the blackboard... words, diagrams, images...so that nothing will need erasing and the blackboard will hold the whole talk in clear but imaginal format.
8. Zero in on the group...on their spirit struggle, mood, where they are clear, where confused, what the group needs.
9. Decide the style in which you will present the talk... when to use soft voice, loud voice, banter, humor, seriousness; decide what dramatic imaginal gimmicks you might use. Assign a time limit for each point and know exactly how long the talk will be.
10. Decide exactly how you will get on stage and off stage; the first words you will say and the last. Choose your personal appearance. Do the talk.

HDTI

Lecture Pedagogy
HDTI 4 X 4

GENERAL	CURRICULUM	DYNAMICS	LEARNINGS
A School for anyone interested in Hum Dev.	9 Programmatic Modules : Eco-Soc-Cult	<u>Teaching Village</u> -Action Project -surveys -field seminars -panels	<u>How do a Village</u> -programmes -actuation -catalysis -organization
3 week intensive residential programme	3 labs Imag'l Eductn Pr. Humanness C'ty Organztn	<u>Regular Time Design</u> -Daily -Weekly -Continuity -Discontinuity	<u>How be a Human Developer</u> -live in village -Contradictional Analysis -Corporate Plan -Doing Tactics
Students live in a demostration Hum Dev. Project	<u>Format</u> : -Lectures -Seminars -Workshop -Conversation	<u>Structural Care</u> -Space -Meals -Health -Accountability	<u>How Use Life Methods</u> Imaginal -Social -Motivational -Corporate
19 such schools in India and dozens more in many other parts of world	Collegium Pedagogy Roundtables	<u>Tensions</u>: *Theoretical & Practical *Formal -Informal *Individual - Corporate	How to have grea <u>Corporate Time</u> -Rituals - Singing -Celebrations -Collegiality

Hdti

Lecture Pedagogy
HUMAN DEVELOPMENT

THE TIMES	LOCAL MAN	COMPREHENSIVE PLAN	CHANGED COMMUNITY
We live in a Global Village	Local people know what needs to happen in the village.	All problems are worked on at the same time	Pictures of possibility create a new start.
Everything is changing	They want methods which enable them to share their wisdom.	-All people, old or young, par-participate.	"Impossible" actions are done.
The 15%-85% gap is the moral issue	They need permission to do their own development.	The depth struggle of the community is worked on	The corporate power of the village is released
Local people are on the rise.	They need a corporately created village plan.	New symbols give the community a way to be proud of their past & future.	New leaders emerge in the village.

भावना		विकास	
होमवर्क	व्यक्तिगत दृष्टिकोण	सामाजिक योजना	अकेला हुआ समुदाय
हम अंतर्राष्ट्रीय गाँवों में रहते हैं।	स्थानीय लोग जानते हैं गाँव में क्या होना चाहिये।	एक साथ सभी समस्याओं पर काम किया जाता है।	समुदाय का दृश्य नये संभावना का निर्माण करता है।
परिवर्तन हो रहा है।	उन्हें ऐसे तरीके चाहिये जो उन्हें अपनी बुद्धि बाँटने में सक्षम करे।	सभी लोग, बूढ़े या जवान सभी सहभागी।	असंभव कार्य किये गये।
15% - 85% बड़ी नैतिक समस्या है।	गाँव के विकास के लिये उन्हें अनुमति चाहिये।	संस्थागत, समस्या पर काम किया जाता है।	गाँव की सहकारी क्षमता सामने आती।
स्थानीय लोगों का उदय हो रहा है।	गाँव की समस्याओं को सुलझाने की उन्हें आवश्यकता है।	नया प्रतीक समुदाय को अपने अतीत और भविष्य पर गर्व करने का तरीका देता है।	गाँव में नये नेतृत्व उभर कर आते हैं।

HDTI

Heritage Encounter
ELLORA CAVES EXCURSION

1st Week
Day 4

MANUAL

Sub Asia

Rational Objective :	Existential Aim :
To acknowledge the wealth of India's heritage.	To experience awe and wonder of Mystery and creativity.

Prelude

Sing : Bharat Uttam Desh Hai-India is a wonderful place.
Accountability/Absolution.

MOVEMENT

I

Context :
1. Encounter with own heritage.
2. Three religions: Buddhist caves # 1-#10 : ± 300 BC
   Hindu caves #11-#29 : 700-800 AD
   Jain caves #30-33 : ± 800 AD
3. Time for Reflection.
4. Time for wonder.

II

Construct :
08:30 Bus leaves

09:00 Cave #16 : Kailas Mandir; Guide ; All.

10:00 Task Force I : Jain Caves : # 32
Task Force II: Buddhist Caves : # 8

10:30 Individual Visits

11:15 Snacks

11:30 Bus returns to Maliwada

III

Day's Timeline :
- Morning : Encounter
- Lunch : Buffet
-Afternoon: Discontinuity
- Evening : Corporate Meal and Reflection.

Postlude

(Dinner)

Preparation :
Check for fine set-up, centrepiece, festive atmosphere; Make sure everyone has the opportunity to participate by going around the room.

Reflection :
1. What objects did you see ?
2. What people did you see
3. What did you hear (Words, Phrases) ?
4. Where were you intrigued ? Curious ?
5. Where did you get bored ? Tired ?
6. What were you reminded of ?
7. What did you encounter at Ellora ? Feel ?
8. What did you learn about ancient times in India ?
9. What does it say about India today ?
10. Write a letter home talking about your experience today.

2nd Week
Day 4

Urban Encounter
AURANGABAD EXCURSION

MANUAL

Sub Asia

Rational Objective :	Existential Aim :
To encounter the urban aspects of economic, cultural, social life anywhere in the world today.	To be filled with the possibility of bridging the rural-urban gap.

Prelude

08:00 - 09:00
1. Song : Glorious King Kothi
2. Encounter : Urban; Style; Timeline.
3. Bus.
4. Travel to A urangabad.

MOVEMENT

I

09:00 - 10:45
INDUSTRIAL/COMMUNICATIONS ENCOUNTER

1. GREAVES LOMBARDINI : Tour + Explanation
2. Tea at Canteen
3. AIRPORT : Air Traffic Control Tower; Aeroplane takes-off
4. Talk with Air Traffic Control officer.

II

10:45 - 02:00
CULTURAL/ENVIRONMENT ENCOUNTER

1. AMBASSADOR HOTEL : Banquette Hall, Bedroom, Bathroom, lift, Swimming Pool, Dining Room (Kitchen); Bar
2. Bibikamakbarra.
3. Panchakki.
4. Lunch.

III

02:00 - 06:30

COMMERCE/SOCIAL ENCOUNTER

INDIVIDUAL EXCURSION : Aurangabad

Bus : Return to Maliwada

Postlude

Reflection

1. What places did we go today ? You ?
2. What see, who meet ?
3. What sounds did you hear ? Smell ? Touch ?
4. Where would you like to go back to ?
5. Where were you tired ?
6. What questions do you have ?
7. What are the gifts of the urban ?
8. What are the un-gifts of the urban ?
9. What of the urban would you bring to the village ?
10. How does the village already experience the urban ?
11. Write down a Paragraph on your encounter with the urban.

HDTI

1st Week
Day 6

Celebration
INDIAN SONG FEST

Sub Asia

MANUAL

Prelude		1. Great Hall Set for Buffet) by teams 2. Decor : flowers; candles 3. Individual/group song preparations 4. Personal Preparations
MOVEMENT	I	1. Corporate songs 2. Let us eat this meal on behalf of ..... 3. Meal 4. Flute Music
	II	1. Songs from : Maharashtra; Uttar Pradesh Kerala ; Bihar Vidarbha ; Andra Pradesh Tamil Nadu ; Marathwada
	III	1. Announcements : teams to clear; reset 2. Send out 3. Reset : by teams 4. Taped Music
Postlude		Opportunity for small groups to continue singing/dancing.

HDTI

CELEBRATION OF THE SIX URS

2nd Week
Day 6

Sub Asia

MANUAL

Rational Objective :	Existential Aim :
To rehearse the six Urs and the Universal Ur.	To be siezed with the possibility of appropriating the gifts of the others.

Prelude :		1. Context Teams : 5 minutes drama 2. Great Hall reset : dinner by tables 3. Hors d'Ouvres preparation : one for each Ur 4. Personal preparation
MOVEMENTS	I	1. Gather in Courtyard 2. Sing a Universe song 3. Serve Hors d'Ouvres 4. Serve Punch
	III	1. Corporate song in the Grat Hall 2. Feast in honour of Universal Citizens 3. Team leaders serve 4. Feast
	III	1. Interlude while teams dress : flute, music, serve sweets 2. UR DRAMA presentations 3. Universe song 4. Announcements (on Reset) and send out
Postlude		1. Reset Great Hall 2. Opportunity for dancing continues

[illegible]	Closing Celebration	1st Week Day 6
Sub Asia		Manual

Rational Objective :	Existential Aim :
To rehearse and spoof the work and journey of the school.	To glory in, laugh at and release participatants from the school.

Prelude		1. Context : Mood creation 2. Great Hall clean and set : by teams 3. Blowing up 300 honoured balloons 4. Decor : Balloons, streamers, flowers, cloths
MOVEMENTS	I	1. Corporate songs 2. Let us feast in honour of village servants 3. Feast 4. International songs : USA; UK; Malaysia; Indonesia; Australia; New Maliwada Song.
	II	1. Mimes : 12 key images from school like: Iron Man; the Rock; the Lift; Aeroplane; ...etc. Hand each unit (4 people) a slip of paper. Act it out. The one who guesses right first, gets the prize of coming to the centre and busting one of the 12 balloons with 12 illusions like: Momma; Final Answer written on it.
	III	Each team act out a 2 minute drama on something about the school -an event; the faculty. Be very brief. Sing a corporate song. Announcements: Reset Sunday graduation and closing
Postlude		Reset by teams Tape music.

HDTI

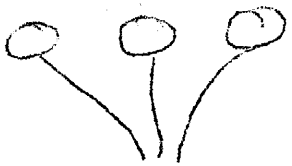
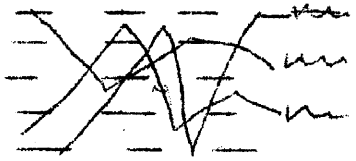
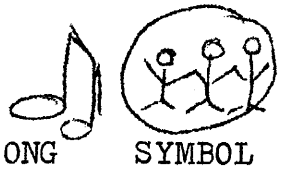
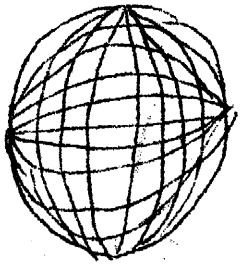
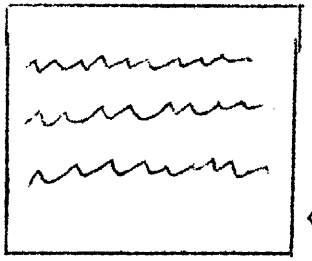
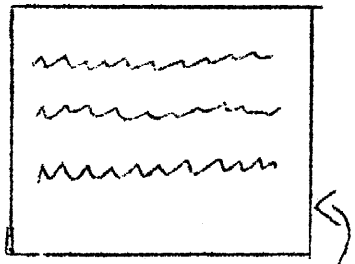
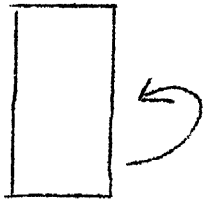
HDTI SUB A SIA | GRAM SABHA CONTEXTUAL SPIN | THIRD WEEK, DAY 4, MANUAL

SELF PREPAR ATION		IMAGINAL JOURNEY		LIFE METHODS		TRANSPARENT STYLE	
COMPREHEN-SIVE	10,000 GRAM SABHAS	TRIP TO LOCAL	REHEARSE SELF-STORY	TALKS	IMAGINAL PICTURES	ENABLONG SERVANT	TOTAL RESPONSE
	400 IN MS, WB, UP, AP, BIHAR		CHECKLIST		AFFIRMING LIFE		METHODS TRAINING
	TONIGHT - 1 OF THEM		CREATE AFFIR-MATIVE MOOD		GIVE PERMISSION		STYLE EXEMPLAR
	MASS AWAKENMENT		ONE PART OF GLOBAL BAND		FREASH ARTICULATION		COMPREHENSIVE PRESENCE
WHAT OUT TO CUT AGAINST	LOCAL PARALYSIS	LOCAL PREPARATION	TRANSFORM SPACE	CHALLENGE WORKSHOP	ISSUES BRAINSTORM	NON-DEFEN-SIVE OUT-GOINGNESS	NOTHING TO DEFEND
	ECONOMIC IDENTITY		TRAIN LOCAL FORCES		ORGANIZING ISSUES		ENABLE PROFUNDITY
	POLITICAL SEPARATION		CHECK ALL PRACTICS		PROFOUND REFLECTIONS		BELONGS TO LIFE
	CULTURAL DRUTHERS		CELEBRATIVE MOOD		STATE CHALLENGES		COMPREHENSIVE CONTEXT
OUT TO OCCASION	NEW POSSIBILITY	GRAM SABHA OPERATIONS	GREAT HAPPEN* NING STANCE	PROPOSAL WORKSHOP	HOW MEET CHALLENGES	TRUST LOCAL MAN	EVERYBODY IS LOCAL
	COMMUNITY IDENTITY		TIME DESIGN		COMMON ARENAS		YOU ALSO
	LOCAL DECISION MAKING		AFFIRM ANXIETY		WHAT CAN BE DONE		ALL EARTH BE-LONGS TO ALL
	CORPORATE RESPONSE		"GOOD" SHOW		WHAT SHALL WE DO		REVOLUTIONARY STANCE
ORCHESTRA-TION ROLE	ENABLE THE LOCAL	FINAL MOMENTS	CELEBRATE THE DAY	CELEBRA-TION	STORY WORKSHOP	BECKON PARTICIPA-TION	RADICAL AFFIRMATION
	CREATE A SYMPHONY		AFFIRM THE GRAM SABHA		INTERLUDE		DRAMA
	CATALYTIC ENGAGEMENT		REFLECTIVE CONVERSATION		PLENARY		ALL IS FANTASTIC
	TROUBLE SHOOTER		EXCITED DEPARTURE		PREVAILING MOOD		EVERYONE CARES

HDTI
SUB ASIA

GRAM SABHA WALKTHROUGH

THIRD WEEK
DAY 4
MANUAL

7:00 OPENING	7:10 CHALLENGES	8:30 INTERLUDE	8:40 PROPOSAIS	9:30 CLOSING
REGISTRATION	LIST VISION AND CONCERNS — — — — — — — — — — — — ORGANIZE CONCERNS	REFRESHMENTS	LIST PRACTICAL RESPONSES — — — — — — — — — ORGANIZE RESPONSES	CELEBRATE!! STORY
WELCOMING	 ANALYZE THEM	SING A SONG OR TWO	 ANALYZE THEM	 SONG SYMBOL
 NEW WORLD SPIN	 WRITE CHALLENGES REFLECT	NEW HUMAN SPIN	 WRITE PROPOSAIS REFLECT	 REFLECTION
WE ARE A COMMUNITY	WE FACE CHALLENGES	WE'RE A GREAT COM'Y	WE CAN DO SOMETHING	INTO THE FUTURE
THIS IS OUR SITUATION			WE CAN DO SOMETHING ABOUT IT TOGETHER	

HDTI

SUB ASIA

GRAM SABHA TRAINING
CHALLENGES WORKSHOP

THIRD WEEK
DAY 4
MANUAL

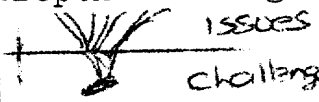
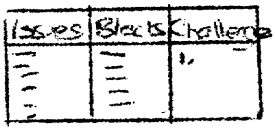
RATIONAL OBJECTIVE	EXISTENTIAL AIM
To be clear on the steps and the method ofthe challenges workshop.	to struggle with the decision that the community knows what its challenges are.

PRELUDE

1. Songs
2. Everybody draw the Gram Sabha Chart. Hold up. How many Sections? What are they?
3. Today, the Challenges Workshop.
4. Most painful session, yet most releasing in terms of directing effective action.

MOVEMENT I Draw the chart of the workshop on the board

CHALLENGES WORKSHOP

CONTEXT	B/S ISSUES	GESTALT	WRITE CHALLENGES REPORT	
1.Opg. 2.Every Cmty has issuees 3.Social process e/p/c dynamics 4.work-shop	Individual B/S Choose key one Corporate B/S Push for Com-prehensiveness	Context Social Process Triangle Plot 3/4 together Assign indiv. to plot rest. Define & Name Cluster arenas	Divide into arena groups. Context Charts-Depth Challenge  Team Work Assign 1 to report 	read challen. Most Easy? Most Hard? Most on target?

MOVEMENT II Divide into 3 groups - 1 for each movement. Write contexts, questions, illustrations for each step.

Movement III Mini-Workshop: Do whole workshop in ten minutes - start context, break off, get 2/3 issues, move on etc.

POSTLUDE

What did you learn about the challenges?
What did you learn about the Gram Sabha?
What did you leatn about doing a workshop?
What did you learn about the stylke of the workshop leader?

HDTI

SUB ASIA

GRAM SABHA TRAINING
PRACTICAL PROPOSALS W/S

THIRD WEEK
DAY 4
MANUAL

RATIONAL OBJECTIVE	EXISTENTIAL AIM
To be clear about the content, methods and function of the proposals workshop.	To participate in the struggle of deciding to be the one who plans and acts for their community

PRELUDE

1. Song - If you would a winner be
2. Everyone draw Gram Sabha Chart. How many parts?
3. What would you expect to happen in a village after one of these events?(Go round room)
4. Today -look at the Practical Proposals w/s. Basic method:Brainstorm responses to Challenges, Gestalt them,Write proposals, reflect.

MOVEMENT I DRAW CHART ON BOARD

PRACTICAL PROPOSALS WORKSHOPS

CONTEXT	B/S RESPONSES	CROSS-GESTALT	WRITE PROPOSALS	PLENARY
1. Ppg. 2. Singing 3. Proposal story 4. W/S Context	1. Record Challenge titles 2. Indiv. list responses 3. Star key ones 4. Corporate B/S on chart	Look for similar kinds of activity do Cross gestalt Name Gestalt Arenas.	Context Proposal Chart:What activity,why(intent)how(Implementing steps) Team work assign reporters what / why / how	Regather Read Proposals Hard? Easy? Take 1 - push on how what see after lyr? 1mth?1day?

MOVEMENT II DIVIDEinto three groups, one for each movement. Write context, illustrations, questions for each step.

MOVEMENT III Mini-Workshop: Do whole workshop in 10 mins. - start context, break off, start b/s break off, to rehearse whole event.

POSTLUDE

What was helpful?
What questions do you still have?
What did you learn about doing proposals?
What did you learn about the style of the workshop?

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GRAM SABHA TRAINING
SPINS

THIRD WEEK
DAY 4
MANUAL

SUB ASIA

RATIONAL OBJECTIVE	EXISTENTIAL AIM
To be clear about the content of the New Human and New world Spins, and the role they play in the Gram Sabha.	To experience the fascination of living in a new world, of being a caring human being.

PRELUDE

1. Songs - Glorious King Kothi, (created in a Gram Sabha)
2. What do you remember from the lecture?
3. The Gram Sabha is based on three presuppositions:
   - Local Man can handle local problems
   - Local Man is deciding his own destiny
   - Local Man needs methods to create community effectively.
4. Today we'te going to work on the New Human(New world)Sp.

MOVEMENT I

1. Pass out 4x4. Have some one read 4 main points, then 16 points. What do you notice?
2. Brainstorm images, illustrations, stories, people you could use in this spin.

MOVEMENT II

1. Divide into 4 groups. Each group take one column, write a sentence for each box, and then a sentence for the whole column. Take time to wrok through which illustrations would be most effective for the village.

MOVEMENT III

Meet back as a whole group.
Listen to all 4 columns.
Assign everyone to write out their own 5 minute New World Spin.
Have 1/2 give theirs.

POSTLUDE

What do you remember from this morning?
What was easy?
What was hard?
What would you like to spend more time on?

I believe these spins are great opportunities to enable communities to be exposed to new images, and to allow them to take a new realtionship to their present situation, and make a new decision about their future.

