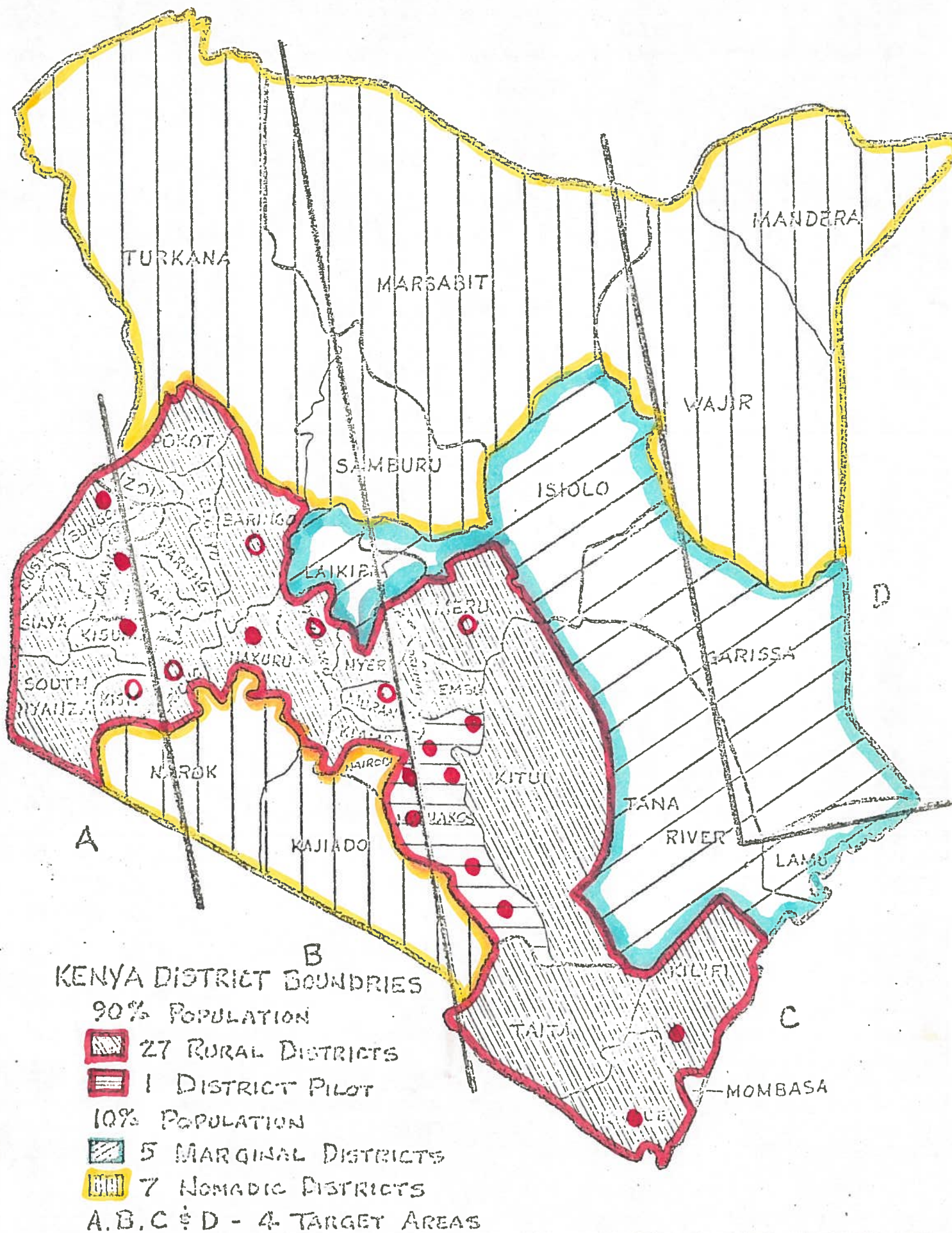
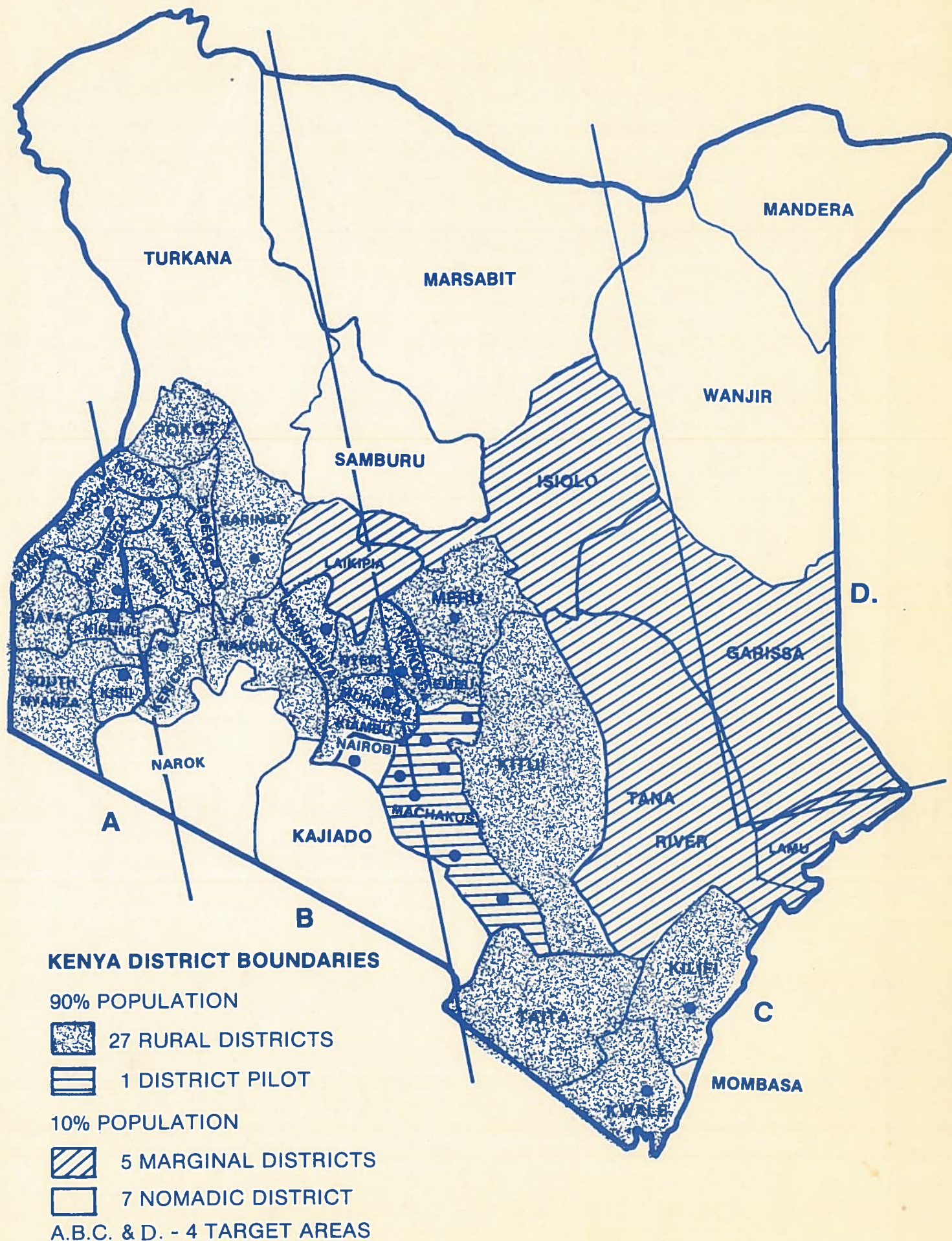


