

Tenth Guardians Meeting  
Chicago

April 11, 1976  
T-397

### SOCIAL DEMONSTRATION: TOWARD MASS REPLICATION

It is hard to believe that this is the Tenth Guardians Meeting. I am strangely pleased to be a part of this group. If I live 10 more years, or even 6 more, I think I will be able to say to myself why being a part of this group is so profoundly significant and satisfying in a transpsychic sense. I feel that we have shaken the walls of history a bit.

I want to talk about Social Demonstration as I have experienced it in the last months. One little experience just keeps intruding itself in my mind. It is not the most important, but I thought I would tell you about it and then talk a little bit about local man. At the World Council of Churches meeting in Nairobi the princes of the various churches gathered. Some of them came to see Kawangware. A few weeks later we got a letter from the Coptic Church in Cairo, inviting us to do a social demonstration in the little town of El Baiad, 100 kilometers up the Nile from the old capital of Memphis in Egypt. It is quite a place. I have not seen any villages in any more dire need than those on the east bank of the Nile. The west bank has a green strip which is fairly wide, but on the east bank, where El Baiad is located, the green strip is only about two blocks wide. Then there is desert as far as you can see. The village is not built on the green but on the desert, so if you put your back to that two block strip of green it looks like any village you saw in any Foreign Legion movie. It is rather tremendous architecture, and then sand as far as you can see. I was looking forward to responding to the invitation of the Bishops of the Church and I expected them to meet us at the airport. They had sent a car and the Chief Secretary to pick us up and take us to the hotel. However, we did not find him and he did not find us. We got a cab and went to the hotel. The next day the Secretary came around to apologize. He said that he was at the airport but he could not find us. I said, "What are you talking about? Certainly they told you to look for an old fat man." "Oh no, no, no! They would not say a thing like that! They did not say you were old." That literally happened!

It will be really interesting in 100 years when somebody is able to articulate how, with the birth of science, the technological revolution, the welding of the globe into one human settlement, and the discovery of planning, local man got lost in the complexity of the inclusive. This has happened over several decades now, perhaps over several centuries. It is more complex than that. For instance, the form of democracy that we received from Great Britain and uniquely and creatively developed is the story of local man, but only in conjunction with these other happenings. Our kind of democracy of "one man-one vote" is gone, because it no longer enables local man to creatively participate in the decisions of history. It will not be forgotten in history or in society. The whole world is already building on it, creating a new, deeper, broader and richer conception of democracy. I do not want to belabor this, but to point out that in the last few months the thing that has overwhelmed me most is the fact that local man everywhere is on the rise again.

I remember when I came back from World War II. A captain that I served with went into the State Department and some months later when I saw him, he said to me, "There is no use trying to tell the public about what is going on. It is so complex, they can not understand it." Can you grasp what he was saying? That rocked me at the time and I just screamed inside, but I did not know what to say back to him so I did not say anything.

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Now I would like to talk with him. What he said in one sense was true but in another it is not true. It is true that local man was no longer capable of significantly engaging himself. That was his situation. But now, local man is rising up around the world saying, "I can understand complex matters. Not only can I understand them, I intend to participate in them." I found this to be true in Africa. The story of the Isle of Dogs is also the story of the awakening of classical working-man-England as he is reaching forward to appropriate his position in the total historical process.

Governments are also interested in local man. They are beginning to grasp that the inclusive approach of analyzing and problem solving cannot do the job alone. The most important local village movement in any country in the world, in my opinion, is in South Korea. It is called the Saemaul Movement and the Government in South Korea, after years of building up its heavy industry, developing its resources, and building a capital force, has now turned its attention to renewing the 35,000 villages in South Korea. You do not ask the question of what is driving them to do this; you look at it going on in front of you. Local man is getting his chance in Korea. My guess is that this is true in any government. If you awaken local man, you are going to wake up with a different situation on your hands. Do not think that the governments are not bright enough to understand that, before they do it.

In India nothing less than a new village movement is happening. The Minister of Home Affairs, Mr. Redi, said that when Gandhi died, Nehru brought together the old leaders of the party to decide the crucial and painful issue of whether they would take Gandhi's approach and attempt to develop the villages of India or whether they would build up their heavy industry. They chose the latter. But now India is turning its attention back to her villages once more. This is also true in Indonesia and in various nations in Africa. Corporations and institutions in the private sector are also interested in local man as I have not seen it in my lifetime. It is shocking to me when you go to a corporation and ask for assistance how ready they are to be of assistance relative to developing local community and local villages. It is warming to my heart. This is true of universities, too. And it is also true of certain voluntary organizations in every nation that I have been to.