HDTI

GRAM SABHA SPINS 4x4

THIRD WEEK

THE NEW WORLD

THE PROFOUND TIMES	THE GREAT RESURGENCE	THE NEW COMMUNITY	THE GRAM SABHA DAY
TIMES OF CHANGE	A NEW WORLD IS BEING CREATED	IS WHERE ISSUES ARE RESOLVED	BRINGS THE WISDOM OF PEOPLE TOGETHER
TIME OF CRISIS	THOSE WHO CARE ARE EMERGING	IS WHERE HISTORY IS MADE	TO DISCOVER THE CHALLENGES
TIME OF GLOBAL RELATEDNESS	NO EASY ANSWERS NO SIMPLE SOLUTIONS	REQUIRES PERSEVERENCE OF LOCAL PEOPLE	TO CREATE THE PROPOSAIS
TIME OF CHALLENGE	THE EXPERTS ARE LOCAL PEOPLE	DEMANDS NEW UNDERSTANDING OF CARE	TO ENJOY GREAT DAY AS COMMUNITY

THE NEW HUMAN

THE HUMAN CRISIS	THE NEW SPIRIT	THE FOUNDATIONAL REBIRTH	THE NEW CITIZEN
FACED WITH NEW CHALLENGES	NEW SPIRIT EMERGING	DISCOVERS CRUCIAL ROLE TO PLAY	SEEKS EFFECTIVE TACTICS
KNOW CHALLENGES MUST BE MET	SPIRIT OF CARE FOR THE COMMUNITY	REQUIRES NEW MAN & WOMAN	WORKS TOGETHER WITH OTHERS
CHOICE:STAND AND FACE THESE	SPIRIT OF ACTING OUT THIS CARE	REQUIRES GIFTS OF ALL	SEES HIS COMMUNITY AS PART OF WORLD
OR:COVER EYES PRETENDING NO CHANGE	FINDS SIGNIFICANCE AND FULFILMENT IN RESPONDING TO CHALLENGES	CHALLENGE TO JOIN THOSE WHO CARE	ENJOYS HIS ENGAGEMENT

मा.वि.प्र. स. उपनिषाद	ग्राम सभा भाषण		स्तूप १९७८.
	नया संसार		
शुद्ध समय	महान जागरण	नया समुदाय	ग्राम सभा दिन.
बदल का समय	एक नये संसार का निर्माण हो रहा है.	समस्याओं का संकल्प या (विश्लेषण) कहा है.	एक साथ लोगों का ज्ञान लाना (रखना)
निश्चय करने का समय (चिह्न का समय)	वे व्यक्ति जो दूसरों के चिन्ता करते है, प्रकट होरहे है.	कहानी कहो बनी है.	चुनौतियों का खोज करना.
जागतिक सम्बंध का समय	कोई आसान उत्तर नहीं था साधारण समाधान नहीं है.	स्थानिय लोगों को चेष्टा करते रहने को कहना.	प्रस्तावों का निर्माण.
चुनौतियों का समय	अनुभवी व्यक्ति स्थानिय लोग है.	चिन्ता करने की नई समझ को मांग	समुदाय के साथ एक महान दिन का आनंद मनाना.
	नया मानव		
मानविय निश्चय का समय (चिह्न)	नयी आत्मा	बुनियादी पुर्नजन्म	नया जागतिक.
पुरानी पीढ़ी से अनजान चुनौतीयों का सामना.	हमारे अन्दर आज एक नविन आत्म उदय ले रहा है.	समुदाय के लिए चिन्ता करने की मानवता.	प्रभावशाली युक्ति की खोज आवश्यक
मालुम है, ये चुनौतियां मिलेगी	सामुदाय के लिए चिन्ता करने की आत्मा	महत्वपूर्ण पालक अदा करने की खोज.	कार्यों की पुर्णता के लिए दुसरों के साथ कार्य करना.
इनके सामने खडा होकर सामना करने का इरादा.	चुनौतियों की जिम्मेदारी में महत्व और महत्व की खोज.	नवीन स्त्रो पुरन छा का आवश्यकता	अपने समुदाय को संसार का एक मार्ग समझाना

HDTI

SUB ASIA

GRAM SABHA EVENT PEDAGOGY
ORCHESTRATORS PREP.

THIRD WEEK
DAY 4
MANUAL

THE OPENING: The people gathered are individually honoured through the registration andinvited to significant engagement through the intentional set up.

THE NEW WORLD SPIN: The people gathered are presented with global images of the new community as it relates to the world-wide situation.

THE VISION: The people experience their ability to claim the vision of their community through naming their hopes and dreams foryears to come.

THE CHALLENGE WORKSHOP: The people share their wisdom describing and building a comprehensive picture of the challenges facing their community pointing to the underlying concerns.

THE CELEBRATION: The community reaches a point on the journey where theyhave found they can work together to forge out what the new community will actually look like.

THE NEW HUMAN SPIN: The community is given images of what it means to be an individual in this community, participating in the great adventure of life with colleagues who care.

THE PROPOSALS WORKSHOP: The community experiences the hard work of significant planning and thepower of assuming responsibility for that community.

THE PLENARY: The community finds itself involved in serious reflection of what it means to take the leadership role in implementing the community's plans.

RESPONSE
R.O.To see thekey to/EA.exp.respons'y
future-self-initated action for own future

GRAM SABHA JOURNEY

	GATHERING	GLOBAL CONTEXT	VISION	SITUATION	CELEBRATION	HUMAN CONTEXT	PLENARY
RATIONAL OBJ.	to tell people they will be participating w/ each other	to ackn. complexity & raise ? of need for new response	articulate latent hopes & dreams for future	see relationship of all concerns & name points of blockage	celebrate & affirm being a community	hear stories of people caring for their community	builda story of significance of event.
EXISTENTIAL AIM	experience expectation of diff't kind of meeting	exp. being related to the world	to begin to trust the future	exp. turning problems into possibility	exp.amazement at working together & affirm'n as com'ty	exp. courage to accept challenge	exp/ resolve to renew their community

HDTI
SUB ASIA

ROUND TABLE CONTEXT

MANUAL

FUNCTION		PREPARATION		PRESENTATION		TRAPS	
A MUSING TOGETHER	DINNER CONVERSATIONS	SPACE PREPARATION	REARRANGE TABLES/CHAIRS	INTRODUCTION	BROOD ON RIGHT SONGS	UNPREPARED-NESS	ROTE METHOD
	GUARDS DOWN		NEW CENTRE PIECE		FUN ACCOUNTABILITY		NO BROODING ON PARTICIPANTS
	MINGLING OF LIFE AND POETRY		SOFTNESS		WELCOMING MOOD		SLOPPY SPACE
	SOPHISTICATED EVENT		LIGHTING		GOOD FOOD SERVICE		OVER TIME
HEALING EVENT	PLUMB THE UNIVERSAL	TIMING	2 PEOPLE	CONVERSATION	ARTFORM	INSENSITIVITY TO GROUP	NOT HONOURING GROUP
	COMMON STRUGGLE		CONTROL TIME		OWN STORIES		REFUSAL TO PUSH
	ABSOLUTION ON WOUNDS OF DAY		11/2 HOURS		BACK UP QUESTIONS		UNRESPONSIVE TO MOOD
	PERMISSION TO FEAST ON STRUGGLE		GO OVER TIME AT PERIL		DEPTH:- QUIT		DOURNESS
DIFFERENT MOOD	DIFFERENT MOOD	RELATIONSHIP	SHIFT PACE	STUDY	REVIEW CONTEXT QUICKLY	OVER DIDACTIC	LONG CONTEXT
	FUN		DRESS FOR DINNER		POWERFUL RENDITION		LONG SPINS
	PROFOUND		RIGHT MOOD		DRAMATIC READING		NO SURPRISE
	BUBBLING		DECIDE TO BE celebrative		PUSH 1 OR2 points IN DEPTH		PREDICTABILITY
COLLEGIALITY	SOPHISTICATED INFORMALITY	PREPARE CONTENT	INTERNALIZE MODEL	SODALITY	BACK TO THIS WORLD	KEYS	GURU MODE
	SHARED EXPERIENCES		DO CONVERSATION ON YOURSELF		BRIEF		CHANGE CAPS
	PASSING OVER		TURN OFF AUTOMATIC PILOT		NON-DIDACTIC		DECIDE YOU WILL HAVE FUN
	PROFOUND FELLOWHOOD		GO FOR BROKE ON PARTICIPATION		FINISH ON TIME		ALLOW GROUP HAV PROFOUND FUN

मा.वि. प्र.शा.
उदाहरण.

गोलमेज संदर्भ

सप्ताह १
पुस्तक.

कार्य		तैयारी		प्रस्तुतीकरण		धोका	
बातचित के लिए इकठ्ठा	भोजन संभाषण	स्थान की तैयारी	टेबल कुर्सी पुनर्व्यवस्थापना	परिचय	उचित गित चुनना	तैयारी नहीं होना	पध्दती रचना
	निर्बंधन		नया सेटर प्लॉस		मौजूर्ण उपस्थिती		सहभागी लोगोंपर सोचना नहीं
	जिवन और कविता का संगम.		मुलायमता		स्वागत-मन:स्थिती		गैरो जाह
	अल्हाददायक घटना		प्रकाश		अच्छा भोजन सेवा		समय के ऊपर देरी
मनोरंजन घटना	विश्व को प्रस्तुत	समय	दो लोग	संभाषण	कलात्मक	दलोंसे अचेतना	दल का सन्मान न करना
	सामान्य संघर्ष		समयपर नियंत्रन		खुद को कथा		पुरा करने से इन्कार
	दिन के जश्नोंपर मुक्तता शब्द.		दिड घंटा		जादा सवाल साथ मे		मनस्थिती को उतर ना दे
	...		देर होने का खतरा		गुढता - छोडना		गंभीर-गम का मनस्थिती
विभिन्न मनस्थिती	अलग मनस्थिती	स्थल संबंध	स्थान बदल	अध्ययन	संदर्भ फिरसे दोहराना	संक्षेप लक्ष्य	लंबा संदर्भ
	मौज		भोजन के लिये दरवं		शक्तताशाली प्रस्तुती		लंबा भाषण
	गुढ		उचित मन:स्थिती		नाट्यपूर्ण पढना		आश्चर्य नही
	उबंलता हुआ.		उत्सवोत का निर्णय		१ या २ बातो को गुढता लाना		पुर्व नियोजनाता
साथीदारी	व्यवस्थित योजनाबध्दता.	तैयारी घटक.	आंतरिय नमुना	गहरा अध्ययन	वापस इसी दुनियामे	चाबी	गुरु के स्तंभपर
	अनुभव को बताना		सहभागी को स्वतंत्रता		संक्षेपमे		खुद मौज करने का निर्णय
	गुजरना		खुदपर संभाषान करना		और छोटा नही करना		नकाब बदलना
	गुढ सहकार्यता		स्वंचलित प्रारंभ		समय पर खत्म करना.		दल को मौज ठोकनेका मोका

EDTI SUBASIA	ROUNDTABLE I	FIRST WEEK DAY I MANUAL

7:00 pm – Opening

Roundtable - a dinner party
Singing
Accountability by individual: Name and Present, or Name and favourite animal, city, country, flower, or food, or...

7:30 pm – Conversation

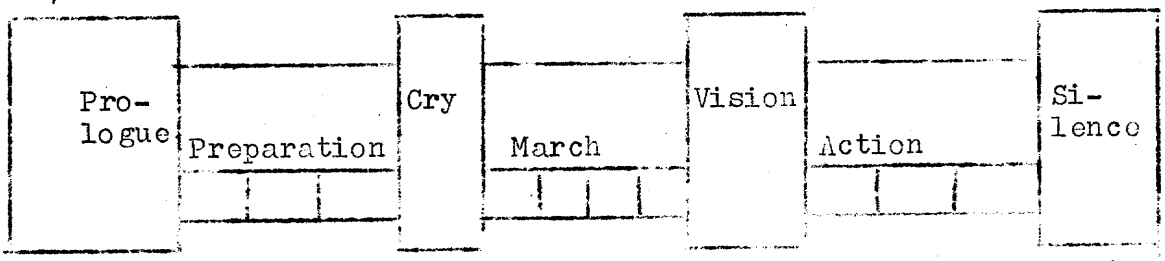
WATER: What is the depth meaning of water?

1. Give personal experience
2. What is your favourite memory of water?
3. When have you been afraid of water?
4. When have you experienced the power of water? (give example)
5. Give pearl - Water is necessary to sustain life and life can be destroyed by water.
6. When has water been very important to you? (When were you very, very thirsty?)
7. What is the importance of water?

8:00 pm – Study

KAZANTZAKIS

1. We'll be studying a poet called Kazantzakis. He talks about the journey.
2. What is a journey you have gone on? (Go around the room)
3. Put the chart on the board:



4. What shapes strike you? What words? How many parts are there in the journey? What are the major sections?
5. What are some sounds coming from this journey?
6. Open your songbook to _____ song. Which lines fit _____ section? What part could you talk about or tell stories about?
7. Rehearse the timeline for Roundtables, Kaz. studies.

8:30 pm – Sodality

PUBLIC VOICE

1. One row say names and concern.
2. Another row repeats names of students on other side of room. Do this all the way around the room.
3. Shortcourse - our voice is our tool.
4. All yell names
5. Public voice cares for a group. Three quiet people - yell "HELP. FIRE."
6. Do ritual - all do with loud voice.

HDTI | ROUNDTABLE II | 1st Week Day 3

Sub Asia | MANUAL

7:00 Opening	Singing Accountability by individual: Name and favourite flower. Absolution Ritual Let us eat on behalf of village children
7:30 Conversation	HAZAR MARYA - The Thousand Killer 1. Read story and translate line by line. 2. How many characters were in the story? Name them What scenes do you remember ? 3. Who was your favourite character ? Where were you amused? 4. What was the situation Hazar Marya found himself in ? 5. What was his way of dealing with it? How was his wife's plan different? 6. What happened to Hazar Marya? What experiences of your own does this recall ?
8:00 Study	KAZANTZAKIS : PROLOGUE Board Image : 1. Context: Journey : fascinates me. 2. Read passage 3. What words and images ? What is this passage about? 4. Let's look at the 2 streams. What does he say about them ? 5. Where do you see these streams in Nature? In man? Yourself? 6. What are other ways of talking about this struggle? What does this say about our lives ?
8:30	DAILY RITUAL 1. In these tutorials we will look at how a community takes care of itself through symbolic life. Tonight we are going to take a quick look at the DAILY RITUAL. It is an act/drama about the 'way life is' : Act I : Life is brokenness Act II: Life is joyfulness Act III: Life is giving oneself. 2. (Turn to page 94 in the songbook) Have the Hindi read to illustrate this. 3. Now we will practice act II. Who is C.L. (The left hand side of the room as they face the blackboard) Practice individually for a moment 4. Go through it a few times, repeating and practising when breaks. Now, tomorrow morning let's see if we can lift the roof off with this ritual. Be sure everyone gets there on time. With your songbook.

HDTI | 1st Week Day 3

COMMON MEMORY READING
THE THOUSAND KILLER
Hazar Marya

Sub Asia | MANUAL

A man called 'Hazar Marya' lived in Rajapur town. His only pursuit was to kill one thousand flies every day. Without accomplishing his daily target, he would not take his meal. His wife used to scold him and urge him to do some useful work or at least cut some wood for fuel from the nearby forest, but he always turned a deaf ear. He roamed about in town and in the forest in search of flies. He would return home for his meal only after he had killed one thousand flies. So, the whole town knew him as 'Hazar Marya' ('The Thousand Killer').

One day a powerful enemy invaded the town. The King became panicked. He called his ministers and said: "We have no general, no adequate army, no bows and arrows, not even enough elephants and horses. What shall we do?" They deliberated over the problem for a long time. Then a minister happened to remember Hazar Marya. He said,"Sir, do not worry We have one Hazar Marya in our kingdom. Call him and he will take care of the enemy".

The King summoned Hazar Marya and ordered him to be ready for war and face the enemy. As soon as he heard the King's order, he was struck dumb. Because of fright, he could not utter a single word. The King lost his temper and said," Do as you are ordered or I will chop your head off". Hazar Marya started running for his home and the King ran after him. It was as if there was a race between the two.

Hazar Marya told his wife what had happened. She was a clever and courageous woman. She told him in the presence of the King: "Don't worry Take up the challenge. You will be victorious". The King was overjoyed at this. Hazar Marya agreed to do whatever his wife told him. He thought this was better than losing his head at the King's hands.

The following day the King collected an army of sorts and appointed Hazar Marya as its general. With a bow in his hand and a quiver of arrows tied to his back, he mounted his horse. But the wife took precaution of tying him firmly to the horse. She explained: "I have tied you to the horse so that in your enthusiasm you may not leave the horse and start attacking the enemy on foot". But she actually did this in order to prevent him from leaving the horse and running away.

With this preparation the battle started. The two forces stood face to face. The arrows went zooming at each other. Men started falling dead to the ground. Hazar Marya's horse had gone berserk and ran like wild-fire directly towards the enemy.

In a panick stricken state he happened to pass a grove of bamboo trees. He clutched the trees with both hands so that he would come off the horse. Instead, the bamboo trees which were by chance old and rotten, were easily uprooted and came away in his hands. Thus Hazar Marya presented a formidable sight to the enemy. He looked like a mighty warrior, with trees in both hands charging at the enemy. This sight put them to fright. The enemy turned back and fled, leaving the battlefield to Hazar Marya and his men.

The King gave him a her's welcome. He was taken out on a procession on an elephant and rewarded generously in money and in kind.

From that day he gave up his pursuit of fly killing. He listened to his wife and occupied himself in gainful employment. They lived happily everafter.

हजार मार्‍या नामक एक आदमी राजापुर गावमें रहता था . हर दिन उसका एक ही काम था, की प्रतिदिन हजार मख्खीयाँ मारना . वह ध्येय पुरा किये बिना वह अपना खाना तक नहीं खाता था . उसकी बीबी उसपर कभी गुस्सा होकर या बिनती करके कुछ फायदे का काम करने के लिये बताती थी . लेकिन वह हमेशा उसकी अनसुनी करता था . वह मख्खीयों के खोजमें शहर में जंगलमें घुमता था . वह हजार मख्खीयाँ मारने के बाद ही घर वापर लौटता था . इस लिये लोग उसे हजार मार्‍या के नाम से जानते थे .

एक एक शक्तीशाली दुश्मनने शहरपर हमला किया, राजा, घबरानें लगा . उसने अपने मंत्रीयों को बुलाकर कहा हमारे पास सेनापती नहीं है, उचित सेना नही, तीर कमान नहीं, सिवाय हाथी और घोडे तक काफी नहीं. अब क्या करना चाहिये. ? उन्होंने काफी देर तक समस्यापर सोच विचार किया . अचानक मंत्री को हजारमा-या की याद आयी . उसने कहा महाराज आप फिक्र मत किजिये . अपने राज्य में एक हजारमा-या है . उसे बुलाइये वह दुश्मन को निबटा लेगा .

राजाने हजार मार्‍या को बुलाया और उसे दुष्मन का सामना करने को तैयार होने का हुक्म दिया . जैसे ही उसने राजा का हुक्म सुना वह गुंगा खडा रहा . डर के वजह से वह एक लब्ज तक नही बोल सका . राजाने गुस्सा होकर गरजकर कहा तुम्हे जो बताया गया वह करो वरना तुम्हारी मुंडी काट दी जायेगी .

हजारमा-या अपने घर की तरफ दौडने लगा. राजा उसके पीछे दौडा . ऐसा लग रहा था की दोनो में शर्त लगी हो . हजार मा-याने अपनी बीबी को सब बात बताई . एक होशियार और धैर्यशाली औत थी . उसने राजाके सामने उसे बताया फिक्र मत करो. चुनौची उन्हाओ . तुम विजयी होंगे . राजा यीससे काफी खुश हुआ . हजार मा-याने अपने बिबी के कहने के मुताबीक कार्य करने की तैयारी की . उसने सोचा की यहाराजाके हाथसे सर काटने से अच्छा है.

दुसरे दिन राजाने सेना को इकठ्ठा किया और हजारमा-या को सेनापती के रुपमें नियुक्त किया . वह हाथ में तीर कमान लेकर और पिठ तिर माता लगाकर वह घोडेपर सवार हुआ . किंतु उसके बिबिने सोच समझ कर उसे घोडेसे

...२

बांधकर रखा . उसने कहाँ की मैंने तुम्हे इस लिये घोडे से बांध दी है ताकि तुम जोश में आकर घोडे से उतर कर ही लडाई करना शुरु ना करो . लेकिन हालाकी उसने यह इस लिये किया था ताकि वह डरकर घोडे से उतरकर भाग ना जाय . इस तैयारी से लडाई शुरुआत हुयी . दोनों सेना आमने सामने आयी तिर चलने लगे., लोग मरकर गिरने लगे. हजारमा-या का घोडा बिथर कर सिधा दुश्मन के तरफ पागल के समान दौडने लगा .

भयभीत अवस्था में वह एक बांबुबन से गुजर गया . उसने घोडे से गिरना जाये इस लिये कुछ बांबु पेडों को हाथमें पकडकर रखा. बांबु के पेड पुराने, सुखे होने के वजह से जडसे उखडकर उसके हाथमें आ गये . इस तरीके से हजार मारया बेबुं के साथ डरावने रुप से दुश्मन के सामने प्रस्तुत हुआ . वह एक शूर योध्दा के समान दुश्मन को आव्हान देते हुये दिखाई देने लगा. उसके रुपसे वह डर गये . दुश्मन सैना वापस हो कर मैदानसे भाग निकली . मैदान में हजारमारया और उसकी सैना बच गयी .

राजाने उसे नायक का पुरस्कार दिया . उसका घोडे पर बिठाकर जुलुस निकाला गया और धन दौलत देकर सन्मानकिया .उस दिनसे उसने मक्खीया मारना छोड दिया. उसदिन से वह अपने बिबी के बात मानने लगा और अच्छा फायदेमंद व्यवसाय करने लगा. उसके बाद वह अपना जिवन खुशीसे बिताने लगे.