KENYA REPLICATION SCHEME



KENYA REPLICATION SCHEME

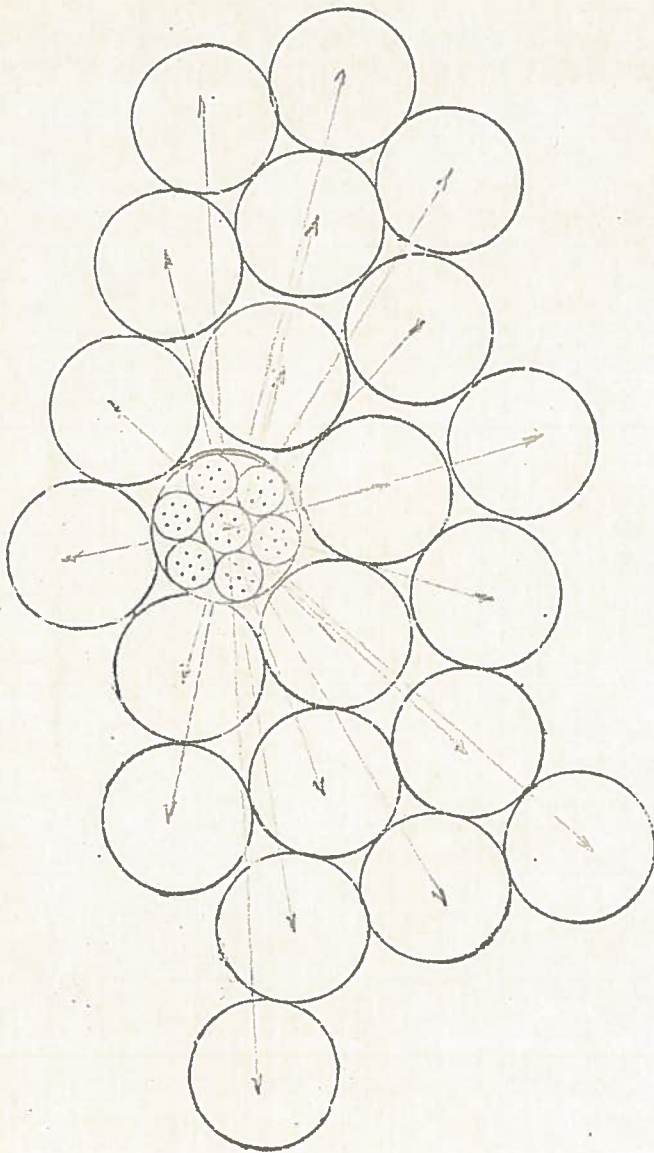


DISTRICT DEVELOPMENT STRATEGIES

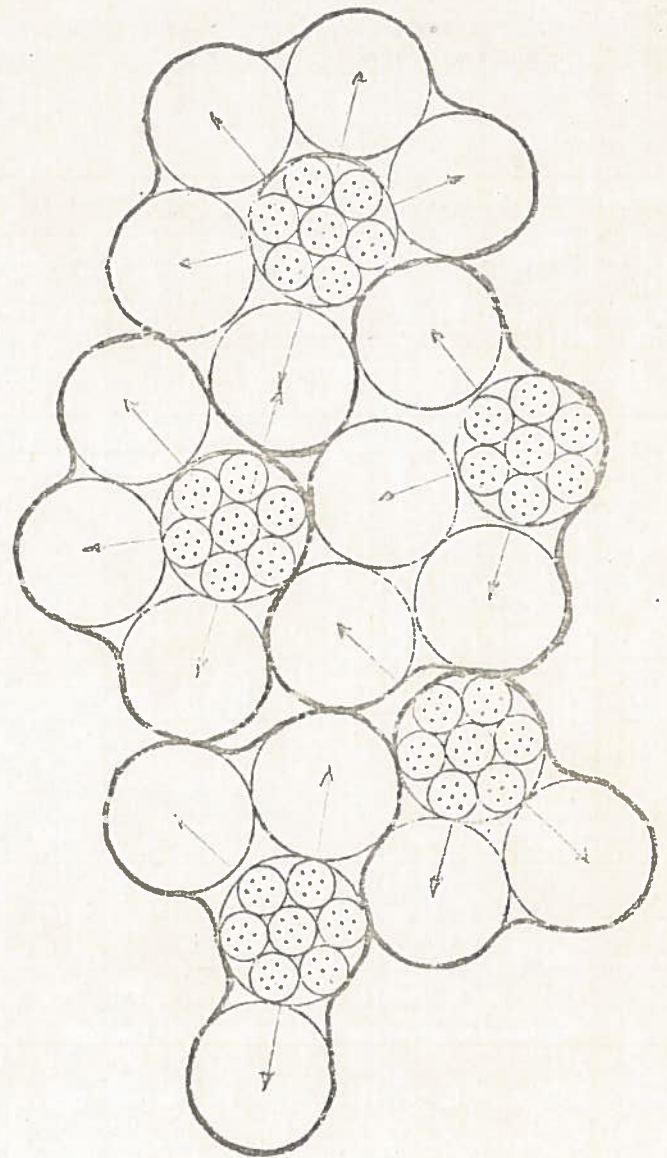
Figure 2

Figure 3

Illustrative District has 5 Divisions, 22 Locations, 110 Sub-locations and 600 Villages



1 Location Cluster
per District



1 Location Cluster
per Division

Note: At the end of the four year period, sufficient data should be available to decide which strategy or combination of strategies should be used throughout the zone.