Mrs. Gandhi came to Aurangabad a few weeks ago and when she heard about the project she sent for our staff. Three villagers and two of our staff had an audience with her. She was extremely pleased. She paid particular attention to the villagers and asked them extremely probing questions about what was happening in the village.

I am grateful that I had a chance to look at what has happened in just ten weeks in Malivada. Things have happened that I did not anticipate would take place for one year. You would not recognize the village! The first thing you notice is that the village is clean and ordered. They have cleared out all the rubble. It is a broken down village and has not had very much life in it for 700 years. Almost everything had fallen down! They have cleaned the streets. Even the smell of the trash along the streets is gone! They are going to cobblestone the streets to get rid of the terrible dust that makes health impossible. They have not done that yet, but the streets are clean, and they have lined them with

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white-washed rocks and stones. When you go in, the first thing you are aware of is orderliness. The educational system is also striking. A pre-school is underway. There are 700 youngsters in the village and less than 20% of them have been in any kind of schooling structure. In the pre-school there are ninety youngsters. And, of all things, they are in uniforms! They have one top-flight meal a day which begins to take care of the tragic malnutrition in the village. The older youth, who have not been to school at all, are now learning to read and write in the morning and in the afternoon they work in the vegetable garden which the community has established. The vegetables are growing now and they are already reaping the harvest of it. The students who do go to school are also in learning structures after school where they are rapidly learning to read and write. But, probably more striking than this are the adult or continuing education classes. There are 300 adults in formal learning structures. They are trained first of all, in literacy and basic education, such as arithmetic and English. Without the global language, there is no chance for them to get ahead. They also study the social methods that their community is using and developing.

The whole village is organized into five guilds: Education, Agriculture, Industry, Health, and one they call the Ambassadors who see that all things take place and see that the visitors who come to Maliwada are cared for. Shortly before I got there, the Federal Government had sent out five men from various parts of India to stay in Maliwada for several days to observe what they are doing. Each guild has its own Guild Hall. They have found some building or some room and have cleaned it out and decorated it. You would not believe the decor! They are very proud of those guild halls. Each guild meets twice a week in guild meetings. Cooperation has come into the whole community. The wells have been dug out for the first time in maybe 25 years. Silt, four to six feet high, had settled down in those wells and cut off the water. They dug that out and then they flattened the bottom out to bring in more instruments and now they can plow their fields in an hour. It took them three or four days before. You are not giving them much technology, but just enough so that they have strength enough to begin to take care of their health and other things that need to be done in the village. They have lined out eleven dams that they were going to build. When the government saw that we were serious about it, they came out and helped build them. (They had been planning to do it for 25 years). At one time in history this community must have been a Garden of Eden. In charting the gullies, we discovered how that was possible. They used to have earth dams, and when the monsoons came, some of these dams would go out. For years, after the monsoon, the people would rebuild them, but something happened three to seven hundred years ago and they were not rebuilt. The place changed from a garden into a desert. It was impossible for the people even to feed themselves, let alone make a living.

The government also has put in electricity. On Sunday evening when they asked me to say a few words, all the people came together in the square which is now very, very clean. (And by the way, in the square, they have a little medical aid station that is cleaner than you could ever imagine. They only have a couple of bottles of aspirin, but that is a start.) There were lines out on the ground where they sat. Later I discovered that the whole community came and sat by guilds. We sat under the street lights. Before, you could not have had a meeting like that at night. These are some of the things that have happened in ten weeks in Maliwada.

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I remember the Chief Secretary of the State said to me when I went to see him later, "Let me know when you can empirically observe something in the village, and I will go and look." I was pleased to be able to say, "Now, now, you can go." Perhaps, the most important thing that has happened is what has happened to the people themselves. It is written all over their faces. They are not the same human beings. Expectation and hope is written across their whole presence. I tell that story right now, not to pay tribute to your colleagues who are the auxiliary staff there, though they are fine, fine people. What has happened there, local man did. The people in the community did those things. Nobody can do for a people what I just got through describing. Local man is on the move. That is the thing that struck me most.

I went to see the Prime Minister of the State of Maharashtra, Mr. Chavan. He was interested in replication. He has 42,000 villages in a state of 50 million people. When I went to Norway to raise money for Maliwada and was sitting in the foreign office, I thought, "Only three million people." Then in Denmark, five million people; in Sweden, seven million people. In Maharashtra, there are 50 million in one state-- 42,000 villages like Maliwada! I told the Chief Minister that I certainly would not like to be sitting in his chair. The Prime Minister of India has to think of 700,000 villages. This is true of any nation. You begin to look at the whole world and if you think in terms of feeding the whole world, you experience only despair. But when you think of our work, of a particular village at a time, it is clear that it is not necessary for anybody to be hungry. You could call this an exaggerated statement because of things like floods and droughts, but normally it is not necessary. That is a contradiction you see. Life is made up of these kinds of paradoxes. For instance, any village that I have been to, and some are very bad, could feed themselves. All they need is a little bit of technical know-how. Just a little bit, not much more.