HDTI

KAZANTZAKIS READING #
The Prologue

*We come from a dark abyss, we end in a dark abyss and we call the luminous interval life. *As soon as we are born, the returns begins -at once the setting forth and the coming back; we die in every moment. *Because of this many have cried out: 'The goal of life is death'! *But as soon as we are born we begin the struggle to create, to compose, to turn matter into life; we are born in every moment. *Because of this many have cried out: 'The goal of ephemeral life is immortality!' *In the temporary living organisms those two streams collide: (a) the ascent toward composition, toward life, toward immortality; (b) the descent toward decomposition, toward matter, toward death. *Both streams well up from the depth of primordial essence. *Life startles us at first; it seems somewhat beyond the law, somewhat contrary to nature, somewhat like a transitory counteraction to the dark eternal fountains; but deeper down we feel that Life is itself without beginning, an indestructable force of the Universe. *Otherwise, from where did that superhuman strength come which hurls us from the unborn to the born and gives us -plants, animals, man,- courage for the struggle? But both oposing forces are holy. *It is our duty, therefore, to grasp that vision which can embrace and harmonize these two enormous, timeless and indestructible forces, and with this vision to modulate our thinking and our action.

आरंभ

हम अंधेरी खाई से निकलते है, और अंधेरी खाई मेवापिस लौट जाते है, और बीच की रोशनी को हम जीवन कहते है. जैसे हीहम जन्म लेते है हमारा वापसी लौटना आरंभ हो जाता है. इस कारण बहोतसे लोग चिख उठते है और कहते है को जिवन का उध्देश मृत्यु है. लेकिन फिर जैसे हो हम जन्म लेते है, हम क्रियात्मक कार्यो के संघर्ष मे लग जातेहै, पदार्थ को जिवित रुप देने लगते है. और हरपल हम जन्म लेते है. इसीलिये बहूतसे लोग चिख उठते है कि जिवन का उध्देश अमर होना है. जिवन को इस यात्रा मे यह दो धाराये टकराती है.

(अ) जिवन, क्रियात्मकताऔर अमरता का चढाव.

(ब) समाप्ती, पदार्थ और मृत्यू का उतार, दोनो धारायें जिवन के अन्तकरण से निकलती है. जिवन पहले हमे अचेभीत करता है, ऐसा लगता है कि जिवन विपरित दिशा मे जा रहा है और प्रकृती से विपरित अंधेरे को और बढ रहा है. लेकिन फिर ऐसा लगता है की, जिवन कभी न कभी नष्ट होनेवाली शक्ती है. यदि ऐसा न होता तो इस प्रकार से जिव जंतू, वनस्पती, और मानव जाती मे जिवन संघर्ष की शक्ती आती ? दोनो विपरित शक्तिया पवित्र है. इस लिये यह अपना कर्तव्य है कि हम इन दोनो विपरित शक्तियों को समझो, और शक्तिया जो वैभव शाली है, सत्य के अंत तक है और अनुष्टीय है इन को समजकर अपने कार्यो मे लगाये.

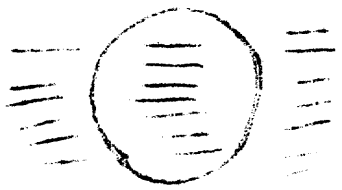
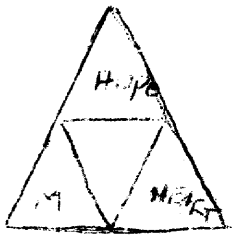
RDTI

ROUNDTABLE III

1st Week
Day 5

Sub Asia

MANUAL

7:00 Opening	Songs Accountablity by individual : Name and country you like to go to Absolution Ritual Let's eat this meal on behalf of people working in hospitals.
7:30 Conversation	PRINCE FIVE WEAPONS Read and translate sentence by sentence. 1. Who are the characters? What scenes do you remember ? What lines ? 2. What was funny about this story ? Someone pantomime the prince 3. What was the situation of the prince ? What was his plan ? How did he win ? 4. What is true about this story ? What similar experience have you had ?
8:00 Study	KAZANTZAKIS : PREPARATION First review the Prologue using the image and chart. First Duty (Mind) 1. Have several people read. Draw a circle on the board. 2. What are all the things we can know? List inside the circle. 3. What are some things we can not know? Write outside the circle 4. Now, what is our first duty?  Second Duty (Heart) 1. Read. Then have several people read. 2. Have two or 3 people act out the peasant who jump on the stage Act out and read with drama. 3. What is the second duty? (To push beyond the mind) Third Duty (Hope) 1. Have more fun reading. What does the mind want? 2. What does the heart long for? 3. What are some hopes you have? 4. What happens when you conquer hope? (you are a free man)  End by summarizing the section with board image:
8:30 Sodality	Precision in rituals is the glue of Nava Gram Prayas. Open your songbook to page100. Breakfast ritual - Repeat three times Lunch Ritual - Repeat three times Dinner Ritual - Repeat three times All three - repeat five times one after another. Rituals call a group into attention.

HDTI

Evening Roundtable
The Prince with Five Weapons

Having received as a symbol of his distinction the title of 'prince of five weapons' the Prince accepted them and armed with these new weapons struck out on the road that led out of the city of his father the King. On the way he came to a certain forest. The people at the mouth of the forest warned him:"Prince, Sir, do not enter this forest" they said "An ogre named Sticky Hair lives here. He kills everyone he sees". But the Prince was confident and fearless as a maned lion. He entered the forest just the same. When he reached the heart of it, the ogre showed himself. The ogre had his stature to the height of a palm tree. He created for himself a head as big as a summer house and bell-shaped eyes as big as bowls, and tusks as big as giant bulbs. He had the beak of a hawk; his belly was covered with blotches; his hands and feet were dark green. "Where are you going?" he demanded, "Halt! You are my prey!" Prince Five-weapons answered without fear but with great confidence in the arts and crafts he learned. "Ogre", said he, "I knew what I was about when I enterd this forest. You would do well to be careful about attacking me, for with an arraow steeped in poison I will pierced your flesh and fell you on the spot" Having thus threatened the ogre, the young Prince fitted to his bow an arrow, steeped in deadly poison, and let fly. It struck right in the ogre's hair. Then he let fly one after another fifty arrows. All stuck to the ogre's hair. The ogre shook off all those arrows, letting them fall right at his feet, and approached the young prince. Prince Five-weapons threatened the ogre a second time, and drawing his sword delivered a masterly blow. The sword, all of thirtythree inches long, stuck right to the ogre's hair. Then the Prince smote him sith his spear. That also stuck right to his hair. Perceiving that the spear had stuck, he smote him with his club which also stuck right to his hair. When he saw this, he said "Master ogre, you have never heard of me before. I am Prince Five-weapons. When I entered this forest infested by you I took no account of bows and such like weapons. When I entered this forest, I took account of myself. Now I'm going to beat you and pound you into powder and dust." Having thus made known his determination, he struck the ogre with his right hand. His hand stuck to the ogre's hair. He struck him with his left hand. That also stuck. He stuck him with his right foot. That also stuck. He struck him with his left foot, which also stuck. Thought he 'I'll beat you with my head, and beat you into powder and dust". He struck with his head which also stuck right to the ogre's hair. Prince Five-weapons found himself snared five times, stuck in five places; dangling from the ogre's body. But for all that he was undaunted. As for the ogre, he thought "This is some lion of a man. Some man of a noble birth, no mereman, for though he has been caught by an ogre like me, he appears in no way to tramble or shake. In all the time I've harried this road I've never seen a single man like this. Why is he not afraid?" Not daring to eat him, he asked, "Young man, why are you not afraid? Why are you not terrified by the fear of death?" "Ogre, why should I be afraid? For in one's life, one's death is absolutely certain. What's more, I have in my belly a thunderbolt for a weapon. If you eat me, you'll not be able to digest that weapon. It will tear your insides into fragments and will kill yiu. In that case we will both perish. That is why I am not afraid".

"What this youth says is true", thought the ogre, terrified by the fear of death. "From the body of this lion of a man, my stomach would not be able to digest a fragment of flesh, even so small as a kidney bean. I'll let him go". And he let Prince Five-weapons go. And Prince Five-weapons trained him as a servant.

पाच हथियार वाला राजकुमार कापदवी प्राप्त करने के बाद राजकुमार ने इस विशिष्ट गुण को स्वीकारकिया और इस नये पांच हथियार से विभुषित होकर वह अपने पिता के राज्य के शहर के मार्ग चलन पडा.,
जिस रास्ते सेवह जा रहा था वहा घडा घना जंगल था जब वह उसके निकट पहुचा तो जंगल के बाहर रहने वाले लोगोने उसे सावधान किया और ताकिद दी है राजकुमार इस जंगल के अन्दर मत जावो, और वे पिछे से बोले, इस जंगल मे एक नर भक्षक रहता है जिसका नाम चिपकेवाला है, वह जिस आदमी को देखता है उसे मार डालता है, परंतू राजकुमार एक निडर और आत्मविश्वासी व्यक्ती था. बहादुर सिंह की तरह वह किसी बात कीबिना चिंता किये जंगल के अन्दर प्रवेश किया जब वह जंगल ठिक बिच मे पहुचा तो उसके सामने नरभक्षक प्रगट हुवा नरभक्षक ने अपनेशरीर को ताड के पेड जैसा उंचा कर लिया था. उसने अपना सर एक मकान की तरह बडा बना लिया, था, और उसकी आंखे बडे बडे कटोरे जैसे थे और दात नुकिले विशाल कुदाल कीतरह थे उसके होट बाज पक्षी की चोच की तरह था. उसके पेटपर बहूत सारे काले धब्बे थे, उसके हाथ और पैरो का रंग गहरा हरा था, राजकुमार को देखनेतसाथ ही उसने पुछा कहा जा रहे हो ? एकक जावो आज मै तुम्हे अपना भोजन बनाऊंगा, इस पर पांच हाथियारवाला राजकुमार जिसको अपनी कलापर पुरा भरोसा था. बिना डरे और आत्मविश्वास के साथ बोला मै, नरभक्षक जब मै इस जंगल मे आ रहा था, तभी तभीमुझे मालूम था, की मुझे किसका सामना करना पडेगा, तुम्हारे लिए अच्छा होगा की मुझे हमला करने के पहले होसावधान हो जावो क्यो की मेरे पास जहर से भरा हुवा ऐसा तीर है कीतुम्हारे शरीर के मास मे चुभकर तुम्हे एक पल मे ढेर कर देगा नरभक्षक को इस प्रकार धमकाकर उसने अपने कमान मे तीर बिठाया और निशाना लगाया वह तीर जाकर सिधा नरभक्षक के बालो मे चिपक गया उसने पिछे एक के बाद एक ५० तीर छोडे और सब जाकर नरभक्षक के बाल मे चिपक गये नरभक्षक ने शरीर झटका और वह सारे तीर राजकुमार के पैरो के पास गीरे पांच हथियारवाला राजकुमार ने नर भक्षक को दुसरी बार धमकी दीऔर अपनी तलवार म्यान मे से निकालकर बडे खुबी से वार कियापरंतू वह ३० इंच लंबा तलवार भी उसके बालो मे जाकर चिपक गया. पिछे से राजकुमार ने अपने भाले से मारा परंतूवह भीबालो मे जाकर

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पांच हाथियार वाला राजकुमार

इस बात को समझाते हुवे की उसे हर बार खाली जा रहे है, उसने अपना छुरा निकाला और वार किया परंतु जब उसने देखा की छुरा भी बालोंमे चिपक गया है, तो वह बोला , श्रीमान नरभक्षक तुमने मेरे बारे मे कभी नही सुना मै पांच हाथियारवाला राजकुमार हु. जब मै इस जंगल मे प्रवेश किया जो तुम्हारे मेरे द्वारा बहुत लोगो को सताया गया है मैने इन तार और दुसरो औजारो को जादा महत्व नही दिया मैने अपने आपको महत्व दिया है अब मै तुम्हे पिटाई करूंगा और तुम्हे घुला जैसा पीस कर रख दुंगा इस प्रकार की घोषणा करने के बाद उसने नरभक्षक पर अपने बाये हाथ से वार किया. वह भी फस गया उसने अपने बाये पैर से वार किया वह भी फस गया उसने अपने आप से कहन . मै तुझे अपने सर के टक्कर से मारूंगा और घुस बना दुंगा, उसने अपने सर से वार किया परंतु वह भी जाकर नरभक्षक के बालो मे फस गया पांच हाथियारवाला राजकुमार अब नरभक्षकने जब इस आत्म विश्वासी राजकुमार देखा तो मन मे कहने लगा यह किसी सिंह का बच्चा है, किसी नेक आदमी का बेटा है कोईसाधारण आदमी नही दिखता हादाको वह मेरे जैसे नरभक्षक केपास फस गया है लेकिन न तो यह थरथर कांप रहा है न डर रहा है इसने सालोंमे से मै इस रास्ते पर चलनेवालोको सताया हू पर ऐसा आदमी नही देखा यह मुझसे डर क्यो नही रहा है ? उसको खाने की हिमत नही करते हुवे उसने पुछा, युवक तुम डर क्यो नही रहे हो. तुम मौत के डर से घबरा क्यो नही रहे हो, ? नर भक्षक राजकुमार बोला मै क्या डरुंगा? बच्चो के एक जिवन मे एक मौत आवश्यक है उसके अलावा मेरे पेट मे एक ऐसा वज्र है की अगर तुम मुझे खाओगे तो तुम वह वज्र हजम नही कर सकोगे वह तुम्हारे शरिरके टुकडे टुकडे कर देगा और तुम्हे मार डालेगा, इस तरह हम दोनो मर जायेंगे इसलिये मै नही डर रहा हू. यह जो युवक बोलता है वह सच दिखाई देता है. नर भक्षक ने सोचा मौत के नामसे घबराते हुये इस सिंह के बच्चे के शरीर को मेरा पेट हजम नही करेगा हालाकी मेरे सामने यह एक नन्हा सा जीव है मै इसे छोड देता हू और उसने पांच हाथियार वाला राजकुमारको छोड दिया और पांच हाथियार वाला राजकुमार ने उसके आपना सेवक बनाने का प्रशिक्षण दिया.

HDTI

KAZANTZAKIS READING #2
The Preparation

First Duty : The Mind

1. To see and accept the boundaries of the human mind without vain rebellion, and in these severe limitations to work ceaselessly without protest -- this where man's first duty lies.

2. In sudden dreadful moments a thought flashes through man: "This is all a cruel and futile game, without beginning, without end without meaning". But again I yoke myself swiftly to the wheels of necessity, and all the Universe begins to revolve around once more.

3. Discipline is the highest of all virtues. Only so may strength and dèires be counterbalanced and the endeavours of man bear fruit.

4. This is how, with clarity and austerity, you may determine the omnipotence of the mind amid appearances and the incapacity of the mind beyond appearances -bèforé you set out for slavation You may not otherwise be saved.

Second Duty : Heart.

1. But the heart leaps up and shouts : "I am the peasant who jumps on the stage to meddle with the course of the world!.

2. 'I don't keep checks and balances, I don't seek to adjust myself. I follow the deep throbbing of my heart.

3. 'I ask and ask again, beating on chaos : 'Who plants us on this earth without asking our permission? Who uproots us from this earth without asking our permission?"

Third Duty : Hope

1. The moment is ripe : leave the heart and the mind behind you, go forward, take the third step.

2. Free youself from the simple complacency of the mind that thi thinks to put all thins in order and hopes to subdue phenomena. Free yourself from the terror of the heart that seeks and hopes to find the essence of things.

3. Conquer the last, t.e greatest temptation of all : Hope. This is the third duty.

HDTI | ROUNDTABLE IV | 2nd Week Day 1

Sub Asia | MANUAL

7:00 Opening	Songs Accountability by individual: Name and favourite animal Absolution Ritual Let's eat on behalf ofdrivers especially ricksaw drivers
7:30 Conversation	SEVEN BHAKRIS : Contxt: A story holds a mirror up to the way life is. Read and translate sentence by sentence. 1. What words or phrases do you remember ? What scenes stuck out 2. Who are the characters in the story? What emotions did you see in these characters ? 3. What part of the story puzzled you? Surprised? Made yousmile? 4. What is this story about? What is it saying about life and humanness? What title would you put on the story?
8:00 Study	KAZANTZAKIS : THE CRY Read 1 - 7 DRAMATICALLY in English and Hindi. 1. What are the 4 cries? Where is this coming from ? 2. What scenes frome your life flashed into your mind ? 3. Assign 4 students to play role of the 4 cries. What are the powerful words in the passage? What are the wirds conveying emotions? What are you reminded of? 4. What is the struggle going on ? Who are some people in history who heard the Cry ? Who are some people you know who heard the Cry? What does responding to the Cry look like ?
8:30 Sodality	1. Why do we sing ? - to celebrate the glory of being alive - to call the group together - to release the deeps of life - to remind ourselves into the global context & task 2. What does it take to sing ? - good pitch - adequate volume -suitable tempo - attention to words - listen to the group 3. Sing a verse and chorus of the <u>Creation</u> song Check: breathing, opening mouth, singing from stomach 4. All sing next verse; women sing 3rd verse; men the 4th 5. Sing <u>Tu Chal Chal Chal Ray</u>. Listen to each other. Community Left and Right . Don't bawl or shout. "N.G.P. marches on its singing. When singin is strong, war is strong".

HDTI

COMMON MEMORY READING
The Seven Dhakris

In a tribal village there lived an old Gond couple. Once they had a violent quarrel over food. The old woman had prepared seven bhakris and the quarrel arose over their division. The wife said "I have prepared them, so I shall have more".

But the husband sai "I have paid for them so I must have more".

They quarreled till they were both exhausted. They lay down to sleep leaving the supper uneaten. At midnight, the old man sat up and said "Let us come to terms; whoever speaks first will have three and whoever keeps silent longer will have four".

They agreed to this and lay down again and kept silent. Not a word that night. Dawn broke, yet now word passed between them. The day and the night passed. Yet both kept mum. T hus two days passed away. No sound came from their house. Neighbours thought it strange.

"What's happened to the old copule?" they said. They went and knocked at the door. There was no response. Then they forcibly opened the door and found both lying on the floor, eyes closed. Two days of hunger had made them pale and weak. The neighbours went near and asked "Hey old man, is anything wrong?"

No reply came. They went to the wife. She too did not move. So the neighbours thought htat they were dead. They made arrangements for the funeral and when they were complete they placed them on the bier and the seven neighbours carried them to the graveyard. Even then the couple did not utter a word. But when their bodies were being lowered to the grave, the wife quietly said :

"All right, I will eat three and you can have four".

When the seven men heard her words, they thought the corpses had become ghosts and they meant to eat the seven of them. In their terror they threw the bodies and ran for their lives.

Now, the old couple were greatly surprised. They did not understand why their neighbours ran away dropping their bodies with a thud. To find out the reason of this act, they pulled themselves up and began running after them.

In the meantime the seven neighbours went to the police station and reported the matter. The police inspector along with a couple of constables started towards the graveyard to investigate the ghost story But before they had gone a few paces t ey saw the Gond couple running in their direction. The police were so scared they started running too They went straight to their King and told the whole story. The King too was equally alarmed. He took his wife and children and left the palace in a great hurry. Within minutes the whole place was empty.

The couple, when they saw the policemen running as their neighbors did, were even more mystified. So they followed them. But as they were old and had been fasting for two days, they could not run fast. By the time they reached the palace they found not a soul in sight. Then they stayed in the palace undisturbed and lived there happily ever after.

Gonds believe that after this, 'FEAR' came into this world and since then man has been afraid of ghosts.

एक आदीवाशी गावमें एक गोंड दंपत्ती रहते थे . एक बार उनके बिचमें खाने के बारे में झगडा हुआ . बढी पत्नीने सात भाकरी पकायी थी .उनके बिचमें भाकरी के बटवारे को लेकर झगडा हुआ था. पत्नीने कहा मैंने पकाया है इस लिये मै जादा खाऊंगी . लेकीन पती ने कहा मैंने इसका पैसा भरा है इस लिये मै अधिक खाऊंगा . वह दोनो तबतक झगडते रहे तबतक की वह थक ना गये. अंतमे वह दोनो थककर बिस्तर पर लेट गये. उन्हो ने खाना वैसा ही थोडा था. आधी रात के बाद बुढा एका एक उठ गया और बोला हममेंसे जो पहले बोलेगा वह केवल तीन भाकरी खायेगा और जो अधिक देर तक चुप रहेगा वह चार खायेगा.

इस बातपर दोनों सहमत होकर बिस्तर पर लेट गये. चूपचाप लेटे रहे . रात खतम हो गयी कोई एक शब्द नही बोला. सुबह हुयी फिरभी कोई नही बोला. फिर दिन आया और रात आयी, फिरभी दोनो चूपचाप पडे रहे . दो दिन गुजर गये.