PROGRAMME ACTIVITIES

QUARTER IV, 1981 - 82

Kenya Replication
Scheme

Area Nairobi

		Week	1	2	3	4	5	6	7	8	9	10	11	12	13	
Arena		Date	April 5 - 11	12 - 18	19 - 25	26 - 2 May	3 - 9	10 - 16	17 - 23	24 - 30	31 - 6 June	7 - 13	14 - 20	21 - 27	28 - 4 Ju	
EXPANSION	CONSULTS				Tiriki Location				Kapsoit S/L	Saboti- Naikara HDP						
				Muthithi S/L 6 & 7		Muthithi Location			Kaongo S/L	Chorok HDP						
				Ikuyuni HDP Kangundo S/L	Chonyi Location				Matha S/L	Kasunguni S/L						
	IMPACT	Authorisatn Central Div D.O. Chiefs; Wamunya Settled Area					Wamunya Chief/Asst Chief Authorisatn	Settled Area Chief/Asst Chief Authorisat			Wamunya & Settled Area; Visit Asst. Chiefs and teachers	Wamunya Villages set-up AALD IMPACT	Settled Area Villages Set-up	I m p. T. r g	Wamunya Location Impact	Settled Areas Location Impact
IMPLEMENTATION	CIRCUITS		Stake Push HDP's			Finance Training	Circuits HDP	Circuit HDP		Circuit HDP					Circuits HDP	
							Circuit HDP	Circuit HDP							Circuits HDP	
							Circuit HDP	Circuit HDP	Circuit HDP	Circuit HDP					Circuits HDP	
	MODULES						P.I.M. Sec. A & C	P.I.M. Sec. A,B,C		P.I.M. Sec. A,B,C						
		H. Circuit	Health Training					H. Circuit	H. Training	H. Circuit						
		Section A	Muni- Mwanyani	Thenge	Chonyi			Section B Cen. Prov.	Hwanga	Section B R.V. Prov.						
TRAINING	CONFERENCES		Location Off. Conf. -B Loc Off Conf V.L.: Mu/Iv				Mita. LENS Cen Div VLC	Masii LENS								
	INSTITUTES			HUMAN DEVELOPMENT TRAINING INSTITUTE NO. 10												
		VLI A		Mitaboni VLI	Masii VLI					VLI - A						
		VLI - B		Ronge Nyika VLI	Chonyi VLI Kabiro VLI	HDP VLI B	HDP VLI B	HDP VLI B	HDP VLI B							
	COUNCILS		Sec Hse Mtg F, S,S			Sec Mtg S, S		Nat P, D. Mtg F,S			4 African Assembly for Local Development	13 Area Plan- ing M,Tu	Area Coun- cil W,Th, F			

KENYA REPLICATION SCHEME

Toward a National Human Development Zone

Four Year Strategies, 1980-84

1. Expansion to every District in the 90% Rural Population Zone: 27 Districts across 3 Bi-Provinces (Sections) (See Figure 1).
 - establish a demonstration project in each District across the zone.
 - get the image and story of local development saturated throughout the zone.
 - through the credibility of work with the local sector impact the other three sectors and elicit their response to work toward revitalisation of the 4 sectors.
 - intensify the urban project to demonstrate experimental local urban development and elicit 3 sector response.

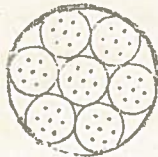
2. Establish self-generating clusters in strategic Locations across the zone. (See Figure 1)

expand Human Development Projects into Sub-location Cluster Projects in strategic places



villages and sub-location cluster

- set-up a self-generating Location Cluster Project in one District in each Bi-Province.



villages, sub-location clusters and location cluster
(See Figure 2)

- set-up self-generating Location Cluster Projects in each Division in a selected District in each Bi-Province.
(See Figure 3)
- impact Locations through their villages, sub-locations and locations in every Division/District around self-generating Location Cluster Projects. (See Figures 2 and 3).

3. Create a self-conscious catalytic interaction of clusters in development, interchange and extension.
 - raise up village leaders, along with leaders in the other 3 sectors, to carry out development across Locations throughout the Zone.
 - provide opportunities for planning and common action within and beyond locations throughout the Zone, e.g. meetings, conferences, interchange, planning seminars, implementation procedures, and common tasks and work.
 - enable local government structures to more effectively enact local development.
 - provide delivery systems between the local and the other 3 sectors, e.g. input schemes of money, goods and services, employment opportunities, training conferences, technological expertise, consultations, etc.
4. Enable and train a New Village Movement to create and catalyze development momentum across the nation in the 4 sectors.
 - provide training for movement staff through the Human Development Training Institute, Advanced Training School, special training conferences, training modules, on-the-job training, etc.
 - provide training for village leadership through Village Leadership Institutes, advanced courses, and along with the other 3 sectors participate in development operating structures, e.g. impact teams, circuits, consults, etc.
 - hold advanced methods training courses, e.g. Leadership Effectiveness and New Strategies (LENS), symposia, seminars, training conferences and special training opportunities for the 4 sectors.
 - provide special consultative services to each of the 4 sectors concerning special tasks, issues or implementary designs, e.g. indigenized imaginal education, etc.

Institute of Cultural Affairs

Area Nairobi January 1982

KENYA REPLICATION SCHEME MOMENTUM

QUARTER III 1981-82

The dynamic of a year seems to render the first and second quarters an uphill climb and the third and fourth quarters a down hill acceleration. This year seems to be no exception. It looks like by the end of Quarter IV we will have 28 houses throughout the 90% rural population zone of Kenya which will be circuiting approximately 400 villages with over one-half of them being HDP and Cluster project villages.

The priorities we set before ourselves this year included:

1. The initiation of 3 more self-generating location clusters across Kenya in different provinces.
2. Launching a Division Impact Scheme to impact 188 villages in 5 locations around the first self-generating location cluster.
3. The establishing of 3 section (bi-province) houses that span the 90% rural population zone.

The self-generating Muputi Location Cluster Project has been replicated to 3 others in different provinces across Kenya. A similar type of internal motivating power seems to be present in the critical mass of these other location clusters. At the same time, we have been expanding many of our HDP's to sub-location cluster projects. As the replication scheme unfolds, we will seek the right density of the various types of clusters for most effective development. (See Item 2, in Four Year Strategies, 1980-84.)

Key to cluster operation has been the developing of circuit models and training forms for continuous and systematic monitoring of all cluster villages and sub-location and location projects. The circuiting dynamic somehow has built-in motivating power and spirit nurture. The location circuiters especially are a highly disciplined group who work long hours without prompting and assume personal responsibilities for their villages and often return outside the structured hours to villages to work with special needs.

The inputs programme for clusters is giving a particular motivating dynamic to village planning and implementation. The contradiction in the programme at present does not lie with the villagers who are prepared and ready, but with the other 3 sectors who have either collapsed in their commitments or are unable to keep their timelines.

Location Officers LENS Courses are being held that build development plans which interface with the villagers' Location Consult plans. These courses are followed up quarterly to keep the momentum building. The activity gives a whole new perspective to the government officers' work, and often gives them a whole new vision of vocation.

The health programme is running full-speed. By the middle of Quarter IV, Health Caretakers will be trained in every HDP and in every village of sub-location and location cluster projects. These village caretakers now number 519. They, probably more than any other guild dynamic or structure, have their built-in elan and esprit de corps.

The national auxiliary staff now stands at 222, due to regular HDTI's this year. These staff have a new timbre and resolve. The Project Directors especially have become giants, sensing their historical destiny. More and more national staff are seeing themselves committed to lifetime work in the Order. By the end of Quarter IV they will number over 65.

Our staff of short-term volunteers is also increasing rapidly. Mostly from North American and Europe, these people come to work anywhere from a month to a year. Many are great spirits and will take back a renewed vision and passion when they return home.