A part of this turn to the public and the private sector that causes people to think about the community at large has to do with precisely these things. You have to awaken local man if this world is going to survive. Inclusive planning and the local community planning together can do what you could not dream of if you think of either of them by itself. I think we are getting hold of a social dynamic that, in the next 1500 years, is going to astound us all. If you awaken 40,000 villages in Maharashtra, village by village, an economic market will be opened up, the like of which the world has not seen since Columbus discovered America! Do you understand that? You begin to upgrade the village people and triple or quadruple the income of the village in two years. Do you see the market? Do you see the effect that that is going to have on the total economy?

When you look at the nation as a whole relative to family planning, there is only discouragement. Everything which has been tried has failed to live up to its expectations. But, when you deal with comprehensive community development on the local level, we believe that, within three years, the rate of population increase will have diminished. The death rate of babies in that village is just frightening. We are going to see if it is possible to significantly cut down on both the birth rate and the death rate of babies indirectly, by dealing with all of their problems all at once. If you

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come at population head-on, through some inclusive system, you might as well not get up in the morning. My point is, that when local man is dealt with in his local community, in a comprehensive sense, the effect of that, relative to the global problems in our times, is going to be signally significant.

The second thing I want to talk about has to do with what we are all about. In the broad sense, this is not easy. Those of you who have been around some time know that fundamentally, we have dealt with the personal or the individual. When you think of courses like LENS and RS-I and CS-I and the family courses and so on, you will see that this is where we have focused our attention. To oversimplify it, what resulted in these 20 years of work was the intellectual methods. Then, secondly, we forged out the social methods, and thirdly, the spiritual methods were forged out (and I do not mean spiritual in some narrow sense of the word, of course). Our work in the Other World is probably the most important bit of creativity that has ever come out of this group. Now, our creativity has come to the social. This does not mean that this is not in the original thinking of this group, but we did not know how to come at it. We believed that you had to deal with the problem of understanding what it means to be a human being in the world before you could significantly impact the social structures. I am trying to get at the ontological ground underneath what we are doing. It seems to me, in the social arena, your job is to awaken men in their basic communities, and then, to awaken the individuals and communities in history.

We are doing two fundamental things right now. The first is Town Meeting. If you are going to impact society, you have no choice but to awaken man, and to awaken him in his community. That is the function, it seems to me, of Town Meeting. Without it there is no possibility of a new social vehicle or a new human habitat. The second thing that we are engaged in is Social Demonstration, which is the way of engaging communities and the individuals in them. The most important thing about Maliwada is that individuals have been awakened. They are tremendous people. They are intelligent, they are creative, and they are poised. They are not only awakened but they are engaged in their situation and therefore engaged in history.

Now, the Primal Community Experiment is in the future. As you know, that has been on the back of our stove cooking for a long time. As a matter of fact, the only thing that our group ever said that it would go for broke on was the Primal Community Experiment. I've always been a little bit irritated that that name was used, partly because I was hoping that primal or primordial community would be the term that would carry one of the deepest aspects of our corporate reflection through the years. Town Meeting is not important in itself and Social Demonstration is not important in itself. Right now, however, Town Meeting is far more important than Social Demonstration. But the intensification of the awakening in the Social Demonstration and in the Town Meeting is going to bring into history, once again, the Primal Community.

Primal Community is a community that itself is functioning in such a fashion that it awakens depth selfhood in its people. It is that community that profoundly engages its citizens in history. Or, you will notice that I am using the ontological categories here, of Knowing, Doing and Being (Town Meeting as Knowing, Social Demonstration

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under the rubric of Doing). The Primal Community is always invisible and is always comprised of a special group of people within the community that watches over the primordial quality of that community to see to it that the individuals within its community are awake and genuinely engaged. What has happened to the religious bodies of the world? That is their function! It has always been their function. You want to get a picture of the shape of the religious forces of the world of tomorrow? This has to do with the category of Being.