उनके कोई आवाज नही आयी. पडोसीयों को बडा आश्चर्य हुआ. सोचा की कही बूढो को कुछ हो तो नही गया. उन्हों ने जाकर दरवाजा खटखटाया, कोई जवाबनही मिला. उन्हों ने फिर जबरदस्ती दरवाजा तोडा. उन्होंने अंदर जाकर देखा तो बुढा बुढी जमीनपर पडे हुये है . आँखे बंद थी. दो दीन के भुख से उनको कमजोरी और पिलापन आया था. नजदीक जाकर पूछा ये बुढे क्या हुआ है . कोई जवाब नही मिला. फिर पत्नी के पास जाकर पुछा तो वह भी नही बोली ना हीली. पडोसीयों ने सोचा की दोनो मर गये है . उन्हों ने उनको स्मशान में ले जाने के लिये पुरा सामान लाया और सब तैयारी कर ली. दोनो को अरथी पर रखा गया. और सात पडोसीयों ने उनको उठाया. और मशान घाट चलपडे. फिर भी कोई आवाज न निकली . लेकिन जब उनको जलाने की तैयारी होने लगी तो बुढी उठकर घिरेसे बोली ' अच्छा मैंतिन खाती हूं और तुम चार खाओ .'

जैसे ही पडोसीयों ने यह शब्द सुने उन्होंने सोचा दोनों बुढा बुढी भूत बन गये है . और हम सात आदमीयों को खाना चाहते है. वह इतने डर गये की उन्हों ने अरथी को वही पटका दिया और उल्टे पाव भाग दौडे.

....२

अब बुढे दंपत्ती को भी आश्चर्य हुआ, उनके समझमें नहीं आया की क्यु उनके पडोसी उनको जोर से पटकाकर भाग गये है. उसका कारण खोजने के लिये दोनों ने अपने को बाहर खिंचा और उनके पिछे दौडने लगे .

उसी समय के बिच पडोसीने पोलीस थाने में जाकर रिपोर्ट दर्ज करायी की क्या क्या हुआ है . पोलीस इन्स्पेक्टर कुछ हवालदार के साथ इस भूत के मामले को जानने के लिये स्मशानघाट के तरफ निकल पडे. कुछ अंतर जाने के बाद उन्होंने देखा की गोंड दंपत्ती उनके तरफ ही दौड कर आ रहे है . पोलीस भी काफी डर गये और डरसे दौडने लगे. वह सीधे अपने राजा के तरफ गये और राजा को सारी कथा सुनायी .राजा भी उतनाही डर गया. उसने अपने बिबी बच्चों कोलेकर राजमहल छोड दिया. कुछ ही मिनीट में पुरास्थान खाली हो गया.

जब बुढे दंपत्तीने पडोसीयों के बाद पोलीस को भी दौडते हुये देखा तो और भी नासमझ मे पड गये. तो उन्हों ने उन्ही का पिछा किया. लेकीन दो दिन से भुखा होने के वजहसे वह तेजी से नही दौड सकते थे.जब वह महलमें पहुंचे तो वहां पर कोई भी नहीं था. उसके बाद वह खुद महल में ठहर के चैनसे जीवन जीने लगे.

गोंड का विश्वास है की उसी के बाद से ही इस दुनिया में डर (भय) आ गया , उसके साथ ही लोग भूत से डरने लगे.

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HDTI

KAZANTZAKIS READING #5
The Cry

1. But suddenly a convulsive cry tears through me: "HELP ME!" Who calls ?
2. Gather your strength and listen: the wholeheart of man is a single outcry. Lean against your breast to hear it: someone is struggling and shouting within you.
3. It is your duty at every moment, day and night, in joy or in sorrow, amid all daily necessity, to discern this Cry with vehemence or restraint, according to your nature, with laughter or with weeping, in action or in thought, striving to find out who is imperiled and cries out.
4. And how we may all be mobilized together to free him.
5. Amidst our greatest happiness someone within us cries out: "I am in pain! I want to escape your happiness! I am stifling!"
6. Amids our deepest despair someone within us cries out: "I do not despair! I fight on! I graep at your head, I unsheath myself from your body, I detach myself from earth, I cannot be contained in brains, in names, in deeds!"
7. Out of our most ample virtue someone rises up in despair and cries out: "Virtue is narrow, I cannot breathe! Paradise is small and cannot contain me! Your God resembles a man, I do not want him!"

(1) परंतु अचानक - चीख = चिरख चीखती हुई एक तीव्र आवाज आई "मेरी मदत करो" किसीने पुकारा ?

(2) - अपनी सब शक्ती उठाकर, मनुष्य का हृदय तेदला अरी एक चिरख है अपनी छाती पर सर रखकर ध्यान से सुनो तुम्हारे भितर कोई संघर्ष कर रहा है और चिरख रहा है

(3) - यह तुम्हारा कर्तव्य है कि प्रत्येक क्षण रात और दिन, दुरुख और सुखमें राज के आवश्यक कार्यों के बिच इस चिरख को अपने स्वभाव के अनुसार सुने या तो उत्तेजित होकर या क्रोध को रोककर, या हसकर, या रो कर काम करते समय या विचार से खोये हुवे. इस बात में निरंतर लगे रहो की, तुम्हारे अंदर कोन रहता है और चिरख कर सहायता मांग रहा है.

(4) - और किस प्रकार हम सब स्वतंत्र करने में सहयोग दे सकते है.

(5) - हमारे सब से सुखमय क्षण में कोई अंदर से चिल्ला उठता है, मैं दुखी हु, मैं तुम्हारे आनंद में सहकारी नहीं होना चाहता, मुझे घुटन हो रही है.

(6) हमारे अत्यंत दुखी समय में हमारे अन्दर से कोई चिरख कर कहता है. "मैं दुखी नहीं हु, मैं संघर्ष करता हुंगा मैं तुम्हारा सिर पकड लुंगा और तुम्हारे शरीर में से निकल जाऊंगा. इस दुखी से दूर चला जाऊंगा. मैं किसी भी स्थिति में नाशों में और कार्यों में बंद नहीं सकता हु -

(7) - हमारी सात्वीकता और गुणों के बीच से कोई पुकार लगाता है "सात्वीकता बहुत संकीर्ण है मैं सास नहीं ले सकता, आकाश बहुत छोटा है, मुझे समा नहीं सकता तुम्हारा ईश्वर मनुष्य के समान है, मैं उसे नहीं चाहता..

१) परन्तु अचानक - चिखती हुई दर्दनाक आवाज आई "मरो मदद करो" किसने पुकारा ?

२) अपनी सब शक्ती जुटाकर, मनुष्य का हृदय वेदना भरी एक चिख है अपनी छाती पर सर टेककर ध्यान से सुनो तुम्हारे भितर कोई संघर्ष कर रहा है और चिख रहा है.

३) यह तुम्हारा कर्तव्य होके, प्रत्येक क्षण रात और दिन , दु:ख और सुख मे, राज के आवश्यक कार्यों के बीच इस चिख को अपने स्वभाव के अनुसार सुने या तो उत्तेजित होकर या अपने को रोककर , या हँसकर या रोकर, काम करते हुये या विचार मे खोये हुए, इस बात मे निरंतर लगे रहो की, तुम्हारे अंदर कौन् खतरे मे है और चिल्लाकर सहायता माग रहा है.

४) और किस प्रकार हम सब स्वतंत्र करने मे सहयोग दे सकते है.

५) हमारे सब से सुखमय क्षणों मे कोई अन्दर से चिल्ला उठता है, "मै दुखी हूं .. मै तुम्हारे आनंद मे सहभागी नही होना चाहता. मझे घुटन हो रही है."

६) हमारे अत्यंत दुखी समय मे हमारे अन्दर से कोई चिल्लाकर कहता है, "मै दुखी नही हू, मै संघर्ष करता रहूंगा, मै तुम्हारा सिर फाड डुंगा और तुम्हारे शरीर मे से निकल जाऊंगा, इस पृथ्वी से दूर चला जाऊंगा . मैकिसी के भी मस्तीष्क मे , नामो से और कार्यों मे बन्द नही सकता हूं."

७) हमारी सात्वीकता और गुणों के बीच से कोई पुकार लगाता है, "सात्वीकता बहुत संकीर्ण है, मै सांस नही ले सकता , जन्नत बहुत छोटा है, मुझे समा नही सकता, तुम्हारा इश्वर मनुष्य के समान है, मै उसे नही चाहता .

HDTI | ROUNDTABLE V | 2nd Week Day 3

Sub Asia | MANUAL

7:00 Opening	Songs; Accountability : Name and favourite food Absolution Ritual; Eat on behalf of women in the villages
7:30 Conversation	THE PRINCE AND THE MAGICIAN A story is an artistic picture of life that gives form and meaning to human experience and so it illuminates every man's life. READ AND TRANSLATE SENTENCE BY SENTENCE. 1. Who are the characters in this story? What scenes from the story do you remember? What lines ? 2. Who did you like in this story? Why 3. What is the struggle that the prince has in the story? What happened to the prince ? 4. Is this story true to life? How ?
8:00 Study	KAZANTZAKIS : THE MARCH 1. Read the passage verse by verse in English and Hindi. 2. What words do you remember ? 3. What are the key images in the passage ? 4. What shocked you ? 5. Who are some of the characters?(general, caveman etc) 6. What sound did you hear in this drama ? READ:THE RACE AND MANKIND again. 1. What actions did you see? What sounds? What people? 2. What kind of drama going on here? Let's do the drama: Assign a NARRATOR, 3 students to play THE HANDS, 1 plays GREATGRANDFATHER, 1 for the TOMB, 3 play the GHOSTS; 3 play white, yellow, black RACES; 1 plays the STRUGGLING MAN in Mankind 2. 1. What is going on in this drama? 2. Who is struggling inside us? What is at stake in the strugle? READ again: THE EGO . Choose 7 good readers an 7 listeners. 1. Reader 1 reads verse 1 to listener 1;etc INSIST ON DRAMA. 2. What did the cry tell you to do? To be? What did you feel? Ask first the listeners then the Class. 3. What was the hardes thing to do? Which on impossible for you? 4. What is YOUR BATTLESTATION ? 5. What is the "craggy ascent" YOU must climb? 6. How does this passage change your image of humanness?
8:30 Sodality	Tonight we will look at the style of REPORTING: how a general reports to his army about past victories and struggles. -short, not long; centred on one key event; on behalf of group 2. What are some reports you remember hearing? Style of rporter? 3. Style:-go quickly to the front - stand straight -use public voice - speak forn one minute -use common language 4. Give five minutes for everybody to write a report on the past week. Hear 2 - 3 reports 5. Write on the blackboard the format ; - During the past week we _____ (subject) - A highlight of this activity was _____(key event) - This activity will be important for us and NGP , because _____

RDT1

2nd Week
Day 3

Common Memory Reading
THE PRINCE AND THE MAGICIAN

Once upon a time there was a young Prince who believed in all but three things. He did not believe in Princesses, he did not believe in islands, he did not believe in god. His father, the King, told him that such things didnot exist. As there were no Princesses nor islands in his father's domain, and no sign of God, the young Prince believed his father.

But then, one day, the Prince ran away from his palace. He came to the next land. To his astonishment, from every coast he saw islands and on those islands, strange and troubling creatures whom he dared not name. As he was searching for a boat, a man in full evening dress approached him along the shore

"Are those real islands?" asked the young Prince.
"Of course they are real islands", said the man in evening dress.
"And those strange and troubling creatures?"
"They are all genuine and authentic Princesses".
"Then God also must exist!" cried the young Prince.
"I am God", replied the man in full evening dress with a bow.

The young Prince returned home as quickly as he could. "So you are back", said his father the King.

"I have seen islands, I have seen princesses, I have seen God", said the Prince reproachfully. The King was unmoved.

"Neither islands nor Princesses, nor God exists".
"I have seen them".
"Tell me how God was dress".
"God was in full evening dress".
"Was the sleeves of his coat rolled back?"
The Prince remembered that they had been. The King smiled.
"That is the uniform of a magician. You have been deceived".

At this the Prince returned to the next land and went to the same shore where once again he came upon the man in full evening dress. "My father, the King, has told me who you are," said the young Prince indignantly. "You deceived me last time, but not again. Now I know these are not real islands nor real princesses, because you are a magician".

The man smiled. "It is you who are deceived, my boy. In your father's kingdom, there are many islands and many princesses. But you are under your father's spell, so you can not see them".

The Prince turned thoughtfully home. Whe he saw his father, he looked him in the eye. "Father, is it true that you are not a real King but only a magician?" The King smiled and rolled back his sleeves. "Yes, my son.I'm only a magician".

"Then the man on the shore must be God".
"The man on the shore was another magician".
"I must know the real truth. The truth beyond magic".
"There is no truth beyond magic", said the King. The Prince was full of sadness. He said, "I will kill myself".

The King caused Death to appear by magic. Death stood in the door and beckoned to the Prince. The Prince shuddered. He remembered the beautiful but unreal islands and the unreal but beautiful princesses.

"Very well", he said. "I can bear it".
"You se, my son", said the King. "You, too, now begin to be a magician".

राजकुमार और जादूगर

एक राजकुमार था. तीन बातें छोडकर उसका दुसरी बातों पर विश्वास था उसे कोई भी राजकुमारपर,व्दीपो पर और भगवान पर विश्वास नहीं था उसके पिता के राज्य के ये तीन बातें नहीं थी .
लेकिन एक दिन राजकुमार अपने महलसे बाहर गया. दूर जाने के बाद उसे नयी नयी चीजें दिखी, व्दिप दिखे, विचित्र लोग दिखे, वह एक नाव की खोज में था जब की एक विचित्र मनुष्य समुद्र के किनारे पर दिखा क्या सचमुच के व्दिप है ? राजकुमार ने उससे पुछा , हाँ ये सचमुच के व्दिप है उस पुरूष ने उत्तर दिया, और ये विचित्र प्राणी क्यों यह भी मनुष्य के राजकुमार है, उस मनुष्य ने उत्तर दिया तो फिर सचमुच यहाँ भगवान भी विराजते होंगे. राजकुमार ने पुछा मैं भगवान हूं. उस मनुष्य ने जिसके हाथ में तारकमनि थे, उत्तर दिया , राजकुमार तीव्रतासे अपने महल लौटा, अच्छा तो तुम लौट आये, महाराजने कहा, और मैंने व्दिप,राजकुमार और भगवान से भेंट की, महाराज पर इस उत्तर का कोई परिणाम नहीं हुआ. कभी कभी व्दिप, राजकुमार और भगवाननहीं है लेकिन मैंने यह सब देखे, अच्छा बताओ भगवान क्या पोषाख था? उसका लंबा पोषाख था, उसकी आस्तिने मुडी हुई थी . वह तो जादुगर का पोषाख है, तुम्हें धोका हुआ है, महाराज ने कहा . राजकुमार दूसरे दिन फिर उस स्थान पर पहुंचा वह फिर उसी किनारे पर पहुंचा लंबे पोषाखवाला व्यक्ती आया. राजकुमार ने कहा, मेरे पिताजी महाराजने मुझे बताया की तुम कौन हो, तुमने मुझे धोका दिया है, यहाँ कोई व्दिप, राजकुमार और भगवान नहीं है, तुम जादूगार हो. उस पुरुष ने हंस कर कहाँ, धोका तुम्हे हुआ है, तुम्हारे पिताजी के राज्य में सब बातें है, तुम्हारी आँख में तुम्हारे पिताजी ने धूल झोंकी है, इसलिए तुम्हे यह सब कुछ नहीं दिखाई दिया .
राजकुमार गुस्से से घर लौटा . पिताजी की आँखों में सीधे देखकर कहा, पिताजी क्या यह सच नहीं है कि तुम महाराज न होकर एक जादुगार हो ? पिताजी हसकर कहने लगे , हा बेटा मै जादुगार हूं .

"तो फिर वह आदमी जो समुद्र किनारे पर था वह भगवान है"
"वह आदमी दुसरा जागुगर है"
"मुझे सत्य बताइये ,जादू से परे सत्य क्या है ?"
"जादू से परे कोई सत्य नहीं है" महाराज ने कहा.

राजकुमार बहुत निराश हुआ, वह कहने लगा मै आत्महत्या कर लुंगा, महाराजने जादूसे मृत्यु को पुकारा . मृत्यु राजकुमार को पुकारने लगी. राजकुमार घबराया उसे सुंदर लेकिन झुंटमुट के व्दिप और राजकुमारी की याद आने लगी , ठीक है मै इसका सामना कर सकता हूं , बहुत अच्छा मेरे बेटे, अब तुम भी जादुगार बन जाओ .

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HDTI

Maliwada

KAZANTZAKIS READING #4
The March

June

1981

The Ego

1. The Cry within me is a call to arms. It shouts: "I the Cry, am the Lord your God! I am not an asylum. I am not hope and a home I am your General!
2. "You are not my slave, not a plaything in my hands. You are not my friend, you are not my child. You are my comrade-in-arms!
3. "Hold courageously the passes which I entrusted to you; do not betray them. You are in duty bound, and you may act heroically by remaining at your own battle station.
4. "Love danger. What is most difficult? That is what I want ! Which road should you take ? The most craggy ascent! It is the one I also take; follow me !
5. Learn to obey. Only he who obeys a rhythm superior to his own is free.
6. Learn to command. Only he who can give commands may represent me here on earth.
7. Love responsibility. Say: ' It is my duty, and mine alone, to save the earth. If it is not saved, then I alone am to blame'.

The Race

1. You are not free. Myriad invisible hands hold your hands and direct them. When you rise in anger, a great-grandfather froths at your mouth; when you make love, an ancestral caveman growls with lust; when you sleep, tombs open in your memory till your skull brims with ghosts.
2. Your skull is a pit of blood round which the shades of the dead gather in myriad flocks to drink of you and be revived.

The Mankind

1. It is not you walking. Nor is it your race only who shouts within you, for all the innumerable races of mankind shout and rush within you: white, yellow, black.
2. Free youself from race also; fight to live through the whole struggle of man. Se how he has detached himself from the animal how he struggled to stand upright, to co-ordinate his inarticulate cries, to feed the flame between his hearthstones, to feed his mind amid the bones of his skull.

आत्मा (अहम)

१) मेरे अन्दर की सिख जैसे लड़ाई की पुकार है, और चिल्लाकर कहती है, " मै, सिख, मै तुम्हारा इश्वर हु, मै तुम्हारी सुरक्षा नही हु, ना ही तुम्हारा आशा या तुम्हारा घर हु, मै तुम्हारा सेनापती हु..

२) प्रेम और जोखीम, सबसे कठोन कोन है ? मै वही चाहता , तुम कौनसा रास्ता लोग , सबसे कठिण मार्ग, मै भी कठीण रास्ते से जाऊंगा मेरे पिछे चलो.

३) " तुम मेरे गुलाम नही हो, नाही मेरा कोई खिलौना , तुम न मेर दोस्त हो न मेरे बच्चे, तुम लडाई मे मेरे साथी हो..

४) बहुतही हिम्मत सेउनसब रास्तो पर तैनात रहो, जिनकी जिम्मेदारी मैने तुम्हे दी है, उनको किसी भी हालत मे छोडना नही, तुम इस कर्तव्यो मे बंधे हो और इसलिए हिम्मत से आपने स्थानपर खडे रहो.

५) आज्ञा पालन करना सिखो, सिर्फ वही व्यक्ती स्वतंत्र है जो अपने से महान शक्ती का आज्ञा पालन कर सकता है.

६) अधिकार करना सिखो , सिर्फ वही जो दुसरो पर अधिकार कर सकते है, वे ही पृथ्वी पर मेरा प्रतिनिधीत्व कर सकते है,

७) जिम्मेदारी से प्रेम करो, ऐसा क्यो की, " यह सिर्फ मेरा भी कर्तव्य है, की मै पृथ्वी का उध्दार करु. यदी इसका उध्दार नही हो सो सिर्फ मै ही दोषी हु.

पुर्वज

१) तुम स्वतंत्र नही हो. असंख्य अदृश्य हाथ तुम्हारा हाथ पकडकर तुम्हे दिशा दिखाते है. जब तुम क्रोधीत होते हो तो तुम्हारे दादा परदादा क्रोध से तुम्हारी मुहपर उफनत पवन के समान खडे हो जाते है, जब तुम प्रेम करते हो, तो तो तुम्हारे पुर्वज तुम्हारे अन्दर वासना की चिंगारी लगाते है, जब तुम निंद लेते हो, तो पिछली पादे तुम्हारे मस्तीष्क से भुत प्रेत आत्माओ की तरह सभा जाती है.

२) तुम्हारी खोपडी खुन का गठ्ठा है, जिसके बारो और असंख्य मृत व्यक्तो खडे होकर तुम्हारा खुन पिते है, और शक्तीशाली बनते है.

३) स्वयं के भीतर अपने पुर्वजो का आवाज को सुनना ही प्रर्याप्त नही है. यह भी पर्याप्त नही कि उन्हे तुम्हारे मस्तिष्क के द्वार पर संघर्ष करते हुये महसूस किया जाये. सभी तुम्हारे उष्टा विभाग के साथ को बदलने को भी, शिद्दता कर रहे है, ताके फिरसे एक बार सुबह के उजालो मे बढ सके.