Our Division Impact Scheme utilizes wisdom from the cluster consults. The one-day Village Development Meeting for each village includes a two-year plan of implementation and first guild demonstration meeting. The two-day Sub-location Assembly also includes a two-year plan for the sub-location as a whole, plus a full-scale demonstration of village and sub-location operating dynamics and procedures. The one-day Location Assembly is especially geared to guild plans and implementation. Also, we are planning a construct by years-end that will pull together and give power to a whole Division that has been impacted and clustered.

This year has been an impact of locations throughout the Central Division (Machakos District) in which the self-generating Muputi Location Cluster is located. The District has 6 locations, 44 sub-locations, 222 villages and 190,000 people. So far we have done 3 locations. The response has been overwhelming, resulting in villagers flooding the VLI, actuation taking place at a rapid rate, Government Location Officers attending planning conferences, and the village leaders joining impact teams for subsequent location impact. For example, just finished was the one-week Mitaboni Location impact series of meetings involving over 6,400 people. The location has a population of 48,000 people in 47 villages and 10 sub-locations. We used 100 of our auxiliary from across Kenya and 22 village leaders to staff the impact teams. At least one auxiliary from every project participated. This gave cross-country representation in our edge work. In addition, it provides a great opportunity for a large group to work together in a single thrust, and includes a dimension of advanced training in the field for the whole new village movement. The conciliar dynamic seems alive in a unique fashion.

It looks like our cutting edge for the future will be developing village leaders to do common planning and action, not only within the administrative structures of their location, but beyond location to division, district, provincial and national boundaries. At the same time, Village Leaders will be trained to do the undergirding task for continual development such as circuiting, impact, consults, as well as cross-location conferences, guild work, and leadership planning and action. (See Item 3 in Four Year Strategies 1980-84.)

Another cutting edge is the involvement of the other 3 sectors in village development which gives us a way to effectively work with them in the whole development process. This is especially true for the public sector which needs methods training and planning procedures to adequately carry out their tasks in relation to village development. A similar type involvement should open up new possibilities for work with the volunteer and private sectors. (See Item 1c, 3d, and 4 in Four Year Strategies, 1980-84).

The establishment of section houses has paid off. This type of decentralisation means more effective expansion activities, monitoring, staff meetings, training and implementation modules. In addition, more direct work can be carried out with national leadership.. A deep sense of corporateness has developed and team activity strengthened and refined. The emphasis and training in house internal design and decor, collegiums, roundtables, auxiliary style and disciplined and precise missional activity have paid off. The section houses have come alive and vibrant and a demonstration to all the houses in the section, as well as the villages in these projects and clusters.

The international staff has led out in a tremendous fashion. They have internalized their work and the models for on-going expansion, actuation and training. In addition, they bleed meaning and significance into these activities for all to receive. ---What an opportunity for people, single or couples, from around the Order and the world, to be able to have this kind of experience in radical creativity and immediate fulfillment.

This year the HDTI's No. 7,8, and 9 graduated 136 of whom 128 new auxiliary were assigned to various HDP, sub-location and location clusters. Two of these are now project directors and several others are circuit guns. These new troops have become a stable base that allows the older heads to move out on impact, new consults and other aspects of our expansion drive. The HDTI is an awakening and training event that impacts village volunteers with the programmes that are being done in villages of Kenya, with the methods that are used in the New Village Movement, and with the human journey they have been on and which will now significantly intensify in their two years of service. By the end of the HDTI, the village volunteers are clearer about what they are being called on to participate in and they seriously decide to be or not to be a volunteer in the New Village Movement. Both those who decide to go back to their villages and those who become auxiliaries are building the New Village Movement across Kenya. The edge of the HDTI is to train an auxiliary staff that can train and give form to a village leaders movement across Kenya.

All the above was not achieved without a deep struggle. The auxiliary strike at our quarter IV Area Council last year had both positive and negative trends of a great happening. The positive trend was the self-assertion and demand for genuine leadership in the New Village Movement. The negative trend was fueled by a few

using the event for rebellion or personal gain. It took about 5 months to work this out. This was a fantastic period of growth and resolve. However, in a few houses this had to be done by pushing through raw pain. In addition, the failure of self-consciousness, unrelated thinking and action, disjointed activities, sloppy execution, unaware hatred of the village, plans collapsing, racism, refusing to anticipate results or blocks to results, cultural arrogance, uncleanliness, wanting just to be religious, rip-offs, rational denseness, lack of amenities, wanting to do just one or two things, ignorances of how to activate a task, alien cultural images and claims, arms length participation, fear of address of poverty, and other missional distracting items all form a boiling cauldron and awesome context for daily work. However, once human awareness embraces the dark night, then the alien image becomes the touch of life that allows life to be seen as present in all things and created anew in the revolutionary work in which we live.

Area Nairobi
March 1982

KENYA REPLICATION SCHEME

WORKING COPY

PHASING SCHEME GEOGRAPHIC COVERAGE		PART I	(Geographical Expansion) PART II - PHASE I					(Geographical Intensification) PART II - PHASE II	PART III
		1976-79		1979-80	1980-81	1981-82		1982 - 85	1985 -
TWO EXPERI- MENTAL PROBES	A NATIONAL COVERAGE by 4 target areas toward 90% rural population impact	K A W A N G E A R E	BI-PROV.	AREA PILOT	DISTRICT PILOT	DIVISION PILOT	TOTAL	Phase I is geographical expansion; this Phase is Geographical Intensifica- tion to allow impact of all the villages in each division.	Part II is completing the 10% of the popula- tion not covered in Part II.
			A	3	24	72	99		
			B						
			C						
			D			1	1		
			TOTAL	3	24	73	100		
	B DISTRICT PILOT by 7 divisions toward total district participation	K A M W E L E N I		DIVISION	LOCATION	SUB-LOCATION	TOTAL		
			A	1	76	77	154		
			B	1		852	858		
			C	1					
			D	1					
			E	1					
			F	1					
			G	1					
			TOTAL	7	76	927	1010		
TOTAL		2		10	100	1000	1110		

INVITATION SPIN
for
Village Leaders and Village Meetings
Cluster Consult Preparation

Introduction

1. Greeting
2. Your name
3. Privilege to be here
4. Talk about who we are and why we are here

I. ICA

1. Global Organisation: The ICA is a not-for-profit, non-sectarian, intra-global organisation working in 35 countries. It is staffed by volunteer workers from many nations and all races and cultures.
2. Rural Emphasis: The ICA works in four arenas: training, consultations, village meetings and human development projects; its major emphasis is renewal of rural villages where 80% of the world's population lives. The Institute is not a 'money' organisation. It provides methods of renewal and motivational techniques whereby villagers can engage in their own self-renewal from the grass-roots level.
3. Kenya History: The ICA began working in Kenya in 1968 conducting training programs. In 1975 it started a HDP in Kawangware. Then, in order to move to the rural, began an HDP in Kamweleni, 6 miles east of Machakos Town.
4. National Program: A national replication plan has been devised to replicate the HDP's throughout Kenya. Replication projects will be established in every district in the 90% population belt by the end of next year. These projects are staffed by Kenyan citizens which now number over 200. (Walk through Kenya map project picture.)