You ought to get a book called The Cultural Contradictions of Capitalism by Daniel Bell, a sociologist at Harvard. What he says has to come into existence today is what we call the New Religious Mode. Today we are doing Town Meeting and Social Demonstration. Tomorrow, we are going to be dealing with the Primal Community. I do not know what it is going to look like. I know it is going to have to do with attempting to articulate, not through our words first, but our lives, the New Morality. It's going to have to do with attempting to articulate, not through our words first, but our lives, of a new kind of authentic selfhood. It's going to articulate, not with words, but with our lives, what it means to be related to the profound depths of existence, the Mystery. What we are really going to be doing, practically, I do not know. I think that whereas today we are doing Town Meeting and Social Demonstration, tomorrow we will be holding retreats. We will not call them that; I do not think you can ever recover that word from its negative connotations. We will not even call it "odyssey" which is what we have tried to do. And it is not going to be for "religious people," It's going to be for people who are "white-hotly" aware. They are going to be people who engage to the point where they are burnt to a crisp. They are going to scream, "How can I take care of myself? How can I endure? How can I stand?" And they are going to be what you and I call "secular people." We're going to be taking care of them. You can not go out and do Primal Community without helping them. We will not be teaching them, for this is not an intellectual category any more.

Now I want to talk directly about Social Demonstration and then about Funding. We started out to do eight Social Demonstration Projects around the world, and everyone knew that was impossible. We start on our seventh one tonight in Fifth City and then on the 23rd of May we do our eighth in Lapu Lapu, in the Central Philippines. Lapu Lapu is on the island of Mactan. We are actually going to do it in a small town outside of that city call Sudtungan. Mactan Island is a fascinating place. That is where the Eastern World first rejected the West when in 1521 Magellan was killed there. The first religious exercise from the West was held there at the same time. Those of you who are churchmen might know that that was the beginning of the Christian Church in the Eastern part of the earth. The people of Mactan Island are great people and very ready and excited about moving. There are already one hundred youngsters ready to enroll in the pre-school. There is no place for the staff that goes in there to live so they have given us a hunk of land and the people themselves are building us a place in which to live. When we pull our people out, it will be used as a school; or a Town Meeting place.

Six of the Social Demonstration documents are now completed, two more to create. Next year it looks to me like we will do twelve. They are not firm yet, but, the Jakarta one

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is firm. We are going to have the Social Demonstration in a small village called Kelapa Dua. That means "two coconuts." It is in a cluster of three villages west of Jakarta about an hour's drive south of Jakarta. It is an absolutely terrible situation. No school whatsoever, not a single child is in school in those villages. The one in El Baiad in Cairo, Egypt, is set if we decide to go ahead and do that. We need to have one in Latin America. If we did that it would be close to Caracas. If it be true that we can do one in Osaka, that will be something, because it is in Japan. Certainly, if we can do one in Lahore that will be good, for we have never done anything in West Pakistan. Your colleagues in Europe are anxious to move on the other side of the Isle of Dogs Consult. They have got the courage now and believe the methods will work there in an urban Western situation as well as in a rural undeveloped country. Don Cramer said that we could do the one in Washington D. C. in September if we needed to. Berlin is probably ready to go but they are scared and that is understandable. The people in England were so excited about their Isle of Dogs that they are ready to do one immediately in Manchester, Bristol and Glasgow. We postponed Trastevere in Rome and are doing Lapu Lapu instead. It is because we do not quite know how to deal with the fact that Trastevere is such a quaint place that you would want to shoot anybody who changed any of their customs or architecture. I know that is wrong, but that is the way you feel and you tend to get a bit paralyzed. We will see what happens. Everybody says that south Italy is poverty-stricken, but when you take one step into an undeveloped country and then you come back to Italy, there is nothing poverty-stricken at all about southern Italy. We may have to get over some of our attitudes before we can go there. Perhaps the time has come for us to go to the American Indian, who our nation has treated so ruthlessly and brutally. It could very well be that this could be done in Arizona or Montana. That will be very exciting, and, as a matter of fact, it will be the easiest thing for the government and private sector to fund of anything that we have ever done in the United States. Finally this perhaps can happen in Paris. That would really be something!

These places are not tied down the following year and some of these towns may very well show up next year. We need to have a common mind on the next year by the first of July. It is exciting to read down that list. All of those are possible. There are many factors to consider in deciding about these places. Because of the shortage of troops, we would like to have these in places where we already have houses or have staff present. Some of them we have and some we do not. It would be much harder to get a group of twenty people who are not already in a situation and send them in there.

I am a fanatic on contradictions. I am not interested in realizing goals. I am interested in what the deterrents are, and then I find myself something like a neurotic mad man for I am only interested when I see them, in releasing those contradictions. In social demonstration, the first contradiction is one major symbolic funding success. I mean something like one half million dollars or more. The second contradiction is forces. The most important thing in forces is a "gun." I don't quite know how to define a gun but I know one when I see one. When you see a gun, the whole atmosphere is, "Move it, move it, move it!" All of us are so trained to take our time because we want to be efficient. Moving in and doing the program in one year, when usually it would take ten, takes real moving.