४) परतू तुम्हे सर्तकता से चुनना पडेगा कि किसे तुम फिरसे अपने रक्त को धाराओ मे उतरने दोगे और किसे तुम फिरसे एक बार उजाले मे और इस धरती पर अवतार लेने दोगे.

५) उन पर रहम मत करो. अपने मत के आधार शुन्य बाई पर कडी नजर रखो, और चुनाव करो.

-मानव जाती-

१) यह बाते तुम नहा कर रहे हो, और नाही यह सिर्फ तुम्हारे पुर्वज है जो तुम्हारे अन्दर चिल्ला रहे है, बल्कि यह अनगिनत एक एक मानसिका है, तुम्हारे अन्दर पुकार रही है और उभर रही है, ये है सफेद, पिली और काली जातियां.

२) अपने आपको जाती के बंधन मे कभी मुक्त करके संपूर्ण मानवजाती के संघर्ष मे लग जाओ, इस बात पर ख्याल करो, कि मनुष्य ने किस प्रकार अपने आपको पशुके स्तर से अलग कर लिया है और किस प्रकार वह निरंतर अपने जिवन के संघर्ष मे रहकर, भुख मिटाने के साथ साथ अपनी बाल की भुख भी मिटाता रहता है.

- धरती -

१) यह तुम नहीहो जोपुकार रहे हो, यह आवाज तुम्हारी छाती मेंसे नही निकल रही है. सिर्फ सफेद, पिली और काली ही जातिया नही है, जो पुकार लगा रही है, बल्कि पुरी धरती, पेड, पानी, पशु, मनुष्य उसके देवी देवता, इन सबकी आवाजे तुम्हारी छातीमेंसे निकल रही है.

२) तुम्हारे मस्तीष्क मे संपूर्ण धरती उठकर पहली बार अपने आपको देखती है.

-०-०-०-

2nd Week
Day 5

ROUND TABLE VI

Sub Asia — MANUAL

7:30 — Conversation

PAVANDEVA AND HIS WIFE

Context: A story is an artform that allows us to gain objectivity on our own experience and to reflect on humanness.

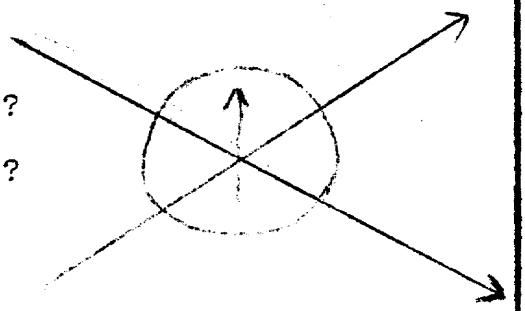
1. Read and translate
2. What scenes from the story do you remember? What objects? Who are the characters? What lines of dialogue ?
3. How did you feel about Queen Kamlarani at the beginning of the story? At the end? How describe her character ?
4. What was Kamlarani's problem in the story?
5. What other stories does this make you think of?
6. Why does this story end by telling what happened to Pavni?
7. What title would you give to this story?

8:00 — Study

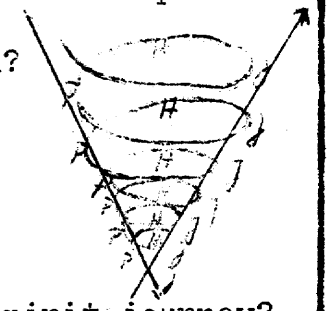
KAZANTZAKIS : THE VISION

1. Read and translate the whole passage line by line
2. What images do you remember ?
3. What is this passage about?

READ again#1 : Have a student read it Insist on DRAMATIC reading
What are the 4 aspects of spirit? (pain, joy, hope, victory)
Why are all these necessary? When did you experienced them?
READEAD #2 What is it like to struggle? Get 2 people to act out
What is struggling inside us?
What is the battle going on?
DRAW ON BOARD



- What is the ascending current like?
  What does it tell us?
- What is the descending current like?
  What does it tell us?
- How do we know these 2 currents are battling inside us? What happens?
  When have you expereince this?
- What happens when the ascending currentswins? When experiencd
  What comes ou t of the pain and joy?



READ # 5 : What surprises you in this paragraph?
DRAW : spiral then add P, J, H.
- Why does the circle never end?
- If pain gives both joy and hope what does this mean to you next time you experience pain?
- What can you expect if you embrace pain?
- How do you usually respond to pain?
- What do you know about pain if you are in a spirit journey?

READ #6 Several people in different ways read the question.
READ #7 What are some of the drives we experience?
How are they contradictory?

8:30

Spin on what a WITNESS is : short, 2-3 minutes; from own life event; positive response to it; encouragement to listeners : opens up new future and possibilities.

2. Everybody writes own witness. Allow 5 minutes.
3. Share some
4. Conclude by stating that a witness opens up a new world an possibilities. The witness is a Guru.

HDTI

EVENING ROUNDTABLE
COMMON WISDOM READING
Pavandeva and his Wife

Pavni is a small town in Dhandara, Maharashtra. The aboriginal tribes in the neighbouring areas believe that ages ago it was the capital of Pavandeva -the wind-god. Kin Pavan had a large empire which extended from Dhandak in Chanda in the south, to Amravati in the west. It was said that he used to take his bath at Pavni, his day's meals at Dhandak and night's rest at Amraoti. His wife, Kamlarani, 'the Queen of the Water Lily' had miraculous powers. She could walk on the tanks, stand on lotus leaves in water, she could draw water in ubaked earthen pots with untwined strings Although very rich, the king and queen always wore simple shite garments and worked with their hands. For this simplicity, they were loved and respected by their people. Tribute was paid to the King in iron ore.

The royal couple had a touchstone and they could, if necessary, turn their subjects' tribute of iron ore into gold need this precious metal as the Queen wore no ornaments. Yet, even without them, she possessed unequalled charms. But, once during the Pola festivals the Queen saw other women dressed in colourful rich costumes and wearing precious ornaments. She thought she too must have those things. She went to her husband, Pavandeva, and pleaded : " Look how rich garments and ornaments enhance a woman's beauty! I too want to have ornaments like those women!"

Pavandeva at first could not believe that Kamlarani, who all along had been so simple and never even wore a single ornament, should be pining for jewelry or rich garments. He tried to persuade her by saying "Kamlarani, white is the King of all colours. With your simple white dress you have no match in grace and beauty in the entire Universe. Why do you want to degrade your divine charm to the level of the mortals ? If you insist, you may have to repent later".

But the Queen insisted, "Make me all types of ornaments by your touchstone. I must have them for the festivals!"

Pavandeva felt sad but he did not argue further. He gave everything his wife desired. Then Kamlarani joined the other women in the Pola festivals, and she was like one among the many. No longer could she be distinguished from the others. She was disenchanted. Her eyes opened but it was too late.

When she dropped her usual unbaked earthen pot in the well to draw water, the flimsy untwined string could not bear the weight of the pot as before and snapped. while the pot too could not hold water as it became clay and dissolved into water. When she started crossing the tank and set foot on the lotus leaf, she found herself drowning.

She now knew what had befallen her. Her miraculous powers has vanished. She had desired to be like ordinary mortals, so like th them she must be. She was herself the cause of the undoing.

Kamlarani was broken hearted. The King too was sad and indifferent. But they did not have to grieve long. A mighty earth-quake shook their land and Pavni was overthrown and destroyed. In its place later sprang up a small town which bears the same name.

पवन देवता और उसकी पत्नी.

पवनी एक भंडारा जिल्हामे छोटासा शहर है. महाराष्ट्र के अन्दर इस शहर के पडोस के रहनेवाले आदीवाशी यह विश्वास करते है, कि बहूत वर्षो पहिले यह शहर पवनी देवताकी राजधानी थी पवनीराज्य का राज्य विशाल था, जो चांदासे भांडक कोलेकर यामरावती तक पहिला हुवा था. उसकी पत्नी कमलासना जो कमल पुष्पकी राणी थी उसके पास चमत्कारीक शक्तीया थी वह तो तलाब के पानीपर चल सकती थी, कमल के पत्तोपर खडी रह सकती थी, वह बिना भटो मे भागे गये महिने वर्तमान से और बिना भीगे हुवे रस्सी से पानी निकलती थी. मछपी राजा और रानी बहूत धनी थे, फिर भी वे दोनो बहूत साधारण सफेदसा पहनते थे और अपने हाथोसे काम करते थे. और उसके इस सादा साधारण जिवन के लिये बहूत पसंद करते थे. और उनका बहूत सन्मान करते थे. राजा को बे सम्भाव करतेथे. राजा को बेसमान के रूपमे अजमोन से लोहे का पत्थर निकल करत थे. राजा और रानी के पास एक पारस पत्थर था और जो लोहे का पत्थर उनको निकाला था उसी वे सोना के बदले देते थे. परंतु उनको इन जितनी सोना की आवश्यकता नहीथी क्यो कीरानी कोई गहने नहीपहनती थी परंतु इसके बिना भी सुंदर दिखती थी. परंतु एक बार पोलाला औंदार मे उसने एक दुसरे महिला को गहने पहनथी देखा. और रंगीन कपडे और कीमती जेवरात देखे. उसके तब सोनाकी उसे भीयह सब चाहिये . तो वह अपने पती पवन देवता के पास गई और बोली, देखो कपडे और गहने स्त्री की सुंदरता कि कितना धनी बना देती है. मै भीउन स्त्रियो कि तरह गहने पहनना चाहती हू. पवन देवता इस बातपर विश्वास नहि कर सके की उनकीरानी जो इतना साधारण जिवनसे रहती कि और जिसने कभी कोई गहने नही पहनी आज गहनो और वस्त्र के लिये इतनी इच्छा रखढ रही है, उसने समझाने प्रयत्न किया कमदारानी उसका रंग सब रंगो मे राजा होता है. तुम्हारे इस सफेद वस्त्रका कोइ भी आकर्षण और सुंदरता यह नही खाता इस सारे ब्रम्हान्ड मे तुम्हे क्या अपनी स्वर्गीय आकर्षन को छोडकर मृत्यु लोग कि सुंदरता झुकना चाहती हो अगर तुम्हे जबरदस्ता करती होती तुम्हो बाद मे बदलना पडेगा. परंतुरानी इस बात पर जोर दिया अपने पारस पत्थर देवता बहूत दुरजी हुवे परंतु उन्होने इस बात आगे नही बढाई उन्होने सब कुछ बनाके दिया जो उनकी पत्नी मागती थी उसके बाद कमला रानी बोला उत्सह मे दुसरी महिलाओ के सम्मीलीत हो गई. वह उन महिलाओंमे से एक बन गई अब उसको अलग से

पवन देवा और उसकी पत्नी.

नहा पहचाना जा सकता तब सूरज खुला परंतु बहुत देर हो गया..
जब उसने अपना बिका भट्टी मे पकाया भट्टी का बर्तन करन मे डाला
तो बिना मोडा गई उसका धर्म वजन नहासह सका और टुट गई और बर्तन
भीपानी मे गल गई वजन वह तालाबपर चलने के लिएपाव रखो तो टुटने लगो?

HDTI

KAZANTZAKIS READING #5
The Vision

1. Pain is not the only essence of our God, nor is hope in a future life or a life on this earth, neither joy nor victory. Every religion that holds up to worship one of these primordial aspects of God, narrows our hearts and our minds.

2. The essence of our God is struggle. Pain and Joy and Hope unfold and labor within this struggle, world without end.

3. It is this ascension, the battle with the descending counter-current, which gives birth to pain. But pain is not the absolute monarch. Every victory, every momentary balance on the ascent fills with joy every living thing that breathes, grows, loves and gives birth.

4. But from every joy and pain, a hope leaps out eternally to escape this pain and to widen joy.

5. And again the ascent begins --which is pain-- and joy is reborn and new hope springs up once more. The circle never closes. It is not is circle, but a piral which ascends eternally, ever widening, enfolding and unfolding the triune struggles.

6. What is the purpose of this struggle ? This is what the wretched self-seeking mind of man is always asking, forgetting that the Great Spirit does not toil within the bounds of human time, place and casualty.

7. The Great Spirit is superior to these human questionings. It teems with many rich and wandering drives which to our shallow minds seem contradictory; but in the essence of divinity, they fraternize and struggle together, faithful comrades-in-arms.

दर्शक (कल्पना चिंता)

१) दुख का अनुभव ईश्वर का अस्तित्व नहीं है ना ही भविष्य मे जीवन की आशा, न इस पृथ्वी पर जिवित रहना और नाही जीवन का सुख और विजय जो धर्म इनमे से किसी भी बात को पुज्य मानता है, वह हमारे हृदय मे मस्तिष्क , मे ईश्वर के विचार को सिमित करता है.

२) ईश्वर का महत्व जिवन के संघर्षो मे है, दुख, सुख और आशा इसी संघर्ष मे पृथ्वी के छोर तक लोग लगे रहते है,

३) जीवन की उतरती धारा से जब चढती धारा संघर्ष करती है, तब दु:ख का जन्म होता है, लेकिन दुख को ईसम्राट नही है, प्रत्येक बीज मे जीवन की एक चढती धारा, जीवित प्राणियो को सुख और जिवन प्रदान करती है.

४) दु:ख और सुख के अनुभवो से आशा उछलकर सुख को बढाती है.

५) एक बार फिर से धारा चढने लगती है. जिससे दु:ख का अनुभव होने लगता है. यह चक्र कभी समाप्त नही होता है, यह ऐसा चक्र है, जो सदैव चढता जाता है, जिस मे सुख , दु:ख और आशा का संघर्ष निरंतर रहता है.

६) इस संघर्ष का उद्देश्य क्या है ? आत्मा की प्राप्ती चाहने वाला मनुष्य सदैव यही प्रश्न पुछता रहता है, वह यह भुल जाता है कि महान, आत्मा या परम आत्मा मानवीय समय स्थान और घटना की सीमीत मर्यादा मे संघर्ष नही करता है.

७) महान आत्मा इन सब मानवीय प्रश्नो के ऊपर है. यह आत्मा असंख्य वैभवशाली विचारो से भरी है, जिनको हमारा उथला और छोटा ज्ञान नही समझ पाता है, और सोचता है कि ये विपरित विचार है, लेकिन सत्य तो यही संघर्ष पवित्र है और सत्य है.

HDTI

ROUNDTABLE VII

3rd Week
Day 1

Sub Asia

MANUAL

7:30 Conversation

THE ROCK : Read aloud. Have group learn to say THERE WAS A ROCK
Read again with group join in on the phrase. Do it again in Hindi.

1. What lines do you recall? What images?
2. How does this poem make you feel?
3. What happened to the person in this poem? (your own words)
4. What experience of tours does this poem make you think of?
5. What was the person's state of mind when this experience happened to him? How did it change him?
6. Why will he never forget the experience?
7. What name would you give to this experience ?
8. When would you use this poem? To whom?

8:00 Study

KAZANTZAKIS:ACTION.
Kaz is a wild spirit poet. When he uses the word 'God' he means the spirit or the height and depths of what it means to br human

READ GOD AND MAN : Line by line with translation

1. What words/phrases were like lightning flashes to you?
2. READ #2. What stairs have you used in the past to allow your spirit to ascend?
3. READ #3. What is the battle about? Who is the enemy?What is the feel of this battle? What is at stake in this battle?

READ MAN AND MAN with translation.

1. What is the crisis that we are risking our life for?
2. What is a standard bearer?
   What does a standard bearer of spirit look like?
3. Get several people to READ #3 and #4 and #5 DRAMATICALLY
   What shocked you in these verses? In Nava Gram Prayas, why hy is it necessary to burn our houses and smash our ideas
4. What is a Vagabond? How doesthis turn us into spirit Vagabonds
   What does this mean for our relationship to our home, family, village, possessions, philosphy of life ?

READ: MAN AND NATURE with translation line by line.

1. What phrases struck you? What images?
2. How does man's soul get enslaved in the things about him?
3. What are the labours that will save our souls ?
4. How has this passage changed your images of being human?

8:30 Sodality

ACCOUNTABILITY is a drama that reminds us that we are responsib. for each other. Any one person responsble for the whole team, every member responsible for each single member.

1. At accountability every morning what does T/F leaders say?
2. What does "Assumes Responsibility" mean? Say in Marathi/Hindi
3. Practice what team leaders say: SEVERAL TIMES
   Team .... reports that all are present; OR
   Team .... reports that ..... is absent and needs tobe checked on; .....is sick; ..... is on special assignment, and the rest are present.
4. Spin for 1-2 minutes how nothing can break an army that knows how to do accountability.

HDTI

Sub Asia

THE ROCK

3rd Week
Day 1
MANUAL

In the middle of the road there was a rock
There was a rock in the middle of the road
THERE WAS A ROCK
In the middle of the road there was a rock.

Never will I forget this happening
that my tired eyes have seen
Never will I forget that :
in the middle of the road
THERE WAS A ROAD

There was a rock in the middle of the road
In the middle of the road there was a rock.

HDTI

KAZANTZAKIS READING #6
The Action

God and Man :

1. We do not struggle for ourselves, nor for our race, not even for humanity.
2. We do not struggle for Earth, nor for ideas. All these are the precious yet provisional stairs of our ascending God and they crumble away as soon as He steps upon them in ascent.
3. In the smallest lightning flash of our lives, we feel all of God treading upon us, and suddenly we understand : if we all desire it intensely, if we organize all the visible and the invisible powers of Earth and fling them upward, if we all battle together like fellow combatants eternally vigilant, then the Universe might possibly be saved.

Man and Man

1. At every moment of crisis an array of men risk their lives in the front ranks as standard-bearers of God to fight and take upon themselves the whole responsibility of the battle.
2. Once long ago it was the priests, the kings, the noblemen or the burghers who created civilizations and set divinity free.
3. God shouts "Durn your houses! I am coming! Whoever has a house can not receive me!"
4. "Durn your ideas, smash your thoughts! Whoever has found the solutions can not find me!"
5. "I love the hungry, the restless, the vagabonds. They are the ones who brood eternally on hunger, on rebellion, on the endless road, --on Me!

Man and Nature

1. "Open your eyes", God shouts, "I want to see! Prick up your ears, I want to hear! March in the front ranks : you are my head!"
2. Every man has his own circle composed of trees, animals, men, ideas, and he is in duty bound to save this circle. He and no one else! If he does not save it, he can not be saved.
3. These are the labours each man is given and is in duty bound to complete before he dies. He may not otherwise be saved. For his own soul is scattered and enslaved in these things about him, in trees, in animals, in men, in ideas, and it is his own soul he saves by completing these labours.

कार्य

ईश्वर और मनुष्य

१) यह संघर्ष न हम अपने लिए करते है. न अपनी जाती के लिए, नाही मानव जाती के लिए.

२) यह संघर्ष न पृथ्वी के लिए है, और न विचारो के लिए यह सब ईश्वर तक चढने के लिए बहुत बहुमुल्य परन्तू(लेकिन) क्षणिक सिढियां हो जैसे ही ईश्वर उनपर पाव रखता है, वह टूट जाती है.

३) बिजली की क्षणिक चमक के समान अपने जीवनकाल मे ईश्वर संपूर्ण दबाव को अनुभव करते है, और फिर अचानक ही हमे सब समझ मे आ जाता है कि यदि हम सब इच्छा करे और सब मिलकर पृथ्वी का दुष्प्रय शक्तियो को व्यवस्थित करें, यदि हम सब मिलकर सैनिको की तरह निरंतर ध्यानपूर्वक इस लडाई मे लगे रहे, तब ही सृष्टी का उध्दार हो सकता है.

मनुष्य और मनुष्य

१) आपत्तो के समय असंख्य आदमी अपने प्राणोका बाजी लगाकर ईश्वर के सेवक बनकर लढाई की पूरी जिम्मेदारी अपने ऊपर ले लेते है.

२) पूर्व कालीन समय मे यह काम पुजारी, राजा महाराजा और महापुरुषा या अधिकारी करते थे, ऐसे ही लोगोने सभ्यताओ का निर्माण किया और पवित्रता को स्वतंत्र किया.

३) ईश्वर चिल्लाकर कहता है, अपने घर जला दो, मै आ रहा हू. जिस के पास घर है,वह मेरा स्वागत नहीकर सकता

४) अपने विचार जला दो, अपने प्यालो को तोड दो, जिस किसीने प्रश्नो का उत्तर पा लिया है, वह मुझे नही पा सकता है

५) मै भुख, बैचेन और भटको से प्रेम करता हू. वह ही है जो सदैव भुख, विरोध और संघर्ष को असिमित राहपर चलते रहते है- वे ही मेरा ध्यान करते है.

मनुष्य और प्रकृति (निसर्ग)

१) " अपनी आखे खोलो " ईश्वर जोरसे चिल्लाया . " मै देखना चाहता हूं अपने कान खडे करो , मै सुनना चाहता हू, फौजमे तुम सामने चलो क्योंकि तुम मेरा सिर हो "

२) हर एक (प्रत्येक) व्यक्ति अपना घेरा (दायरा) स्वयं बना लेता है, जिसमे पेड पशु, मनुष्य विचार जमा रहते है, और यह उस व्यक्ति का कर्तव्य है कि, वह अपना घेरा (दायरा) सुरक्षित नहीं रखता तो उसका उध्दार भी नही हो सकता .