II. CLUSTER

1. From HDP to Cluster: HDP's are demonstration projects that villagers can walk to and gain insight into renewal. However, HDP's also need to see how they can get the methods of renewal to all villagers in their sub-location.
2. Sub-location Cluster: Villages clustered on the sub-location level seemed to be the best way to begin sharing the methods of renewal. A consultation can be held with all these villages; plus, support and participation from the public, private, and volunteer sectors can be solicited.
3. Location Cluster: Once a sub-location is established, then it can take responsibility for setting up clusters in other sub-locations until finally a location cluster is completed. Like the sub-locations, the leadership from the grass-roots level is enlisted and motivated to participate in the development committee.

INVITATION SPIN

page 2

4. This Sub-location Cluster: Now what is a cluster? Put up a large sketch of their sub-location that has the villages outlined and named. Walk through the mock-up of the sketch and as you point to each village put a red dot where the village node is. (e.g. primary school, shopping center, etc.) After all villages are marked, connect the red dots with a red marker. Say this is their cluster.

III. CONSULT

1. Five Day Construct: The cluster is initiated through a planning consultation held in the sub-location. It is a 5 day construct plus opening and closing celebrations. Its planning is comprehensive including all peoples and issues throughout the sub-location. The method pulls together data from many sources and works it to a consensus of the whole body.
2. Format - Vision, Contradiction, Proposals The first thing the consult does is get out the hopes and dreams of the villages or the practical operating vision. Next, they discern the blocks - not the surface issues but the deep underlying obstacles that keep both the village and the sub-location from achieving their hopes and dreams. Next, they prepare practical proposals or thrusts that will move through the obstacles toward the vision.
3. Format - Tactics and Implementation After that, the consult pushes into the events or actions necessary to bring off the proposals. In the economic, it is out to triple the income of the villages and sub-location in two years. In the social, it is out to do what is necessary in the arena of items such as construction, services, education, etc. In addition, visits are made to the public and private sector to see the goods and services they can bring to the village. A workday is held in each village and sub-location as a whole to indicate their readiness to move. Lastly, a 2-year timeline of renewal actions are prepared for each village and sub-location and an operating model set-up to implement its actions or tactics.
4. Planning Rhythm - Throughout the consult, the villages will prepare for their own renewal and the renewal of the sub-location as a whole. Their planning will be done both in the villages and together as one group. Twenty representatives from each village are to participate throughout the consultation. Others may participate at the opening and closing celebration and at special times.

IV. COMMITMENT

1. Consult: Twenty (20) representatives of men, women, and youth from each village are to participate throughout the entire consultation. Others may participate in the opening and closing celebration and at times available to them, or when their specific expertise is needed.
2. Village Meetings: Village preparation for the consult is to include a village meeting of approximately 4 hours in length. Over 100 representatives of men, women, and youth are expected to attend.

INVITATION SPIN

Page 3

3. Sub-location Planning Committee: Each village is to appoint eight (8) of its leaders to meet with representatives of all of the sub-location villages to coordinate planning for the consultation. It will decide where to hold the consultation, and schedule the villages for gathering food, preparation and serving the two meals per day.
4. Village Planning Committee: Each village will appoint a group of people to join with the 8 leaders from their villages, to do the planning for their own village. This will involve kitchen implementation, food gathering, services, community heritage story, village map, vision chart, and framing.

CONCLUSION

1. Restatement of Commitment:

Consult - 20 per village

Village Meeting - 100 per village

Sub-location Planning Committee - 8 per village for set up
preparation, 2 consult meals

Village Committee in each village to work with the
the '8' in preparation

2. Ask if the group has any questions
3. We want a few people as appointed by the Headman to stay and fill out 2 forms: "Village Leaders" and "Sons of Village".
4. We wish and expect a great future for their village and sub-location.

QUESTIONS

During the question time, someone may ask what the ICA provides. This is time perhaps to state again that the ICA is not a 'money' organisation. If needed you can elaborate that the ICA provides methods for renewal and motivational techniques.

1. The ICA conducts a 5-day planning consultation whereby the villagers can create their own practical plan for sub-location renewal over the next 2 years.
2. An organisation dynamic is demonstrated and leaders trained in its operation so the villagers can conduct their own self-renewal.
3. Works with the villages and the sub-location to establish a delivery system between them and the public and private sector.
4. Provides various types of training opportunities for village leaders.
5. Provides a monitoring function for the renewal events and activities.

Machakos District		VILLAGE MEETING SATURATION CAMPAIGN						December	
New Village Movement		ATTENDANCE CHART						1980	
Division		Makueni			Makindu		Western		
Location Village	Makueni & Lower Makueni	Nzaui Location	Mbitini Location	Kikumbu- lyu Location	Ngwata Location	Kilungu Location	Mukaa Location	Okai Location	
Number 1	150	93	109	107	198	240	153	331	
Number 2	129	74	117	66	171	204	62	68	
Number 3	242	137	274	150	131	163	48	168	
Number 4	216	94	66	85	109	116	56	136	
Number 5	197	89	116	26	168	54	174	70	
Number 6	189	-	-	-	-	-	-	123	
Number of participants in Sublocation	1123	487	682	434	777	777	493	896	
Number of participants at Assembly	50	80	-	48	63	151	89	329	
Average per Meeting	187	97	136	87	155	155	99	149	
Total participants per Division	at Village Meetings 2292 at Assemblies 130			at V.M. 1211 at Assemblies 111		at Village Meetings 2166 at Assemblies 569			
GRAND TOTAL	at Village Meetings 5669 at Assemblies 810			AVERAGE PER MEETING		at Village Meetings 135 at Assemblies 115			

SITE SELECTION CRITERIA

1. Readily Accessible

As a demonstration project the village needs to be located by an all weather road with regular public transportation available.

2. Medium Population

The village population should be between 100 to 300 families or 600 to 2000 people with balance of men, women and youth.

3. Representative of Area

The village should be representative of villages in the area tending toward the underdeveloped side.

4. Rapid Social Change

The village should have potential for rapid social change.

5. Geographically Delimited

The village should be well defined by boundaries, e.g. roads, rivers, escarpment, etc., and be a cohesive unit.

6. Village Affirmation




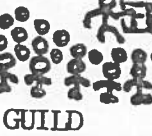













Both the village and its leaders need to approve and actively desire to participate in a project that provides methods for them to renew their own village.