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We are short of those kind of guns. If I had time, I would like to talk more on what I think makes a gun out of a person. It is something that allows him to get something done and get it done now. But, also, we need, obviously, expertise in various areas. We are short expertise in almost every demonstration. The third contradiction has to do with replication. I had been hoping that replication would not be a matter that we would have to face for two years. But you can understand that any government has to be interested in the forty thousand villages. As a matter of fact, the reason why the private sector and public are necessary and work together so well is that the private sector can be concerned about Maliwada and the public sector can be concerned about the forty thousand villages. The governments in these lands are breathing down our necks for our replication plans. They do not even hear a word you say if you can not first of all give them some idea of how this might happen on a wide basis. The fourth contradiction has to do with how much technical know-how is available and how little of it gets to the local man where it needs to go. Or if it gets there, it is only one hunk of expertise or only one channel. We must find a way in several stations around the world to bring these together. For instance, in Iowa grows a white turnip about 6 inches in diameter that is really sweet. Now that white turnip has got to get to five social demonstrations that I know about. That is sort of a crude example but you can see what I mean. We have to develop that kind of a system and it has to start here in Chicago. Then it has to be replicated in Bombay, Singapore, Hong Kong, Brussels and Nairobi. We have known this for some time, but now it is becoming a matter of life or death. We have got to solve that issue.

I would like to speak about funding for a minute. Two or three directors from the World Bank were in India. One of them was a Mr. Siggurdson and he had heard (I have not heard from whom) about the project in Maliwada. He went to see it and became extremely interested. When he came back to Washington, he sent for us to talk with him and made the suggestion that perhaps the World Bank could pick up a bit of the tab on all of our projects. Now that interested us a great deal! The thing the World Bank is beginning to see is that in some way they must not only be concerned with the economy of the nation, but they must be in the service of local man.

In Maliwada they have already built a model home. It is a three-room house. They never saw a three-room house in that village for several hundred years. It is built out of local material and with local labor. The material is rock. One thing they do have in Maliwada is rocks. It is a home that you and I would want to live in. In the mud huts which are traditional, there is neither ventilation or sunlight. This model house has both. It is really something! The most important thing is that it only costs 1960RS. to build (that is around \$250). You would not believe it but I have been looking for such a house for several years! They are going to build 100 of them in Maliwada. But you are not going to give them these houses. They are going to buy them. If, Mr. X in Maliwada could borrow 1920Rs. over a 40 year time span through the Indian Government, of course, and if Mr. X paid 4 Rs. a month during that time, at the end of 40 years, he would own his own house. Isn't that something! This means the World Bank would be dealing with just Mr. Nobody in Maliwada, in order that now (not 20 years from now) he could get into a decent house where health could become a possibility. As long as they are in what they are in, there is not the slightest chance for health.



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Now I would hate to be the head of the World Bank and have to be thinking of several hundred thousand villages in which they were going to build 100 of these houses, but it is needed in India and perhaps that is the way they can be of best service not only to local man but to the economy as a whole. Mr. Siggurdson got so interested in this idea that he sent us to his constituents for seed money. I have already mentioned his constituents. They are in the foreign offices of Denmark, Norway, and Sweden. So we went to see them very hopeful, and, of course, they said one thing which you knew they were going to say before you went there. "Only if you have permission of the Indian government on the Federal level would we even consider doing such a thing." They pointed out that there is one man in India who you have to see. He is in charge of the finances and decides what money comes into India and what money does not come in. We had also, with the help of some of you Guardians, gone to see the Ford Foundation who was very sympathetic and had had to go to see people in India in connection with that. And we have been dealing for some time with AID in Washington who is interested in the project and is even interested enough to pay some of the cost that we have had in setting up the Maliwada demonstration. They are considering funding us for \$480,000 to do what they call the research or developmental part of the project as well as to provide programmatic money for each one of the projects. But once again, you have to get India's government's permission and with AID that is especially important because five years ago AID left India. After we had dealt with the officials of the State of Maharashtra, we went to Delhi to see the Federal Government. The people that we had to see not only were very agreeable, they were very affirmative about AID money. Isn't that something! They said that the only restriction is that they decide how that money is used. Of course AID has to decide that the project is worthwhile or they will not give the money to India, but from India's point of view, it is India that decides how it is going to be done.

Regarding replication, we have been forced to think through the beginning of a tactical system. (See attached chart on Maharashtra Nava Gram Prayas.) The first job is to set up a demonstration project for the people to see. Everywhere you go, people say, "You cannot do anything, you cannot do anything, you cannot do anything." So, you have to go out and do it before people will believe that you can do anything. I would like to tell a lot of stories about what Maliwada has already done in this direction. Now, when they say, "You cannot do anything," we say, "Go and visit Maliwada," You show it; you cannot say it with your lips. Therefore, Phase I must always be that of social demonstration.