३) यह काम प्रत्येक मनुष्य को दिया गया है, और यह उसका कर्तव्य है कि मृत्यु के पहले अपने काम को समाप्त करे. अन्यथा उसका उध्दार नही हो सकता. क्योंकि उसका आत्मा खुद इन्ही वस्तूओ मे उलझी रहती है - पेड, पशु मनुष्य और विचारो मे - इसलिए अपने काम समाप्त करके मनुष्य स्वयं अपनी आत्मा को ही बचाता है.

-o-o-o-o-

ADTI | ROUNDTABLE VIII | 3rd week Day 3

Sub Asia | MANUAL

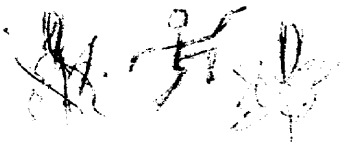
7:30 Conversation

FIRE
1. Question: What was your most memorable experience with fire? (Spin/illustration)
2. When have you been terrified by fire? When fascinated?
3. Illustration : being consumed by fire (passion)
   When have you felt you were being consumed?
   PEARL : Fire refines away our rough edges --produces energy.
4. How are we different after we've had this kind of experience?

8:00

KAZANTZAKIS : The Silence
1. READ #1. Ask several student where they come from; then a few answers to where you are going. Push beyond answers to the point where they don't know: Ye, but before that; after?
2. READ: #2 - #4 : Get several people to read this.
   What is fire like ? What are some of the images of fire that came out in our conversation ?
3. How is it that we dance and weep between 2 enormous pyres?

DRAW ON BOARD



   When do you dance?
   When do you weep?
   How will it end?
   How did it start?
4. READ #5. When does that silence come from? What is it?

End by reviewing the story Kaz. tells about our journey.

8:30

Speaking the word of ABSOLUTION is one of the most important thing we do.
1. Explains the meaning of the word.
   It is a statement that our broken life is indeed our gift. In our rituals, it follows accountability and it allows us to move into the future. Not something you invent; it is part of life, just as accountability is.
2. DRAW ON BOARD

ABSOLUTION IS	ABSOLUTION IS NOT
Is about reality of the way life is.	not pretending of what it tobe
Absolution is about freedom	not about what we must do or should or ought to do
Absolution is about a new approach which gives us new images and new power	-not saying "we are mor fortunate than others so we are thankful"
Absolution is seeing that our broken life is a great gift.	-not "that we will be better tomorrow. -It doesn't matter that some colleagues are not here.

3. Everybody writes an absolution (faculty too). Allow 5 minutes
4. Share 3-4 and talk how they are, or are not, true to reality.

HDTI

KAZANTZAKIS READING #7
The Silence

1. Where do we come from? Where are we going? What is the meaning of this life? That is what every heart is shouting, what every head is asking as it beats on chaos.
2. And a fire within me leeps up to answer: Fire will surely come one day to obliterate the earth. This is the Second Coming.
3. "The soul is a flaming tongue that licks and struggles to set the black bulk of the world on fire. One day the entire Universe will become a single conflagration.
4. "Fire is the first and final mask of my God. We dance and weep between two enormous pyres."
5. This ultimate stage of our spiritual excercise is called Silence. Not because its contents are the ultimate inexpressible despair or the ultimate inexpressible joy and hope. Nor because it is the ultimate knowledge which does not condescend to speak, or the ultimate ignorance which cannot.
6. Silence means : Every person, after completing his service in all labours, reaches finally the highest summit of endeavour, beyond every labour, where he no longer struggles or shouts, where he ripens fully in silence, indestructibly, eternally, with the entire Universe.

शांती

(1) हम कहाँ से आये हैं? हम कहाँ जा रहे हैं? हमारे जीवन का अर्थ क्या है यह प्रश्न प्रत्येक हृदय और मस्तिष्क पूछ रहा है।

(2) और मेरे अन्दर से ज्वाला भड़क कर उतर देती है, अवश्य अग्नि एक दिन इस पृथ्वी को जलाकर शुद्ध कर देगी। अवश्य ही अग्नि एक दिन इस पृथ्वी का नाश कर देगी ये ही दोबारा लौटना है।

(3) आत्मा भड़कती हुई अग्नि के समान है, जो सम्पूर्ण कोल जगत को लपेटना चाहती है फिर एक दिन सम्पूर्ण सृष्टी एक अंगार बना कर रह जायेगी।

(4) "अग्नि हमारे ईश्वर का पहला और अन्तिम नकाब है। हम दोनो महान चिताओं के बीच में नृत्य करते और रोते हैं।

(5) आत्मिक अभ्यास की अन्तिम स्थिती का नाम है शांती। इस लिए नहीं क्यों कि शांती असिम दुःख है या अपूर्व सुख और आशा है। और नाही इतना महान ज्ञान है। जो घमंड में किसी से बाते नहीं करता और न सुनता है जो किसी से बात करने में असमर्थ है।

(6) शांती का अर्थ है, प्रत्येक मनुष्य अपनी सब सेवाएँ, सब श्रम समाप्त करके कार्य कुशलता के शिखर पर पहुँच जाये जहाँ कोई श्रम नहीं है, जहाँ संघर्ष नहीं है, चिख नहीं है जहाँ वह अनिष्टीय, अनंत शांती में संपूर्ण सृष्टी के साथ बढ़ता है।

शांती

१) हम कहां से आये है ? हम कहा जा रहे है? हमारे जीवन का अर्थ क्या है, यह प्रश्न प्रत्येक हृदय और प्रत्येक मस्तिष्क पुछ रहा है .

२) और मेरे अन्दरसे एक ज्वाला भड़कर उत्तर देती है, ' अवश्य ही अग्नि एक दिन, इस पृथ्वी को जलाकर शुध्द कर देगी। अवश्य ही एक दिन अग्नी इस पृथ्वी का नाम कर देगी. ये ही दोबारा लौटना है.

३) आत्मा भड़कती हुई अग्नि के समान है, जो संपूर्ण कोल जात को लपेटना चाहती है, फिर एक दिन संपूर्ण सृष्टी एक अंगार बनकर रह जायेगी.

४) ' अग्नि हमारे इश्वर की पहला और अंतिम नकाब (मुखवटा) है. हम दोनो महान चिंताओ के बीच मे नृत्य करते और रोते है '

५) अंतिम सन्यास की अहित स्थिती का नाम है शान्ति. इसलिए नहि क्योंकि शांती असिम दु:ख है या अपूर्व सुख और स्वास्थ्य है, और ना ही इतना महान ज्ञान है, जो घमंड मे किसीसे बात नहीं करता और वह सबको बात करने मे समर्थ है.

६) शान्ति का अर्थ है, प्रत्येक मनुष्य एवं सब सेवाए, सब श्रम समाप्त करके कर्तव्यकुशलता के शिखर पर पहुंच जाये जहां कोई श्रम नहीं है, वहां संघर्ष नहीं है, चिंता नहीं है, जहां यह अनुष्ठीय, अनंत शान्ति मे संपूर्ण सृष्टी केसाथ बढता है.

HDTI	ROUNDTABLE IX	3rd Week Day 5
Sub Asia		MANUAL

7:00 Opening	(Check the festive set up; Celebrative atmosphere; placemats, centrepiece, etc) 1. Songs 2. Accountability : Name and place you would like to go to 3. Absolution 4. Ritual 5. Let us eat this meal on behalf of the farmers in India.
7:30 Conver- sation	WELLS Share an experience. 1. What pictures do you see when yiu hear the word "Wells"? 2. What are some delightful experiences you have had with a well 3. What are some fearful experiences? 4. What is it like to look deep into a well ? PEARL: share experience: new consciousness as look deep in a well What do you think of when looking deep into a well?
8:00 Study	KAZANTZAKIS : Review 1. Put up the Kaz journey chart on the board. What are the pictures coming out of this journey? What sounds? 2. Have small groups do one-minute dramas on each part of the jouney. 3. What was this journey all about? 4. What will you remember from this journey? 5. Write a statement individually on the journey. (3 minutes) Read a few.
8:30 Sodality	GIFTS 1. Write down 3 skills you have 3 gifts you have 3 roles you can play 2. Read a few 3. Everyone can decide anything he could do with his gifts and skills and ability. What do you decide to do with them ? Individually? As a group?

HDTI

SUB ASIA

EVENING-PLENARY-
NAVA GRAM PRAYAS AND THE I.C.A.

FIRST WWEK
DAY 2

MANUAL

ICA: GLOBAL GROUP		HISTORY OF ICA		NAVA GRAM PRAYAS		ICA STYLE	
THE INSTITUTE OF CULTURAL	INTRAGLOBAL	CONCERN WITH UNIVERSITY	AUSTIN, TEXAS	MALIWADA	INDIA OFFICES 1960's	LIVE IN COMMUNITY	12 ASHRAMS
	NOT FOR PROFIT		ISSUE: RELEVANT EDUCATION		INVITATION TO DO VILLAGE		NEXUS
	CORPORATION		INTENSE RESEARCH		REPLICATION PLAN		UNDER STIPEND
	32 NATIONS		INTENTIONAL COMMUNITY		SITE SELECTION MALIWADA		UNDER ASSIGNMENTS
CONCERNS	RESEARCH	IMAGINAL CURRICULUM	CORE CURRICULUM	MVDP PHASES I & II	HDTI	YES TO LIFE	LIFE IS GOOD
	TRAINING		THE WAY LIFE IS		4 VILLAGES		LOCAL MAN ON THE RISE
	DEMONSTRATION		EXPERIMENTAL COURSES		25 DISTRICT HDP'S		POSSIBLE FUTURE
	GLOBAL-LOCAL		ON THE ROAD		232 VILLAGES		COLLEAGUES NOT FRIENDS
THRUSTS	CONTEXTUAL RE-EDUCATION	FIFTH CITY	NEED FOR DEMONSTRATION	PHASE III	3 BLOCKS	CORPORATE-NESS	CORPORATE SPACE
	STRUCTURAL REFORMULATION		MOVE TO CHICAGO		6 CLUSTERS		CORPORATE TIME
	SPIRIT RE-MOTIVATION		WEST SIDE		3000 GRADS		INTENTIONAL RELATIONS
	3 STRATEGIES		SOCIAL PRINCIPLES		30,000 AWAKENMENT EVENTS		ONE THRUST
GLOBAL STYLE	108 OFFICES	SPANNING THE GLOBE	THE ITI	ANCHOR PROJECTS	SIKROR	PROFOUND VOCATION	CARE FOR ALL
	ASHRAMS		BAND OF THE 24		NADLAPUR		DESERT DARKNESS LONG MARCH
	SELF-SUPPORT		QUEST FOR IRON PEOPLE		CALCUTTA: PERMEATION		HAPPINESS
	CORPORATE DISCIPLINE		AWAKENMENT ENGAGEMENT		ABSORPTION		THE BLUE

मा.वि.प्र.स.
उपस्थिया.

नवग्राम प्रयास और आई. सो. ए.

सप्ताह.

आई.सो.ए. जागतिक दल		आईसो.ए. का इतिहास		नवग्राम प्रयास		आई.सी.ए. शैली.	
इन्स्टा टयुट ऑफ कल्चरल.	संपूर्ण जगत	विश्व विद्यालय से संबंध	असतीन लेन्स	माली वाडा	भारतीय कार्यालय	सामुदाय के अन्दर रहना	१२ आश्रम
	आदमी के लिए नहीं		समस्या शैक्षणिक बंधुत्व		गावो के कार्यक्रम के लिए निमंत्रण.		नेक्सस (केन्द्र)
	मडल		विस्तृत्व खोज		बिस्तार योजना		छात्रवृति के ऊपर
	३२ देशो		आभ्राय समुदाय		मालिवाडा का चुनाव		निशुल्क तो के
सम्बन्ध	खोज	कालपिक पाठ्यक्रम	पाठ्यक्रमो की गुत्ता	म.ग्रा. वि. प्र. भाग १-२	मा.वि.प्र.शा.	जिवन के लिए.	जीवन अच्छा है
	प्रशिक्षण		जैसा जिवन है.		४ गांव.		स्थानिय योग उन्नतीपर है
	प्रदर्शनीय		प्रायोगिक पाठ्यक्रम		२५ जिला मा.वि.प्र.		भविष्य सम्भावनाये
	जागतिक स्थानिय		रोड पर		२३१ गांव		सहपाठो दोस्त नही
मुख्य और (भरोशा)	सदर्भात पुन:शिक्षा	किमत सीटो	प्रदर्शन की आवश्यकता.	भाग ३	३ श्लोक.	सहकारिता	सहकार्य जगह
	ढाँचा मुक्त पुनराकार		सिक्षागो को ओर बढ़ना.		६ समुह		सहकार्य समय
	आत्मीय पुन: प्रेरणा		पश्चिमी भाग		३००० प्रशिक्षण		उद्देशात्म सम्बन्ध.
	तोन रचना को क्रम.		सामाजिक सिध्दांत		३०,००० जागरनकता घटनाय		मुख्य जोर (भरोसा)
जागतिक शैलो.	१०८ कार्यालय	जगत को चक्कर लगाना.	आई.टी आई.	लंगर प्रकल्प	सिकरोर	गुढ व्यवसाय	सभा की दायित्व.
	आश्रम		२४ का पैड		नांदला पूर		
	स्वयं निर्मता		फलदायी लोगो की खोज		कामकता.		खुशहाल
	सहकार्य शिस्त.		जागरनकताव्यस्तता				निष्ठा

HDTI
SUB ASIA

EVENING PLENARY
THE SOCIAL PROCESS AND IMBALANCES

SECOND WEEK
DAY 2

MANUAL

HISTORY OF THE TRIANGLES		DYNAMICS OF THE S.P.		IMBALANCES IN SOCIETY		EMERGENCE OF NEW TRENDS	
DECISION TO CARE FOR THE WORLD	PICTURE HOW WORLD OPERATES	1ST LEVEL TRIANGLES	CUL ECON POL	CONTEMPORARY SOCIAL	SOCIOLOGICAL NOT MORAL	KEY EVENTS	OPEC OIL
	SCREEN TO LOOK AT EVENTS		ECONOMIC SUSTAIN		ECONOMIC DOMINATION		SADAT ISRAEL VISIT
	DISCERN TRENDS		POLITICAL ORDER		POLITICAL ALLY		EARTHRISE
	ONE POSSIBLE SCREEN		CULTURAL MEANING		CULTURAL COLLPASE		INDIRA GANDHI ELECTION
CORPORATE RESEARCH	GLOBAL READING ASSIGNMENTS	ECONOMIC DYNAMICS	DIS RES PROD	ECONOMIC IMBALANCES	DIS RES PROD	ECONOMIC STRUGGLE	GLOBAL RESOURCE DISTRIBUTION
	GRA '71 THEORY		RESOURCES SUSTAIN		PRODUCTION DOMINANT		ECOLOGICAL CONSERVATION
	GRA '73 PRIMAL COM'TY		PRODUCTION ORDER		RESOURCES ALLY		FLUCTUATION OF GOLD PRICE
	GRA '74 3 CAMPAIGNS		DISTRIBUTION MEANING		DISTRIBUTION COLLAPSE		15*85% GAP INCREASING
CREATION VALUES	APPLICABLE GLOBAL/LOCAL	POLITICAL DYNAMICS	WEL ORD JUS	POLITICAL IMBALANCES	WEL ORD JUS	POLITICAL ALIGNMENTS	NEW GOVERNMENTS
	TRUE FOR ALL INDIVIDUALS		ORDER SUSTAINS		ORDER DOMINANT		RECOGNISING CHINA
	OBJECTIVE ANALYSIS		JUSTICE ORDERS		JUSTICE ALLY		RISE OF THE THIRD WORLD
	STRICT RATIONALITY		WELFARE MEANING		WELFARE COLLAPSE		NATIONAL REALIGNMENT
TRIANGLE DESIGN	LEVEL 1: ECON POL/CUL	CULTURAL DYNAMICS	SYM WIS STY	CULTURAL IMBALANCES	SYM WIS STY	CULTURAL STIRRINGS	ISLAMIC WORLD
	LEVEL 2: ECON RES/PROD/DIS		WISDOM SUSTAINS		WISDOM DOMINANT		YOUTH MOVEMENT
	LEVEL 3: RES NAT/HUMAN/TECH		STYLE ORDER		STYLE ALLY		WOMENS ADVANCEMENT
	LEVEL 4: HUM RES POP/LAB/SKILLS		SYMBOL MEANING		SYMBOL COLLAPSE		GLOBAL MYTHOLOGY

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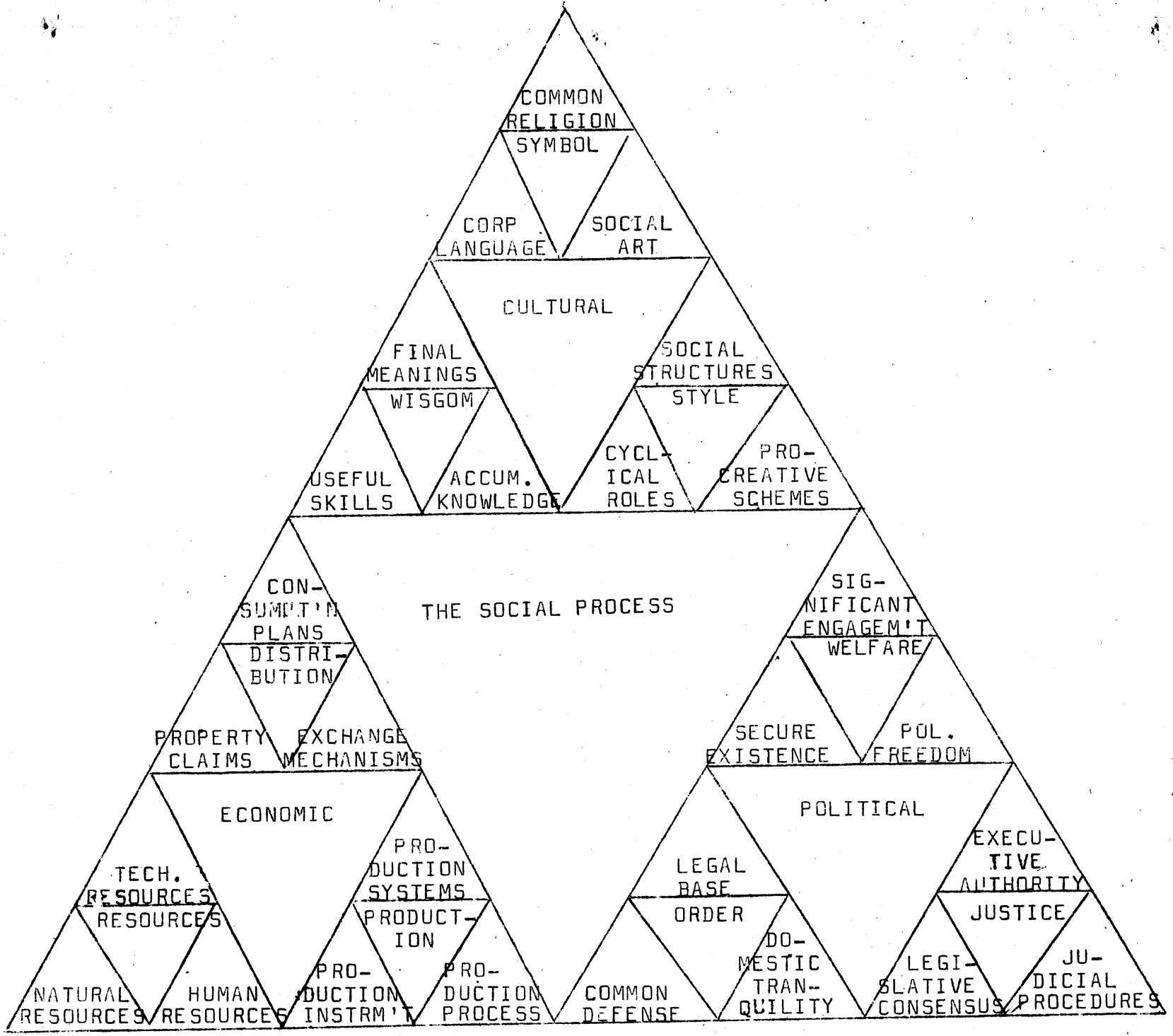
रूपरेशियां.

सामाजिक पद्धतां और असंतुलन.