PROJECT INITIATION PROCEDURES

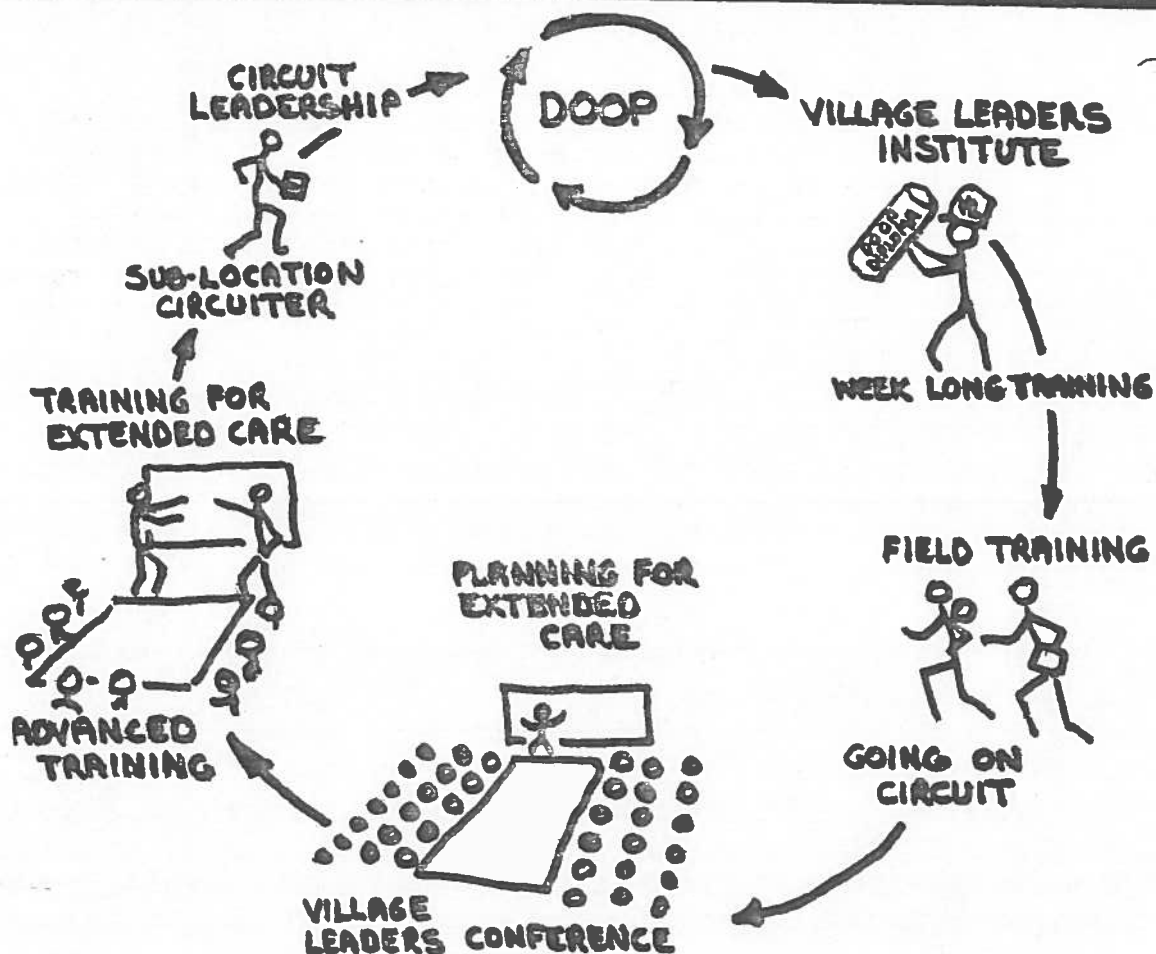
1. Village Meetings: 4 per location plus a Location Assembly.
2. Site Selection: 1 per District from villages where Village Meetings were held.
3. Human Development Training Institute: 10 people per project village plus selected people from Village Meeting villages.
4. Project Initiation Consult: 70-100 villagers for 5 days.

ICA: Kawangware

Circuiters Schedule

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
DAYS							
ACTIVITIES	 HOME VISITS  LEADERS MEETINGS VILLAGE NO 1	STAKE  COMMUNITY ASSEMBLY  GUILD MEETINGS  WORKDAY VILLAGE NO 1	 HOME VISITS  LEADERS MEETINGS VILLAGE NO. 2	STAKE MEETINGS  COMMUNITY ASSEMBLY  GUILDS  WORKDAY VILLAGE NO. 2	 CIRCUIT LEADERS TRAINING FOR TWO VILLAGES  ROUNDTABLE	WEEK II HOUSE MTG  COLLEGIUM REPORTS WEEK PLAN CIRCUIT PREP  CELEBRATION	 WEEKLY RITUAL  DISCON  CIRCUIT TRAINING PRACTICE

Village Leaders Journey



LEARNINGS FROM THE KENYA REPLICATION SCHEME

Kamwelleni sits on the long slope of a hill that rises above the Ikewe River very near the center of Muputi Location. When you stand in Kamwelleni you get the sense of being very high on that hill for you can see many miles to the northeast. In fact you are quite low in comparison to the rest of the location. The virtue of its position is that Kamwelleni can be seen by a large portion of the Location, and Kamwelleni stands out in sharp contrast to the rest. It has the large buildings of the HPTI, the constant construction of the commercial center being built to serve the students and at night its electric lights can be seen across the whole location, shining out from the surrounding darkness and the muted lights of wood fires. Those lights, contrasting with the rest, stand out as a beacon of the new for the other villages in the location cluster. Kamwelleni, shining like a star, assumes the role of the bright source of Human Development.

As one learns more about Kamwelleni, its contrast with the other villages becomes more evident, and it assumes a new meaning. Kamwelleni's electric lights stand out not only as symbols of a new hope but also as a symbol of an old approach to Human Development. One learns that Kamwelleni contrasts in other ways to the rest of the villages. Where the residents of the other villages are finding new life struggling with creating their own futures the residents of Kamwelleni still stand back and wait for their development. Kamwelleni, the mother of hope, is still weighed down by the image of a messiah bearing gifts. But Kamwelleni's legacy is glorious, and the victory she has birthed has been a great victory.

This has been a great year in Kenya. It has been a year of great struggle in many dimensions and it has been a year that has left us with many challenges. I believe that overall we have broken through into a new universe of profoundly renewing human community of a large scale. This paper is a look at our learnings; that which comes from reflection on who we were and what we did when breakthroughs happened. Because the paper approaches the question of learnings from that perspective it must begin with an appraisal of where these breakthroughs have happened, somewhat balanced by comments on the challenges these breakthroughs have given us. The basic proposition of the paper is that our victories have come from two major sources; 1, the application of the immense amount of wisdom we have accumulated about the nature and the catalysis of local community, and 2, our decision to operate strictly out of the context of the local villages. I intend to explain these 2 sources in detail and then to look at the implications of these learnings for the order.

First the villages. Villages are coming alive in ways that none of us have ever seen before. In Kaani Sub location, a village that has been visited no more than 5 times by passing ICA staff since the consult has completed its first quarter timeline in entirety a month ahead of schedule. Entire sub locations in Muputi Location amaze visitors, officials, and especially old hands at Human Development with what they are able to accomplish themselves.