Phase II, is the beginning of replication. And what you are out to do there is to get a working model of replication started. In Maharashtra State, in Phase II you do 25 Maliwadadas. Now there are 25 different districts like the district of Aurangabad. (Maliwada is in the Aurangabad district of the State of Maharashtra). And if you are going to do profound social change, you can not begin with the town next to Maliwada and then do the town next to it. You have got to do them all at once. It has to be transrational. Therefore you strike that State as a whole. You set up pilot projects and then begin to build the district networks by replicating in each district the pilot project. Then, you build the state networks by replicating in each district the pilot 10 times. There are about 250 counties in the State of Maharashtra. Now by that time you have got replication on its

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way and for the most part people like us are no longer there. If you had 250 beginning to go, then the State itself would have to pick up the third Phase of 2500 and then 25000 villages.

Because we are interested primarily in Part I at this time the emphasis is there, but we figured the estimated cost for the beginning of replication of Phase II and you will notice 60% of those costs come out of India. Fifty of the 60% is already being developed in terms of goods and services but the biggest problem in these local communities is that there is no money there. The money is there in India, the problem is the delivery system. How do you get the money designated for a particular village into the community? You have to find out on a State and Federal level what funds are already allocated and what funds are available. Ten of the 60% is from the private sector. These fundamentally are from corporations such as Tata House, Moffet Lal House and others. And then 40% of the overall would be from outside funds. Perhaps ten of this 40% needs to be direct cash and the rest could be long range loans made to the nation for a particular project such as I described with the World Bank.

Now this does not quite get at the tactics. How in the world do you do the replication? (See folded page of the attached sheets, third column). In order to do this your tactics involve first of all what I call a Village Trek. Some of you are familiar with the term Human Resurgence Mission. You would take two people from Maliwada and two of our staff and go and visit the villages and tell them the story of awakening and engagement in Maliwada. Here the citizens of Maliwada are far more important than any of our staff. You would just go out and tell the story to five villages.

The next step in the tactics is the Maliwada Visit where you would get a bus and bring people from each one of these five villages to Maliwada to stay two, or three days where they can behold with their eyes as the people talk to them. They can ask their questions in relationship to their own villages.

The third tactic would be a Town Meeting held perhaps a month later in each one of those villages. In North America we are doing Town Meetings before a Social Demonstration, but in that part of the world, it is likely that we are going to do the Town Meeting after Social Demonstration as part of the replication. You will take the manual that you use in Town Meeting, translate it into Maharati and adjust it to fit the precise kind of social demonstration you have, and then put the whole town through it. You do it in such a fashion that the 50% of the people who are illiterate can participate in it. Sometimes they are the brightest ones that you have in the whole group.

The fourth tactic is the Training School. Some of you have worked on building the social methods school and some of our colleagues have even run them. I have not thought the time is right until now. Each school will operate for eight weeks and will have 200 people in it. Now those 200 people are crucial. One hundred of them will be graduate students. The governor of Maharashtra State got so excited about this that he called the President of Bombay University, Mr. Tope, and sat us down together to talk about replication. I saw

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Mr. Tope again and he said, "You do not have to worry about it, we will do it." After that eight week social methods school, the graduate students are in Internship for four months where they come and learn to be first rate agriculturalists which is the kind of thing that is needed in India at this moment. They learn to be great preschool teachers. They learn how you do the symbolism that changes a village. They become trained in paramedics where they can go into a village and begin to do something about health.

In order to get this off the ground in the third quarter, we are going to have to do one school of 200 in the third quarter, another in the fourth quarter, and one every quarter thereafter. In the third quarter of the next year we must increase that to 400. When you begin doing 250 villages, you are going to have to run two schools of 400. In the State University system, they graduate 35,000 young people annually. They are extremely anxious to get ahold of a new form of education. Hopefully, Mr. Tope with his faculty, is going to work out a way in which these students would be given one semester of academic work by working in the village for two years. Because their parents stand outside the school on graduation day to get their young people that they sacrificed to send to school into jobs that will help the economic situation of the family, the students are going to need a stipend. This stipend is going to be 200 rupies a month plus their room and board.