त्रिभुज का इतिहास		सा. पद्धतियों का गतिविधा		समाज के अन्दर असंतुलन		सांस्कृतिक के लिए नई मोड	
संसार	चित्र किस प्रकार संसार चल रहा है.	त्रिभुज का पहला आधार	आर्थिक - राजनैतिक	समव्यस्क सामाजिक	सामाजिकता नैतिकता नहो.	मुख्य घटनाएं	आफ्रिके तेल
को दायित्व का निर्णय	घटनाओं को देखकर को पढ़		आर्थिक जिवित		आर्थिक की प्रधानता.		सादात को इरान भेट
	बदल को फिक्र.		राजनैतिक नियम		राजनैतिक मिलाहुआ.		धरता का उद्गम
	एक सम्भव पर्दे		सांस्कृतिक अर्थ		सांस्कृतिक समाप्ती.		इंदिरा गांधी का चुनाव
सहकार्य संशोधन	जागतिक निश्चितो	आर्थिक गति विधा	साधन विवरण उत्पादन	आर्थिक असंतुलक	वितरण साधन-उत्पादन	आर्थिक संघर्ष	जागतिक साधनविवरण
	जा.से. ५६-८१		साधन जिवित.		उत्पादन की प्रधानता		आर्थिकता का व्यवहार
	जा.स.प. ७४ ३ मोहिम		उत्पादन नियम		साधन मिला(जोडा)		सोने के भाव कम और ज्यादा होना.
	पहले का समदाय.		वितरण का अर्थ		वितरण भोसमाप्ती		ने.१.८५ प्रतिशत खाई को बढौती.
निर्माण का मूल्य.	जागतिक स्थानिय के अनुकूल.	राजनैतिक गति विधा.	नियम- न्याय कल्याण	राजकिय असंतुलन.	कल्याण नियम न्याय	राजनैतिकता प्रक्रियां	नयी सरकार
	सभी व्यक्तिगत को सत्यता.		न्याय नितो		नियम की प्रधानता		चीन का पहचान (रिकृती)
	वस्तूनिष्ट विश्लेषण.		न्याय नियम		न्याय मिलाकृती		तिसर संसार का उद्गम.
	विवेकता.		कल्याण का अर्थ		कल्याण कोसमाप्ती		राष्ट्रीय प्रक्रिया.
त्रिभुज रचना	आधार १-आर्थिक राज	सांस्कृतीक गति विधा.	प्रतिक ज्ञान शैली	सांस्कृतिक असंतुलन	प्रतिक ज्ञान शैली	सांस्कृतीक उत्तेजक घटिताएं	इसका भी एक संसार
	आधार२आर्थिक सा.उत्पादन नि		ज्ञान जिवित		ज्ञान - जेष्ट(प्रधान)		तरुण आंदोलन
	आधार ३ साधन प्र.।मानवार्थिक		शैली नियम		शैली (मिली हुई		महिला संघ
	आधार-८मा.सा. उत्पा.		प्रतिक अर्थ.		प्रतिक समाप्ती.		जागतिक पौराणिक कहानियां.


COMMON
RELIGION
SYMBOL
CORP
LANGUAGE
SOCIAL
ART
CULTURAL
FINAL
MEANINGS
WISDOM
SOCIAL
STRUCTURES
STYLE
USEFUL
SKILLS
ACCUM.
KNOWLEDGE
CYCL-
ICAL
ROLES
PRO-
CREATIVE
SCHEMES
THE SOCIAL PROCESS
CON-
SUMP'T'N
PLANS
DISTRI-
BUTION
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NIFICANT
ENGAGEM'T
WELFARE
PROPERTY
CLAIMS
EXCHANGE
MECHANISMS
SECURE
EXISTENCE
POL.
FREEDOM
ECONOMIC
POLITICAL
TECH.
RESOURCES
RESOURCES
PRO-
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PRODUCT-
ION
LEGAL
BASE
ORDER
EXECU-
TIVE
AUTHORITY
JUSTICE
NATURAL
RESOURCES
HUMAN
RESOURCES
PRO-
DUCTION
INSTRM'T
PRO-
DUCTION
PROCESS
COMMON
DEFENSE
DO-
MESTIC
TRAN-
QUILITY
LEGI-
SLATIVE
CONSENSUS
JU-
DICIAL
PROCEDURES

HDTI

Week 1

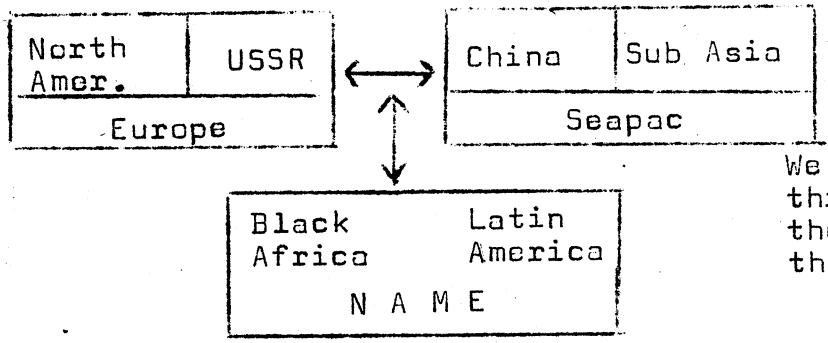
Nation and World Plenaries
No 1: THE GLOBAL GRID

Rational Objective: To offer a new dynamical picture of the globe and its parts	Existential Aim : To suggest to the students the possibility of taking responsibility for the whole globe

Prelude

1. Context : The globe is a very complex place. How do we stand before it and hold all of it in our consciousness. THE GLOBAL GRID is our way to do this.
2. Lay out 4 sessions : Global Grid. Sphere West, Sphere East, Sphere South.
3. Point to the global grid. This is our topic for this morning
4. Everyone ready to get a new picture of your world? Take good notes.

MOVEMENT I



1. PUT THIS PICTURE ON THE BOARD. We will look at this picturefirst then go back to the grid.

2. Walk through : One globe - 3 spheres - 9 continents Tensions.

MOVEMENT II

Global Grid : Go to global grid and run through 9 Cont.

2. Which is sphere West? East ? South ?
3. What are some nations in each continent ?
4. Drill the cintinent names
5. Who is responsible for these continents

MOVEMENT III

Run through continents again asking for names.
What is a large city in this continent ?
Who do you know comes from this continent ?
What is a news event that has happened in this cont?

USE BLACKBOARD AND LIST ITEMS BY CONTINENT

Who is responsible for these cities, people, events ?

Postlude

1. So what sphere are we in ?
2. What continent do we live in ?
3. What continents are our neighbours ?
4. How is a grid different from a map ?
5. How does this grid change your image of the world
6. Short course : Two people - one moral other immoral The moral one has a grid of the whole globe in his heart.

NATION AND WORLD

THE WEST

KN.O:-to know the situation of the west today.

EX.AIM:-to experience the life and death struggle of the west to find a new role.

DYNAMICS OF 3 SPHERES		GIFT OF THE WEST		THE WESTERN STRUGGLE		VISION FOR THE FUTURE	
THE WEST	ECON.POWER CULTURAL VACOUM POLITICAL STABILITY	THE ECONOMIC GIFT	EVERY COUNTRY IN GLOBE NEEDS NO COUNTRY CAN SUQUIVE WITHOUT WEST GIFT THE GOOD LIFE NO ONE NEEDS ST	THE CULTURAL CONTRADICTION	GOOD LIFE STORY RESCUER STORY POLICE MAN OF GLOBE. MOTARE RUSSIA	THE POLITICAL POSSIBILITY	MEDIATOR ISIAET EGT GIVE UP CONTROLE INSIGHTS STABLE GOVERN. RELEASE GIFTS EAST-SOUTH
THE EAST	CULTURAL RICHES POLITICAL CHAOS ECONOMIC POTENTIAL.	ECONOMIC POWER	ORDERING EVERY THING RULING POLITI. MOST NATIONAL CORPORATING. ATOMIC ENERGY	THE END OF COLD WAR	ONLY A WESTERN WAR. NOT GLOBE WAR EAST SOUTH ALLIGN WITH BOTH.USA-USSR	SHARING STABLE GOVERNMENT WISDOM	DEMOCRACY EXPERIMEN METHODS CATALYTIVE ROLE NOBODY
THE SOUTH	POLITICAL EXPERI ECONOMIC CULTURAL POTENTIAL	TECHNOLOGY	EFFIERENCY MACHINES TO DO EVERY THING IMPOSSIBLE DEED SPACE TRAVEL MEDICAL BREAK-THROUGH	NO TO ROLE OF RESCER	EUROPE OLD DEEP PITTERNESS.NO BY EAST-SOUTH TO WESTERN POWER. USA-TURNING IN GUILT	DEING THE CATALYSIS	TEN NEW STORY PAINFUL NO CREADIT MEDIATOR NEW RELATIONSHIP RELEASING GIFTS
TENSIONS	WEST COLD WAR NEW SOUTH POWER EAST ALLINGS WITH FOR ADVANCE DIALOGDE 1-3 CHANGES ALL	SCIENTIFIC ANALYSIS	CLASSIFY EVERY THING NAME PLONTS NAME STARS ANALYZE	NO TO GOOD LIFE	LOOK TO PAST INEROES TROPPED OLD ROLE. SICKNESS TURN NON FULFILLMENT.SUICIDE RATE RESOURCE CRISISOIL.	NEW ROLE V NOBODY	DIE TO STATUS DIE TO POWER LEARN FROM EAST-SOUTH OR BECOME EXTINET

NATION AND WORLD
Sphere East

	THE EAST	SUB-ASIA	CHINA	SEAPAC
GEO	the sphere grid	the continental grid	the continental grid	the continental grid
	the three continents	the comprised nations	the satellite nations	peninsulas islands & ocean
	the human montage	the discrete peoples	the collectivized state	the rainbow culture
	the population pressure	the non-alignment pressure	the isolation breakout	process of balkanization
SOCIAL	super economies and beggars	massive crushing poverty	the collective economy	low purchasing power
	the whole political spectrum	strengthened central gov'ts	the liberalizing government	the Indo-China impasse
	the rainbow civilizations	growing urban explosiveness	the ideological ferment	dying ancient cultures
	a bewildering complexity	caste-religious divisiveness	expanding east-west relations	growing neo-colonialism
SPIRIT	great spirit heritages	the survival syndrome	the conformist pressure	overt moral issue
	global exemplars	lost in the masses	great social discipline	undisclosed unifying images
	the decayed religions	forgotten method	lost individual autonomy	growing cultural exchanges
	parochial divisiveness	demanded social discipline	readiness to risk	authentic pluri from experiments
CHALLENGES	revitalized village economies	new village movement	expand industrial markets	push common markets
	basic political stability	recover bureaucratic integrity	recover village autonomy	honour ancient minorities
	massive literacy campaign	irrigation, education, transp't'n	reappropriate depth symbols	conquer space tyranny
	regional co-op experiments	remythologizing great religions	intensify global role	create continental symbols

CONCLUSION: 1. globalized relations 2. regional consolidations 3.local economic veh.4. cult,interch

NATION AND WORLD

Sphere South

GEO-HISTORICAL OVERVIEW		INTER- DYNAMICS		INTRA-DYNAMICS		FUTURIC KEYSTONES	
GEOGRAPHICAL AND HISTORICAL PERSPECTIVE	great diversity	TENSIONAL DYNAMICS ANALYTICAL SCREEN	basic tension	ANALYTIC SCREEN	gift: heritage	ECONOMIC POTENTIA	DIVERSIFIED economies
	climatic extremes		power economic		power:gift in rel.to times		utilize resources
	terrain extremes		struggle political		struggle: the key imbalance		protect environment
	strong historic ties		future cultural		future:tomorrows promise		regional forms
CULTURAL TIES	religious	ECONOMIC	oil OPEC	NAME	gift; rich unifying mythology	POLITICA THE WAY	stability
	linguistic		industrial strengths		power:strangle-hold on oil		transition mechanisms
	ethnic		other natural resources		future: creative economics key		participation vehicles
	racial		distribution issue		struggle:political fragmentn		justice:minority protection
POLITICAL TIES	colonial heritage	POLITICAL	characteristic instability	AFRICA	gift; tribal form of community	CULTURAL POWER	inclusive mythology
	nation-state model		dramatic power shifts		power:political awareness		local vitality
	role of Arab scholars		spectrum of types		struggle:politic justice & stabi		universal education
	today8s issue ; common roots		political dynamical relations		future:inclusive mythology		trans-consumerism
ECONOMIC TIES	early trade roots	CULTURAL	grassroots vitality	LATIN AMERICA	gift:cultural diversity	THE DECADE OF THE SOUT	economic clout
	slavery		Islam		power:economic oil & industry		global political alternatives
	agricultural exchange		Christian sectarianism		strug: pol stability & product		holding creativ tension
	mineral riches		Islam-oil flashpoint		future: regional economy;loc pol		vital south open door to fu

HDTI

DAILY TIME DESIGN

TIME	ACTIVITY	RITUAL
5:30	Wake up	L : Run into the future, run C : RUN INTO THE RISING SUN L : Those who run create the world C : BE IT SO.
6:00	Breakfast -Conversation	
6:50	-Collegium	
7:45	Send out	L : These are the times C : WE ARE THE PEOPLE
	Space Care	
	Personal Care	
8:30	Lecture	
9:30	Workshop	
12:00	Send out	These are the times WE ARE THE PEOPLE
	Lunch set up	
12:30	Lunch	L : We are the ones set free to e embrace the world
	Pedagogy	C : WE ARE THE ONES COMPELLED ALL TO GIVE L : Right C : RIGHT
1:30	Send out	These are the times ....
2:00	Lecture	
3:00	Workshop	
5:30	Send out	
	Personal Care	
7:00	Dinner	L : Those of the spirit march on to build a new tomorrow C : THEIRS IS THE MISSION NEVER DONE L : Right C : RIGHT
	Evening Roundtable	
8:45	Send out	These are the times WE ARE THE PEOPLE
	PERSONAL RECREATION	

HDTI — TEAM ASSIGNMENT — June 1981
Maliwada

TASK FORCE I	TASK FORCE II
Team A : John R. Giddie Shoba Dhujang Dhandiram Godage Ganpat Wasekar Gopal Palve Mahadeo Liman Shivaji Salunke Mangla Talokar Arjun Algaonkar	Team D : Vijay Darekar Ann Sloboda Indalsingh Dhumale Vinaya Kumar Ashok Jagatap Sudhakar Chandekar Maruti Misal Danaraj Darlington Dnyaneshwar Maske
Team B : Rajendra Shende Vidya Tomar Parshuramsingh Sonaye Manik Waghmare Uttam Gote Hanamant Jagadhale Mary Hopkins Kanti Samson Christine Mead	Team E : Pratidarn Haldar Surekha Mujagewar Nagraj Eknath Shinde Popat Sitole Namdeo Chavan Hunt Blair Mary D'Souza Lucina Prasad
Team C : Grace Tomar Premlata Tomar Andrew West Devidas Muneshwar Suresh Chirsagar Kalidas Gaikwad T.V. Reddy Prabhakar Jagatap Jeanette Stanfield Anil Prasad	Team F : Rajendra Chajed Shri Krushna Tomar Guru Prakash Reddy Harchandra Dhagat Eliza Paul LD The Brian Stanfield Elizabeth Dalm

HDTI — SPACE CARE AND ENABLEMENT — June 1981
Maliwada

SPACE CARE

	1	2	3
Great Hall	A	F	E
Courtyard	B	A	F
Toilets	C	B	A
Dorms	D	C	B
T/F+Balconies	E	D	C
Bathrooms + Faculty Rm Office	F	E	D

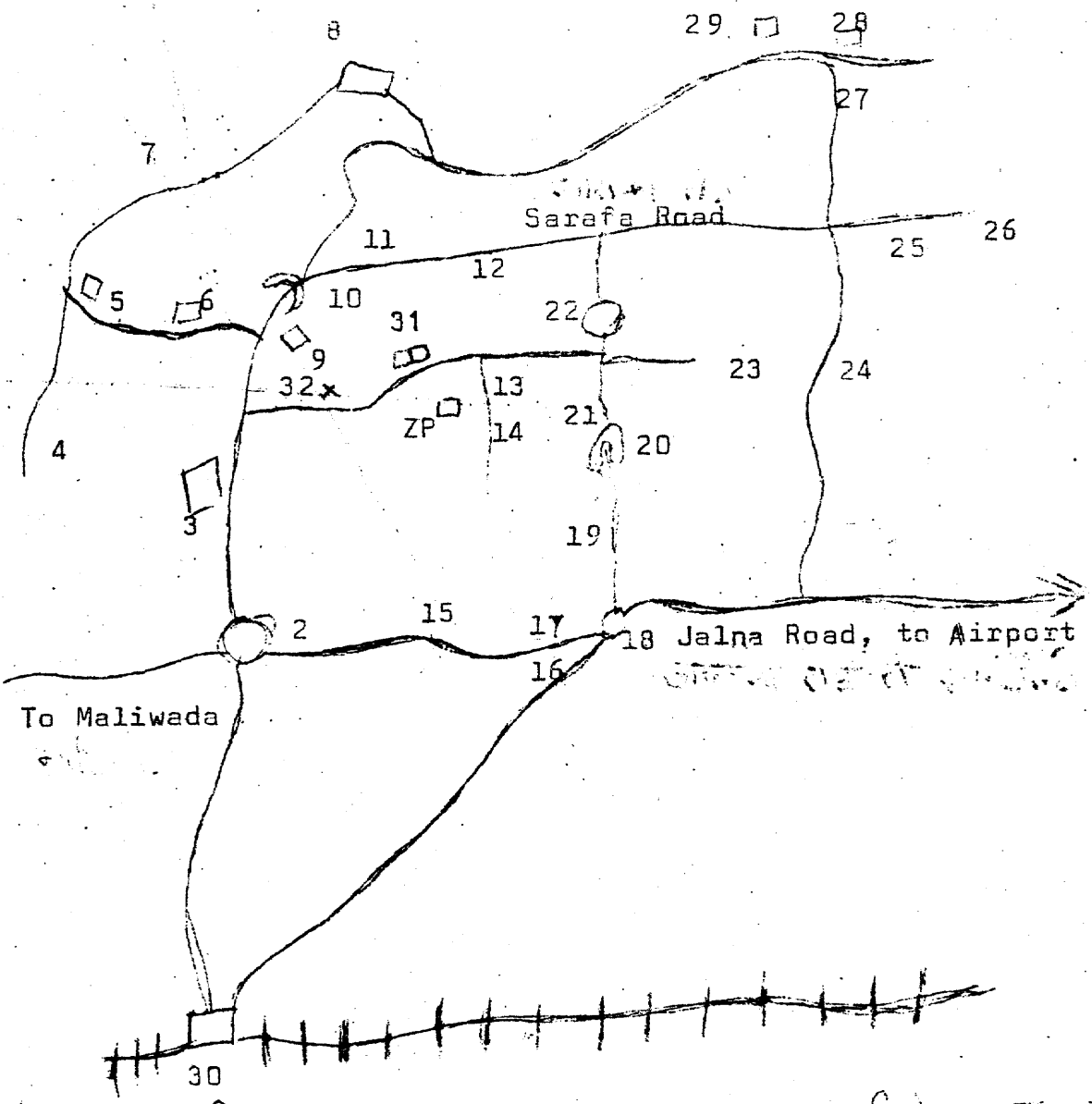
ENABLEMENT

	1	2	3
BREAKFAST Set/Serve/Clear	A	B	E
LUNCH: T/F I + Great Hall Set for Tue Lunch	B	C	A
LUNCH: T/F II	E	F	D
DINNER:T/F I	C	A	B
DINNER:T/F II + Great Hall Set for Tue/Thu/ Sat/Sunday nights			

HDTI

MALIWADA

औरंगाबाद नकाशा
AURANGABAD MAP



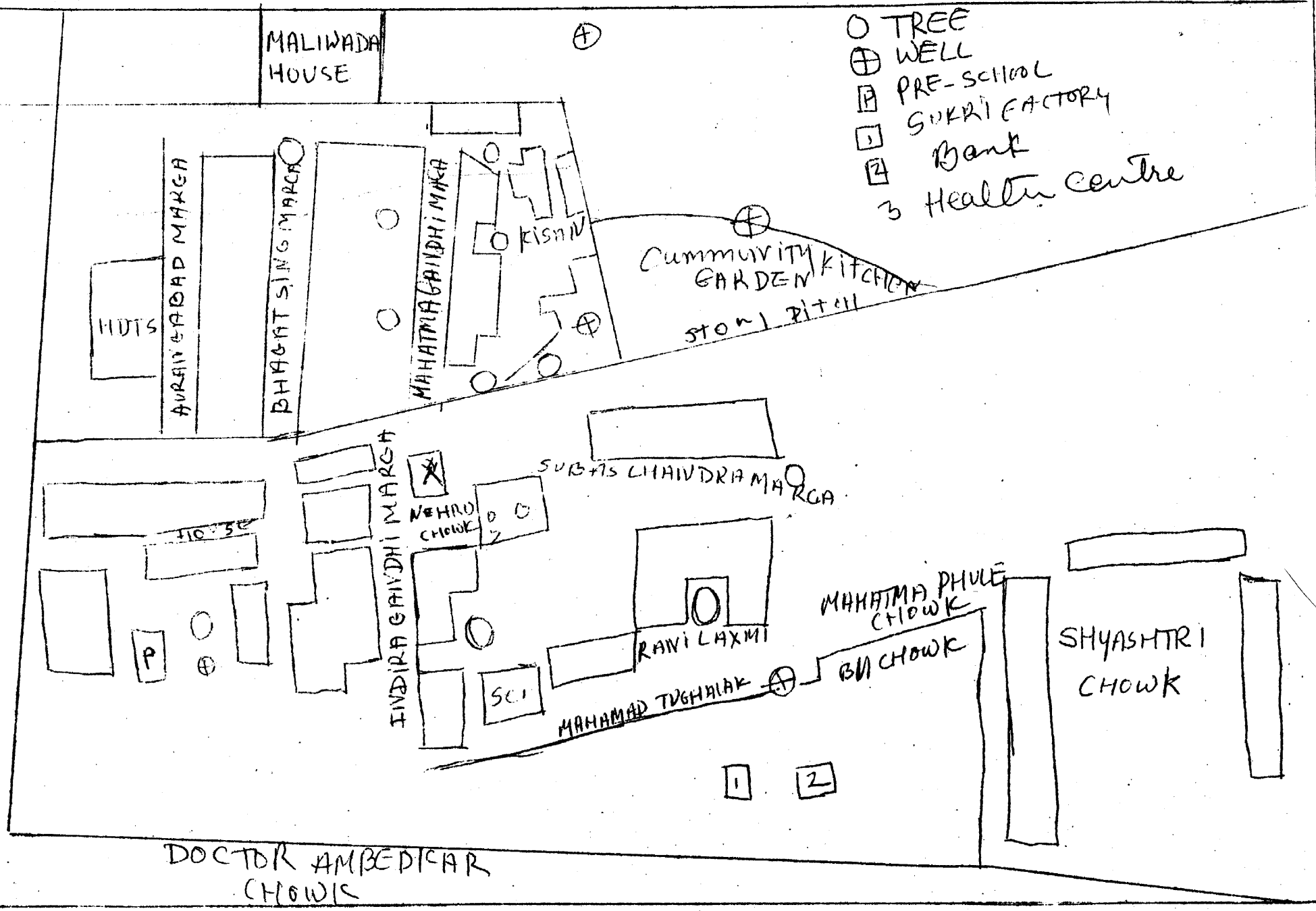
KEY

1.	Cantonment	16.	Cozy Rest.
2.	Printravel Hotel	17.	State Band of I.
3.	ST Bus Stand	18.	Kranti Chowk
4.	Midland College	19.	Telegraph Off.
5.	Panchakki	20.	Paithan Gate
6.	Government Hospital	21.	Ashoka Hotel
7.	Marathwada University	22.	Gulmundi
8.	**Bibi-Ka-Maqbara**	23.	Sangli Bank
9.	Neelam Hotel	24.	Monda Grain Market
10.	Bhadkal Gate	25.	State Bank of Hyderabad
11.	Main Post Office	26.	Chargunj Bus Stand
12.	Juna Bazaar Chowk	27.	Chelipura
13.	Local Bus Stand	28.	Collectors Office
14.	Janata Bazaar	29.	Subadri Guest House
15.	Aurangabad Hotel	30.	Railway Station
31.	Aspala Cinema		
32.	Nagar Watchnally		

HDTI MALIWADA.