Across Kenya the list of accomplishments is incredible; the demo farms, the health caretakers, the community organization, the wells, toilets and pathways. When the accomplishments of Quarter III this year were placed on a wall 6 feet high and 30 feet long the box that held the last quarter was, in places, 3 inches thick with card size pieces of paper. Training has also broken loose with stake leaders coming to week long Village Leaders Institutes and returning to their villages to triple the output of victories. The challenge we face is this.

Creating designs we need for the village and cluster projects especially in the arena of handling inputs.

Project Directors Meetings 50 very serious young village kenyans gather to work and celebrate. The mood is high, the exchange of wisdom is relevant and the level of vocational struggle belies the youth and origin of the participants. The Muputi Cluster team of 20 national staff works as corporately as any team in the world, encouraging and holding each other accountable over against a common mission. They deal seriously with what it means to be that mission and are asking constantly for help in understanding the methods that allow them, as a team and as individuals to participate in that mission in a chaste, obedient, and effective way. This journey has been a painfilled one, however, a struggle with conflicting images.

A good number of our Kenyan staff, still feel that they are working for the international staff and some have a long way to go before they have adopted behavior patterns that are helpful in our work.

Finally the whole arena of the 4 sectors has begun to take form. The District Commissioner of Machakos District chose Kamweleni as the site for his tree planting day. They brought most of the politicians and civil servants from the nearby government offices on three levels to Kamweleni to plant trees. The speeches made there by the DC the MP and others about supporting the work in Muputi Location placed us on a whole new level of priority authorization. At the last National Project Directors Meeting nearly every project reported some form of government participation in the project over the past month. Examples of authorization and support across the sectors are common. One cluster consult closing featured the presence of 2 government officers, 2 high level businessmen and one nearby voluntary agency. All over the nation the government ministries are involved in doing programmatic input into the projects. The challenge in this arena is working out the many different images. We have about the role of the sectors in the replication scheme.

Every where is the sense of the momentum of the movements expansion. Each cluster consult in Muputi is the best ever. Our local credibility travels before us. The quality of participation in the new, non cluster district projects improves each time we start a project. Everywhere on our circuits we have to deal with the question "When do you come to my place" Perhaps the greatest depth of the momentum comes from the villagers themselves sensing their broader participation. Recently the chief and village leaders from one district project went to another project in the district next door. They recieved a wild reception, were taken on a tour of the village and treated to a fine cilation. Speeches and renewed invitations were exchanged.

These then are some of the breakthroughs we have experianced here in Kenya. The question for the future is; what happened? , WHY did it hannen and what do we need to continue?

Twenty-five years of experience in working with local communities hasa left us in a remarkable possition of strength. We have developed a fairly clear picture of what we are out to do in a community. This has given us an almost intuitive ability to see what a community needs and which method needs to be applied to achieve the desired result. The 7 years of Human Development projects has taught us how to orchestrate our methods to achieve a sustained momentum within a community. Finally the replication experiments have taught us how to transform the momentum within a community into a self-re-enforcing expansion which is sustained by a constant concrete dialogue between the local situation and the global "on-behalf-of" NVM context.

We are rich in the skills of catalysis. We have learned how to orchestrate events within acommunity in such a way that the "eventfullness" is experienced by the villagers as life-transforming. The consults and moduals are examples where the edge task has become the constant refinement of the constructs to bring about more eventfulness and the training of the staff involved, both in the applied methods and in sensitivity to the life dynamics involved. The matrix of methods that circuiting is falls into this category because the major objective of the circuiting is to do an event that draws it's power from the amazing transformation of the unique local situation. We are not nearly as "good" at this as we are at the "prepackaged" events but we are learning a great deal. Our inventory of training options, while still inadequate, is large and we are able to quickly create new constructs from the learnings of the old. This has brought forth breakthroughs in the whole area of informal trainging.

The more communities we enter the better we are at setting an

initial contest that will allow our presence to transform a community. The clear definition of what a village can expect from us is crucial. We have learned that the extent to which the ICA makes troops and resources available to a community will be the extent to which we will be relied on. We struggle in every village to find the unique line between the catalytic and the messianic which will release that village. Our skill at context setting is what makes this possible. We have learned what kinds of false expectations and untrue images are bound to be present and how to lay them to rest. As the relationship progresses we are making headway in learning how to introduce symbols, like the "2 million" or the replication scheme, which hold deep meaning for them. They are allowed to relate for the first time their community with the rest of the world and their efforts to the rest of history. The more we expand the more the context of the relationship of the village to the rest of the scheme provides impetus to the village's development efforts. We are learning to capitalize on the replication context.

In Kenya we are also living out a decision to sustain ourselves corporately with exclusively secular symbols. I believe that we have learned something about how the victories we have had are both a product and a manifestation of our experimenting with the secular religious. We have run into new life in these villages which is a tangible sociological reality that defies the description of existing poetry. Yet, upon reflection it is clearly the result of the application of the understanding of life symbolized by RSL. The explosions we have seen in these villages happen when they decide to face the real situation of a poor rural village without comforting themselves with dreams of other lives, and decide they can responsibly respond to that situation. Watching this happen has left me wondering that if we are indeed entering a time of being, perhaps the applicable poetry is "being the messiah" who announces that there is no messiah. We have arrived at this point not by abstractly imposing our intellectual and symbolic analysis on the world around us, but quite the opposite. We have lived in the world, cared for the world, struggled with our failures in that caring, experienced the victory of emerging new life reflected on what it is we have been when that new life happened, and therein we have found ourselves at our beginning point.

I believe that aside from our heritage and accumulated wisdom that the other major contributing factor present where we have experienced victory has been remaining within a radically local perspective. In the projects we have heavily emphasized the stake as the way every human being is cared for; We have asked first what the possibilities are in a village without outside aid and have stuck to these possibilities as our absolute first priority. We have emphasized inputs that are replicable from the public sector especially. We have often been criticized for how much we have emphasized this self reliance, almost to the point of a sink or swim attitude, often at the expense of the "visible". My response to such criticism is to think of the stake pathway. One really has to walk through one of these villages at night to appreciate what a cleared and widened pathway means to the very feel of a village, or to understand the immense value of the lesson the people of that stake taught themselves when they did the pathway. Inputs are often necessary purely for the sake of sustaining village momentum, but they always raise the question of what is the line that runs between the catalytic and the messianic. It is safer to err on the side of less. Visibility is a crucial aspect of demonstration. So crucial that one must be sure that the visibility shows what you want it to show; villagers demonstrating a new kind of human community. The effect of too many inputs is the last thing we want to demonstrate, not only to make sure that the village in question

does not find itself stuck in the mud of waiting for further inputs but, more importantly, so that the spectre of false hope is not raised in the surrounding villages; who are the targets, primarily, of the visible impact we are out to create.