But to get back to the makeup of the two hundred, we have accounted for one hundred of them. Fifty of these people are going to come from the villages that you are planning to set up as a demonstration. You get ten people at least from each one; because most people are out of work, that is a simple thing to do. For those people 200 rupies is like \$10,000 a month. Now the other fifty are people like us in India. Some of you have given your money for ITIs in India and some of you here have even taught in them. Sometimes you wondered what you were doing all that for. Well now we have over 2000 graduates of our ITI program in India. We are going to get fifty of those in each school and that is why those ITIs have got to go on. Indian colleagues like yourself have been sitting waiting for years for us to get something where they can really engage themselves. Now it is coming. Mr. Tope also said that there are a lot of other people, for instance the retired people, who have a hard time living and 200 rupies a month would be a great deal. Many of them are genuinely concerned about the village situation in India and would be glad to spend one or two years of their life there. Mr. Tope saw this as a brand new vocation. It will be called something like a community developer in which people will be pulled into a new bureaucratic structure, a creative one that has to go on in order to do the 2500 villages that are down the line. We are going to create a core of extremely able people in India in order to get that flywheel going to do 25000 villages.

The last tactic is the Consultation. This gets complicated because while we are doing Maliwada, we must start replication in the next five villages and get ready for the replication in which 25 have to be done the next year. Then you move to try to do 250 in the next year. Two hundred and fifty in one year! Now we have adequate staff in India to take care of five of the twenty-five. And by the time that is done, we are going to have trained staff who we believe are going to take care of the first twenty-five. Beyond that we cannot go. We have to have trained giants by then! We hope that by the time we come to the 250 that we will have over 1000 college students trained and in our movement. Now, you

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have to put 1000 people through RS-1 in order to get 100 to put through another course in order to get 10 to put through the academy in order to get one with guts enough to give his life to history. That is not pessimism, it is just hard headed strategy. Well, in India you are going to have to get 1000 in order to get your 10 but those 10 are really going to be something. And maybe you are going to have to get 10,000; that is all right, it is possible. India has got to do this for India.

In the process we are going to grow up to be men and women. We have a possibility that rarely a group of people like us has ever had in history. If you care you care for all, you care for the 700,000 villages. Within a year from now other states are going to want to start a Maliwada. Then you have to remember in Korea there are 35,000 villages. I'll bet you some of you will be dead before all of this gets done! And then there is the United States. How are you going to do it? I tell you that Isle of Dogs taught me, if I did not know it before, that every community in the Western developed world is in as dire need of this as are the communities of the underdeveloped countries. It just takes a different form.

I was pleased to see that Time magazine had an article on the Saints. They had Saint Theresa's picture in it from Calcutta. I do not mean to be critical, but I am not talking about "Christianity." I like to put it so people know what I am talking about. Chris - ti - an - i ty in which we substitute some hunk of poetry for the deeps of life and living. The church's function is to serve humanity - not to get people to join it. And so with any other religion - God will take care of all the joining if you go about your task of serving humanity. In that article on the Saints they missed the boat, but they tried. Several things came to my mind. One was that perhaps in both the Western and Eastern religious traditions the emphasis up to this moment has been upon the individual religious as the saint. Then secondly, we have tended to think of their qualities as individuals. They do have certain qualities, that has been true. But it will not be that way in the future. First of all, Sainthood (or any other poetic word you wish to use) is going to be seen as corporate and, I believe, it always was corporate. Then, second, it is not going to be a quality, it is going to be a deed or service to humanity. I would not be caught dead these days outside the blue. Why? It is a sign, a symbol. It does not belong to me, but when I wear the blue you may think you are looking at me but you are not. I represent all of you in this room who care and all those who care around the world, whether they wear the blue or not. That's what the blue stands for. I say I would not be caught dead these days out of the blue. I decided if I made it to heaven, or whatever that means, that I will not go in. I will just sit there and wait until all of the blue comes and then we will go in together. Well, you see, I am talking about hard-headed empirical experience. I was at Maliwada, along with you and you and you, and I beheld.

You know in the old days two of us alone did RS-1. I mean we stumped this nation. I do not know what they do in RS-1 nowadays, but in those days we did not care whether people agreed with anything we said. We did not care whether they liked us or not. We were out to see, in those 44 hours, changed lives. In Maliwada, we mentioned nothing about RS-1 and used no religious poetry, but I beheld before my eyes changed lives. Changed lives. It was a presence because we were manifesting care. Ah, there is mystery here, far beyond my capacity to fathom. But I only say the way it was - changed lives.

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I'm interested in that, for I think that is the beginning of a brand new social vehicle, which is going to be worldwide and is going to be built, not from the ideology of some elite, but by awakened global man.