MALIWADA MAP

School 9



HDTI

REPORT FORMAT FOR SUNDAY CELEBRATION

IMAGE: A general's report to his army about the past week's struggle and victory.

एक सेनापति का उसके सैनिकों को बीते हुए संघर्ष और विजय के बारे में विवरण

STYLE:
1. Stand straight.
2. Use public voice.
3. Speak Hindi first.
4. Go quickly to the front.
5. Speak for one minute only. (plus translation)

1) सीधे खड़े रहना।
2) जोर से बोलना
3) हिन्दी पहले बोलना
4) जल्दी सामने जाना।
5) एक मिनट के लिए बोलना

CONTENT:
1. This past week we .... (tell the subject of module, collegium or whatever).

इस बीते हुए सप्ताह में ---- ---- (समुह का विषय बताओ कलेजियम या जोगी है)

2. A highlight of this activity was .... (tell one important thing about it.

2) इस कार्य की एक महत्व पूर्ण बात थी ---- ---- (इस के बारे में एक महत्वपूर्ण चीज बताओ)

3. This activity will be important to us as we work in Nava Gram Prayas because ..... (tell how it will help us)

3) यह कार्य महत्वपूर्ण होगा जैसे हम लोग नव ग्राम प्रयास में कार्य करते हैं क्यों कि ---- ---- (किस प्रकार हम लोगों के लिए उपयुक्त होगा बताओ)

AREA BOMBAY MAY 24, '81.

HUMAN DEVELOPMENT TRAINING INSTITUTE
REGISTRATION FORM

मानवी विकास प्रशिक्षण संस्था
प्रवेश अर्ज

MALIWADA

NAME: नाम:
ADDRESS: पत्ता:

AGE वय
BIRTH DATE:
जन्म तारीख:

MALE FEMALE
पुरुष / स्त्री

SINGLE/ MARRIED
अविवाहित / विवाहित

SPOUSE'S NAME

NAME AND AGES OF CHILDREN
बच्चों का नाम और वय

LANGUAGES
भाषा

MOTHER TONGUE	CAN SPEAK	CAN READ	CAN WRITE
मातृभाषा		भाषा जो पढ़ते	भाषा जो लिखते

OTHER LANGUAGES
इतर भाषा

LEVEL OF SCHOOLING ATTAINED:
शैक्षणिक पात्रता

PRESENT OCCUPATION:
उपस्थित व्यवसाय

EMPLOYER
रोजगार देनेवाले

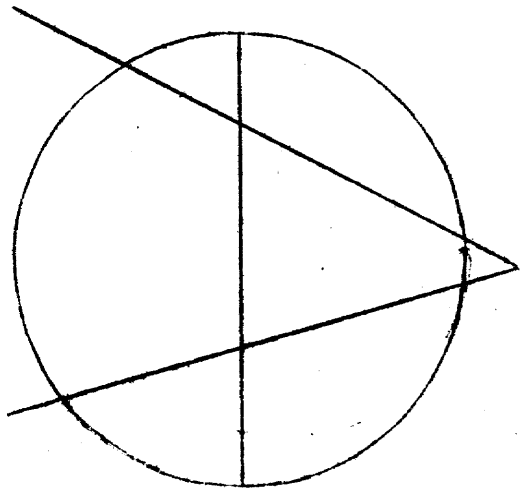
OTHER JOBS YOU HAVE HELD OR WORK DONE
और कोई काम जिसका अनुभव है

OTHER SKILLS YOU HAVE
इतर कौशल्य

WRITE A PARAGRAPH ON THE REVERSE SIDE OF THIS FORM EXPLAINING WHY YOU ARE TAKING THIS TRAINING. पाठशाला मे क्यों आना चाहते इसके ऊपर एक छोटासा परिछेद लिखिये।

हस्ताक्षर SIGNATURE:

दिनांक DATE:



Human Development
Training Institute

O P E N I N G F E A S T

songs
Accountability/absolution

welcome of guests

introduction of participants

Village welcome

dean's address

faculty introduction

announcement/sendout

Maliwada

24 May 1981

HDTI
SUB ASIA

OPENING NIGHT
OPENING TALK

MANUAL

I. THE NEW EDUCATION	The new education goes beyond facts to insight about the way life is
	The new education goes beyond knowledge to practical care-filled implementation of one's knowledge
	The new education goes beyond mere busy-ness to the issue of profound vocation
	The new education goes beyond even morality to grappling with the moral issue of our time: the gap between the 15% and the 85%
II. THE HUMAN DEVELOPMENT TRAINING INSTITUTE	DEVELOPMENT: This is a school on how to do village development comprehensively and effectively
	HUMAN: This is a school on human development that emphasizes the human factor
	TRAINING: This is a school that equips people with methods, prowess and structural modes to become human developers
	INSTITUTE: In this school we will be sharing a body of wisdom on community development that comes out of 20 years experience in development projects around the globe
III. WHAT YOU CAN ANTICIPATE	A GOOD TIME: As we work together intensely we will build a fine collegiality through teams, outings, singing & ~~celebrations~~
	A PAINFUL STRUGGLE: Each day we will be thrown over against new images and structures that will demand from us a new response, and address our lives deeply.
	A DIFFERENT STYLE: You will experience ways of operating that are unfamiliar as you do Daily Ritual, singing, team enablement, and, of course, the curriculum
	A DECISIONAL PUSH: Time after time you will be pushed to participate, to answer questions, to take intiative, to be a leader, to deal with weariness and disappointment
IV. WHAT WILL BE EXPECTED OF YOU	CONSTANT ATTENDANCE: You will be expected to be present for all sessions, on time, for the whole three weeks.
	CONCENTRATED ATTENTION: You will be expected to see, hear, smell, touch, and taste the entire curriculum with concentrated attention all the time and take complete notes.
	AUTHENTIC PARTICIPATION: We want your honest answers to the many questions you will be asked, what you really think - you don't have to try and impress us
	COVENANTAL DECISION: We need from you now, and at every point in the school, a decision to be a part of the programme. Shall we with our lives do this HDTI? So be it.

मा.वि.प्र.स. एशिया-उप	उद्घाटन रात्र	उद्घाटन भाषण.	सप्ताह.
१ नया शिक्षण	नयी शिक्षा आंतरिक घटनाके पार जाकर जिवन पथ दिखाती है.		
	नई शिक्षा ज्ञान के भांपार जाकर प्रत्यक्ष चिन्ता के क्षेत्र को मे कार्यवाही करतीजो एक ज्ञान है.		
	नई शिक्षा साधारण लक्ष्य सेभी पार जाकर मुलभूत व्यवसाई समस्या से सम्बंधित है.		
	नई शिक्षा नैतिकता के भीपार से जाती है जो नैतिक समस्या अपनी क्षणिक समस्या है. जो १५ प्रतिशत और ८५ टक्के अंतर है.		
२ मानवी विकास प्रशिक्षण संस्था.	विकास - यह वह पाठशाला है ग्रामीणविकास करना सर्वांगिन और परिणामकारक करना, सिखाती है.		
	मानव :- यह स्कूल सर्वांगिन मानवि विकास से सम्बधीत है.		
	प्रशिक्षण . यहवह प्रशिक्षण है जोलोगोको पध्दती शास्त्री साधन सामुग्री और इसका ढाचा मानव से कैसा सम्बधीत है सो बताती है.		
	संस्था :- यह वह स्कूल है जहां हम सहभागी है, जो एक ज्ञान रूपी शरीर जो समुह विकास २० साल के अनुभव जहा पुरे संसार मे विकास योजना लि है.		
३ क्या आपसे गृहीत है.	शुभ समय- अगर आप एक साथ उध्देशसे लाभ करेंगे तो आपन अच्छो सहभाग गठ को, जित को और उत्सव निर्माण कर सकते है.		
	जखमी संघर्ष हर दिन नई कल्पना ध्येय और ढाचा को मांग करता है, जो हमारे रहने को नया प्रतिसाद नया पता देता है.		
	अलग पध्दतो : हासिल करने का रास्ता आप अनुभव करने जो नो दैनिक घोषणासे अलग है, गोत करने योग गट और अर्थात कोर्स भो.		
	निर्णायक - बढना समय समय के पर आप सहभागी होने के लिए आगे बढोगे प्रश्न के उत्तर दोगे उध्देश को लेगे नेता बनोगे औरचिन्ता और निराशा को हल करेंगे		
४ आप से क्या अपेक्षीत है.	अचल उपस्थितो : आप हर सेशन के लिए उपस्थित रहोगे. पुरे तीन आठवडे बिलकूल समयपर		
	स्थान देने पर ध्यान रखेंगे - आपसे अपेक्षीत है सुनना, सुधना, स्पर्श और हाताळना पुरे कोर्स के साथ कथन देग समय पर नोटस लेगे.		
	अटोमेटिक सहभाग : हम आपर आज्ञापुरक हजर चाहिए जो हमने आपको प्रश्न किया होगे . क्या आप सोचते है. आप प्रयत्न नहीं कर सकते हमारे साथ		
	सोचकर निर्णय : हमको आपसे अभी और हर मुध्देपर, स्कूल मे निर्णय ए का कार्यक्रम का भाग है. आपकसाथ है इसलिये हो.टि.आय. भद इसलिये हो		

HDTI

SUB ASIA

OPENING NIGHT ORIENTATION MANUAL

SCHOOL DESIGN	I. THE CURRICULUM	MODULES	SPECIAL EVENTS, ACTION PROJECTS, PANELS, EXC, CEL
		LABS	COLLEGIUMS, ROUNDTABLE LUNCH PEDAGOGY
	II. THE TIME DESIGN	WEEKLY DESIGN	WEEK II VARIATIONS
		DAILY DESIGN	WAKE UP, RETIRING, BELL
	III. THE SPACE DESIGN	THE VILLAGE	GREAT HALL, TASKFORCES ROUNDTABLE
		SCHOOL LAY-OUT	PUBLIC & PRIVATE FAC. RM., KITCHEN, OFFICE
SCHOOL STRUCTURES	IV. TEAM OPERATIONS	NO. OF TASKFORCES NO. OF TEAMS	TEAM ENABLEMENT
		TEAM ACCOUNTABILITY TEAM LEADERS	TEAM CARE
	V. FACULTY STRUCTURES	MANAGEMENT	SPECIAL EVENTS
		CURRICULUM	SCHOOL ORGANIZATION
	VI. STUDENT STRUCTURES	DISCONTINUITY FREE TIME	MAILS & NEWSPAPER READING ROOM
		HEALTH & MEDICINE	TOILETS BATHING
PARTICIPANT COOPERATION	VII. HONOUR STRUCTURES	SPACE	TEAM
		TIME	VILLAGE
	VII. TOTAL PATICIPATION	ATTENDANCE KNOWING WHERE YOU ARE	NOTE TAKING
		ABSENCES	ICA STAFF QUESTIONS 3RD WEEK - WATCHING
	IX. PROBLEM LESS EXISTENCE	STRUCTURAL OPERATION	NO PERSONAL PROBLEMS
		SOCIAL ISSUES OUR CONCERN	COMPLAINTS? SIT ON THEM TILL HATCH PROPOSALS

SEE YOU IN THE MORNING AT 5:30

मा.ा व.प्र. स.
उप - एशिया.

उद्घाटन समारंभ शाम प्रारंभ

सप्ताह.

शाळा रचना	१ पाठ्यक्रम	नमुना	विशिष्ट घटना, कृती प्रकल्प प्रतिनिधीदल
		प्रयोगशाला.	सप्तरं, उत्सव, कलेंगियम, गालमज दापहर भाजनपर नृतत्व प्रात्यक्षिक
	२ समय सारणी	साप्ताहिक रचना	सप्तरं, उत्सव, कलेंगियम, गालमज, दापहर भाजनपर नृतत्व प्रात्यक्षिक.
		दैनिक रचना	सप्ताह दोन विविधता
	३ स्थान रचना	गांव	जागना, सोना, खेल
		शाळा का स्पष्टीकरण	गेट हॉल, कार्यदल गालमज
शाला नियम	४ कार्यदल	कार्यदल की संख्या टिम की संख्या	सार्वजनिक, खाजगी अध्यापक कमरा किचन ऑफिस
		टिम उपस्थिती टिम नेता.	दलों का प्रतिदिन कार्य
	५ अध्यापक नियम	व्यवस्थापन	टिम की देखभाल विशिष्ट घटना.
		पाठ्यक्रम	शाळा का संचालन.
	६ विद्यार्थी नियम	आकाश - छुट्टी का समय	मत और वार्तापत्र वाचनालय
		स्वास्थ - दवाईंया.	संडास स्नानगृह
सहभागीसे सहकार्य	नियमोंका सन्मान	स्थान	टिम
		समय	गांव
	७ पूर्ण सहभाग	- उपस्थिती आप कहा है यह नाकारो	नोट लिखना
		गैर उपस्थिती	आयसाचे स्टाफ तिसरे सप्ताह में सवाल पुछेंगे वो ध्यान रखना.
	समस्याविना आस्तीत्व	नियमबद्ध कार्यवाही	व्यक्तीगत समस्या नहीं
		सामाजिक समस्या अपना ध्यय - पिनक्.	तकार-१ प्रस्ताव प्राप्त करने तक रोककर रखा.

HDTI	NAVA GRAM PRAYAS PANEL	THIRD WEEK DAY 2
SUB ASIA		MANUAL

ANNOUNCEMENT	On tuesday of the third week, an announcement is made that a panel will be conducted at 5p.m. for all those who might be interested in working with ICA under assignment.
THE PANEL	Four faculty are assigned to be on the panel, 2 extra-national, 2 national, both men and women. The first one speaks on the external mission of the ICA The second one talks on the internal life of the ashram. The third one enumerates, a little humourously, the anticipated difficulties. The fourth one gives a personal witness on his experience of working with ICA.
TONE & STYLE	The style is open, nonchalant, non-defensive and frank, with helpful touches of humour.
QUESTIONS	After the panel has finished its five minute spins, students are invited to ask questions which are answered very frankly.
INTERVIEW FORMS	After questions, each person present is handed an interview form and invited to fill it and hand it to (Mary D'Souza) by 10 a.m. next morning.
SEND OUT	Thank the students for their interest and attendance and send them out to prepare for supper.

ICA:I

INTERVIEW - BIO DATA

चर्चा पत्र

Kalawade

M.I.T.I.

June 12, '81

1. Name; नाम

2. Age उम्र

3. Home Address घर का पता

4. Education : शिक्षण

5. Language भाषा Spoken बोलके Written लिखित

6. Married Unmarried विवाहित / अविवाहित

If married spouse's name:
अगर विवाहित है तो पत्नि / पति का नाम.

Number of children
कितने बच्चे है -

7. Jobs that you have had:
जो काम आपने किया है,

8. Skills that you have:
जो कला आप के पास है -

9. Why do you wish to be on the staff of the ICA:I?
क्यों आप आई.सी.ए के सदस्य होने की इच्छा करते है।

10 How long do you plan to stay with the ICA:I?
कितने समय तक आई.सी.ए के साथ रहने का मन है।

11 Any special information that we need to have about you and your assignment? आप के पास आप के बारे मे और आप के नियुक्ति के बारे में कोई विशेष बात है जिस को हम लोगो को जानने की आवश्यकता है

Signature हस्ताक्षर

Date दिनांक

HDTI

STUDENT EVALUATION

THIRD WEEK
DAY 6

SUB ASIA

MANUAL

RATIONAL OBJECTIVE	EXISTENTIAL AIM
TO REFLECT ON THEIR EXPERIENCE & TO GRASP WHAT THEY HAVE LEARNED DURING THE SCHOOL	TO DECIDE WHAT THEIR RELATIONSHIP TO THEIR EXPERIENCE IS

PRELUDE

20 mins.

This school is an experiment and is being continually refined.

We want to reflect on our last three weeks together. Look at the overall design of the three weeks. Do a quick review.

Context the individual evaluation sheets. Go through each question. Give example of key event.

MOVEMENT I INDIVIDUAL WORK

30 mins.

Put name on top. Answer questions. Make comments that point to what was helpful, and what was not helpful. Facu;ty walk around making sure that everybody knows what they are doing.

MOVEMENT II CORPORATE DATA

30 mins.

1. List all the key events people have listed. Go round room.
2. Go down list and have people raise their hands if they had it written down. (Only 5 times)
3. Mark the most important 6-8 events
4. Create a journey chart of those events. Put the key events on the chart

MOVEMENT III CORPORATE REFLECTION

30 mins.

5. On the chart create a mood line - highest & lowest moods. Consense on it.
6. Create a chart. Decide major divisions. Give titles to them.
7. Name the whole school.
8. Go round room allowing 3/4 people to read their answers to the next questions.

POSTLUDE

10 mins.

Read several declarations
Sing a song to celebrate the school
Collect the evaluation forms
Announcements & Send out

गा०टे शाला
HDTI

प्र.शि.प्रशिक्षण मूल्यांकन पत्रिका
HDTI EVALUATION SHEET

****
* TEAM टीम- *
****

नाम-
Name : _____

1. Five Key events : * _____
5 मुख्य घटनायें- * _____
* _____
* _____
* _____

2. Three most powerful Images
3 सिज्र / ट्रांसफिगार्ड कल्पनायें * _____
* _____
* _____

. COMMENTS ON :
आपके विचार-

3. Rountable : _____
गोलमेज़ _____

4. Collegium _____
विद्यालय _____

5. Lunch Pedagogy: _____
दुपहर के भोजन अध्यापन विधि- _____

6. Encounters : _____
आमने सामने _____

7. Teams टीम _____
_____

8. Celebration _____
उत्सव _____

9. DECLARATION ON HDTI :
मानविविद्यालय
प्रशिक्षण शाला की साक्ष

songs

accountability

W E E K L Y R I T U A L

feast

celebration

claiming promises

closing talk

announcements

rite of accountability

THE RITE OF GRADUATION

rite of ending

send out

human development training
institute

maliwada

14 june 1981

गाने

उपस्थिती

साप्ताहिक संस्कार

भोजन

उत्सव

वचनों को घोषित करना

समाप्ति वक्ता

सुचनायें

उपस्थिति की रीति

क्रमिक वृद्धि की रीति

समाप्ति की रीति

बिदाई

HDTI

FACULTY

SUBASIA

Arjun Algaonkar
Elizabeth Balm
Mary D'Souza
Danaraj Darlington
Christine Mead
D.B. Maske
Anil Prasad
Lucina Prasad
K. Samson
Brian Stanfield
Jeannette Stanfield
Mangala Talokar
L.D. The