Another result of our radically local stance which has paid off with fantastic dividends has been our decision to entrust the role of project auxiliary to village people. These people are a far cry from being experts on how to work with human community and village development. In fact the only thing they can claim to be is a group of villagers who care very deeply about the future of villages and who move into a village to try to express that care. This has turned out to be their great gift. In the past the presence of foreign nationals in a project has been a way of ensuring both the quality of the programs and of the exemplary house presence. What happened was that that very presence carried with it an inborn excuse for the villagers to decide to remain victims who could not do their own development, at least not without the help of experts. The village auxiliary starts remove that excuse. It is true that these auxiliaries are constantly under fire for failing to live up to the abstracted ideal of exemplary presence to which anyone who has been around the movement for a while is subject. They, however, have found a way to be an authentic exemplary presence by virtue of the transparent care made possible by their very lack of expertise. An additional value for us here is the strong position we are placed in when we search for new modes of training that help our staff to grow in their exemplariness. Few experiments we are engaged in, I feel, have as much exciting relevance to the human needs of the 85% as these training experiments do.

One of the crucial aspects of our effectiveness is a clear understanding of our role in a village; to be catalyzers of effective local planning, organization and development momentum. We know better than anyone how to provide a community with methods which provide for total participation and a comprehensive development thrust. The gift of our projects is that they are open ended; they equip the village to respond to any opportunity which may present itself; They are designed to deal with the real situation, to provide them with experience and training which will raise the level of the development opportunities to which they are able to respond. The New Village Movement is not equipped to be the primary mover of sophisticated programmatic activity in a village. To try to do so is to invite disaster. We are equipped to provide a local environment that allows the effective delivery of the activities of people who do carry out programs in villages. The wonderful thing is that that is exactly what is missing in the established development efforts. All of the above can hardly be called a new learning. This year however we have learned to really believe it.

Deciding that we really believe it is a crucial thing for us right now. We get into trouble when, thinking that other people cannot understand or support our real work, we tell people that we do do health, education, agriculture or other types of programs in villages. When that happens the people to whom we are speaking get images of what we are doing that are simply not true, and problems arise when they visit the projects. While we must never apologize for being who we are, we have to realize that we must bend over backwards to explain ourselves because we are so different. When we fail to do this we find ourselves at best discredited or at worst tempted to do something in a village that we know isn't going to be helpful. The hope of the village becomes a sacrifice to our own anxieties.

This is not to say that our auxiliaries do not ever play a programmatic function in the village, they do and they should do so. The function of our auxiliaries is to catalyze activities within programmatic arenas that are determined by the village situation and

to help the village to provide channels through which the other sectors can provide programmatic assistance. Often we make the error of criticising our auxiliaries for the "quality" of their program efforts, i.e. those activities within a program arena which are meant to catalyze and sustain development momentum. The villages and the auxiliaries are not equipped to do sustained high quality programs. There is no need for us to be embarrassed because, for example, there is a demofarm that is really a co-op farm and doesn't really show new crops. The Ministry of Agriculture or private agro-businesses are the ones who need to insure the quality of demo farms in villages, not the ICA. The only reason we do demo-farm workdays is to sustain the momentum of agricultural efforts in the village.

My last point about our local stance has to do with where what success we have had with the coalition cadre dynamic has come from. This I believe is the crucial edge question both for ourselves and for the developing world as a whole because it relates to the deep spirit struggle of the developing world in its search for the new society. One of my colleagues is fond of saying "when we were in 5th City we used to have people bring all their belongings into the city for one night even if they didn't live there in order to symbolize the fact that if you wanted to live in this time you had to live in the inner city. Today we need to figure out how to do the same thing for the village." That statement represents for me the basic understanding of life on which an authentic coalition cadre must be based. No one who is not willing to go to the villages has made the kind of life decision required for the coalition cadre to come off. This raises one of the deepest spirit questions in the lives of the 15% who live in the developing world. Rarely in our work here do you run into someone who has made it out of the village who displays a willingness even to enter a village physically, let alone deal with it in any but the most abstract and remote way. What we are undertaking as we move into dealing with the coalition cadre has to do with a journey of consciousness relative to the village and what the village represents. The village is where life is in the developing world and that is the basis on which will be built the spirit revolution.

The practical grounding that ties all this together is the real need for goods, services and expertise in the villages. The essence of the cadre is its grounding in the local, without which there is no cadre. That grounding must be close enough and real enough so that each member can identify with a particular demonstration community and deliver his goods, etc. to it. The most crucial practical question as we approach the question of the cadre, and finally of the zone, is what constitutes the real demonstration. Is the cadre and the zone to be built around a small number of high quality, radically innovative demonstrations or will it come into being as an explosion of support for a rapidly expanding large number of villages on the move, etc.

There is a real argument for the first approach. Quality and innovation are what is attractive to the level of people one is dealing with when one is talking about cadre. I would caution that here the seemingly obvious is fraught with dangers and indeed carries the seed of its eventual loss of impetus. The fact is that a small number of high quality and innovative demonstrations are, at this time, no demonstration at all. *If we have learned anything we have learned

that highly trained staff doing a sterling demonstration of high speed visible socio-economic development demonstrates absolutely nothing except that good staff can do wonderful things in villages. And everybody, especially those who care among the sectors, already knows that. They will approve of them, support and encourage them, but their lives will not be changed by them. But on the other hand a movement of villagers, crossing the country in a great wave and becoming more and more audacious all the time; that will not produce development projects which amaze people with their innovation, the rapidity of the development, or startling changes in the standard of living; the kind of criteria that is looked for. But it will sweep up large numbers of people in its wake because it is something the other is not; a real demonstration of the widely believed impossible, responsible villagers on the move. That demonstration, appearing in the midst of a practical vision of replicability across the whole nation will change lives. The cadre that will stand will be born.

To close I would like to make some remarks of where these victories and learnings here in Kenya have left us in terms of the spirit edge. Kenya has been a cauldron this year where the experience of great victory and changing lives has been mixed with the decision to use secular symbols. I believe the decision to live out of the secular in this context has thrown us back again into the real basics of our understanding of life. It has forced us to rearticulate the depths of human experience and the relationship of the experience to the profound renewal of human community. We have taken a journey to the center of the village and, as I mentioned before what we found waiting for us was RSL. The RSL of village leaders seeing the given situation of a rural village, feeling the pain of facing that village as it actually is and the joy of seeing the possibility of renewing that village, struggling with deciding that they are the ones who are able to respond, becoming in the midst of their struggles the sensitive responsive ones. And for those who have been the ordering dynamic we have experienced the RSL "being" of the no-messiah that is always present when that dynamic happens. But why is this rediscovery of old understandings, fine as it is, the edge? Indeed, if we are living as we have decided to this rediscovery happens all the time. Well, for me the reason that this is the edge comes in two packages; the auxiliaries and the leaders. Now we need some kind of pull together because those two groups of people must have some kind of form given to their own experience of RSL so that they can be sustained. Somehow that form must be based on the depth symbols of their lives and that is our great challenge. We must discipline ourselves now to avoid the pursuit of new ways to talk to ourselves and concentrate rather on giving our basic understanding of life, which we have powerfully rediscovered in these villages, a form that will deeply communicate to the mass of the 85%. We have been experimenting here, the work goes on, it needs to be intensified, perhaps most importantly we need to pull into this work the people for whom it is targeted because they are finally the ones who must do the job.