Now, what is our job? I wanted to be able to say something. I know that since the Guardians came the rest of us are not the same. You probably noticed that too. And I know we do not exist except as we exist with the Guardians. I wish I knew a little more - maybe I will one of these days; maybe you will one of these days. What is the job we have? Well, first of all, if you think that there will not be enough work for us all to do, you are wrong. We are in need of consult teams. I hope that the Guardians who spoke to you about Kawangware, Maliwada and Isle of Dogs and so on, made it clear the absolutely essential service that the Guardians perform. Untrained people like myself are only relatively useful. We are going to have these consult teams go on and on and on. I just do not think you are going to be able to save money any more. We are going to need set-up teams also. I mean the kind of thing that one Guardian did when he went with us to the foreign offices of Denmark, Norway, and Sweden, like another who has gone to the officials in the land of Egypt with us. Most of us already know that if these demonstrations are really going to come off, you are going to have to weld yourselves into a team of a doctor, or public health man, an agriculturist, a business man, and I do not know what, you are going to have to go to these demonstrations and sit down for a week to evaluate. You do not need much evaluation, but we are going to have to look and see what the people there can not see and point it out to them and give them information. Most of the people we have out there are bright. I am not a farmer, but I am bright enough to do what one of you would lay out for me to do for the next six months in farming. There has to be a team like that that goes to Oombulgurri. Someone like me is somewhat useful. I can give our people a rough time for sitting around and not doing anything. I am pretty good at that, but to tell them what to grow and how to grow it, I am not so good at that, and that is more important right now than the blowtorch. I would like to see these teams get underway this year.

Then we are going to have to have teams for development overseas and here in the United States, where you learn to work as a team and move. You understand that we need 95% of six million dollars for the first part of that replication! One of our biggest problems is what we call seed money. It takes a great deal of money, other than programatic money, to get that program done. The seed money is crucial. If these wheels here in development do not keep going there is no hope out there.

We also need help on the repository. I can see some of you people getting together and planning to visit every agricultural collage that has a reputation, to go from industry to industry to find various kinds of small industry that could be set up in different parts of the world. We are going to have to find ways for us to get start up money. This probably ought to be in the form of letters of credit, so that certain parts of the program can get underway immediately while they wait for long term funding. In Majuro, the fiscal history was such that over a period of years, a bank, no matter what you showed them, would

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not touch them with a ten foot poker. And we are going into situations like that more and more. Therefore, right now we need one half million dollars in the form of letters of credit to put behind various programs.

I expect to see quite a number of you in the next year, as I have seen quite a number of you this year in various places around the world. I look forward to that. I was saying to myself, "If I were a Guardian, what is the one thing I would do?" You can laugh if you want to. Obviously it would have to do with symbols. I would go out and buy a blue suit and a blue sport shirt. That is what I would do if I wanted to take care of myself.

MAHARASHTRA NAVA GRAM PRAYAS

—toward state-wide human development projects in the rural areas

MHDP

ICA Consultants

CHART OUTLINING PHASE TWO

(Rs8=\$1.) (1.0=1000)

April

1976

ESTIMATED COSTS AND FUNDING SOURCES	NATIONAL 60%		EXTRA-NATIONAL 40%		FOUR YEAR TOTALS
	PUBLIC SECTOR 50%	PRIVATE SECTOR 10%	DIRECT GRANTS 10%	FAVORABLE LOANS 30%	
PHASE ONE Building The Demonstration Village MALIWADA 1976-1977	Rs 3,240 \$ 405	Rs 2,160 \$ 270	Rs 5,400 \$ 675		
PHASE TWO creating the REPLICATION MODEL	Rs 48,750 \$ 6,095	Rs 9,750 \$ 1,218	Rs 9,750 \$ 1,218	Rs 29,250 \$ 3,656	Rs 97,500 \$ 12,187
PART I DISTRICT PILOT PROJECTS					
1st Yr. beginning at	Rs 2,400				
2nd Yr. less 2/3	800				
3rd Yr. less 1/2	400				
4th Yr. less 1/4	300				
25 Villages one in each district					
FOUR YEAR TOTAL PER VILLAGE	3,900				
PART II DISTRICT PROJECT NETWORK					
250 Villages ten in each district	Rs 324,750 \$ 40,590	Rs 64,950 \$ 8,118	Rs 64,950 \$ 8,118	Rs 194,850 \$ 24,361	Rs 649,500 \$ 81,187
FOUR YEAR TOTAL PER VILLAGE	2,598				
1977-79 PHASE TWO TOTALS	373,500 46,685	74,700 9,336	74,700 9,336	224,100 28,017	747,000 93,374
PHASE THREE NAVA GRAM PRAYAS 79-84	PART I ALL-DISTRICT ADVANCE 2,500 Villages 100 in each district				
	PART II STATE-WIDE CAMPAIGN 25,000 Villages 1000 in each district				
	These 2,500 villages would begin at a cost of Rs 800. for the first year.				
	These 25,000 villages would begin at a cost of Rs 400. for the first year.				

