

A Report of
Human Development Training Institute: Bangalore

I.
THE
OBJECTIVE
DATA

In Varthur village the 21st H.D.T.I. in India and the first in Karnataka took place. Varthur village is in Bangalore South District, 16 kms. from the city of Bangalore. Three kilometers in the other direction is Gunjurpallya, the site of a Human Development project. Bangalore city is a very famous city in South India, the capital of Karnataka.

The H.D.T.I. was held in the Varthur High School building, with the Great Hall being a colorful shamiyana in the center courtyard. There were 26 participants in this three week training school. There were 15 men and 11 women participants. At the end of the school, 22 students graduated. There was one part-time participant from Gunjurpallya, the preschool teacher. These students came from five different regions: 13 from Bangalore Region, 1 from Madras Region, 1 from Hyderabad Region, 1 from Trivendrum Region, 4 from Pune Region along with 5 extra-national participants.

The participants were both local people and those from voluntary agencies. There were 15 people from the following agencies: World Community Development Service, England; Roof for the Roofless, Madras; Sunanda Seda, Karnataka; Search, Bangalore; Bellary Samaj Seva Kendra, a Christian Children's Fund project in Bellary, and an orphanage in Kannayakumari. Also present was students of the Divine Word Seminary in Pune.

The faculty was made up of ICA staff from Area Madras, Area Bombay, and the Bombay Nexus. Two of the staff played the role of translators into Kanada language. The school was taught in English with the Kanada translation.

This 21st H.D.T.I. followed the three week curriculum as set in the manual from the 19th school. Minor changes were done with the Ur Celebration, the focus of the action days and several of the workshops. The opening feast on Sunday night and the Graduation Ceremony on the last Sunday morning provided the "bookends" of the curriculum.

The Economic Module set the stage for the school. The nine-programme workshop created the image of comprehensiveness. The economic survey got everyone acquainted with the service centre of Varthur. The Action Project morning took the students to a nearby village for a gridding exercise. The industry workshop of creating a six months timeline pushed for concrete actions, while the commerce workshop created models for new structures in the village they had gridded.

II.
THE
BASIC
CURRICULUM

The Social Module in the second week gave a grounding in our methods. After the context on the Social Methods a Contradiction Workshop was done on the issues of village workers in India. The study of the report of the Gunjapalya project gave an example of extensive application of the methods. The action project, a work scharadan in Gunjapalya exposed the students to the demonstration village. The health panel provided an opportunity for more sharing of experiences. The Welfare section focused on a Global Women's Forum and a Community Youth Forum for the men.

In the Cultural Module of the third week, the journey of a village in the midst of development was outlined with the phases of initiation, disillusionment, resolution, and transistion. In the workshop that followed the students grounded these phases in charting the journey of their own communities. The exercise of creating a Living Environment design for the village gave an experience of corporate planning. The Song, Story & Symbol Workshop created poetry for the journey of this H.D.T.I.

The three labs provided the depth human dimension to the curriculum. Imaginal Education Lab gave the theory of our approach to education, of changing life images. The Profound Humanness Lab expressed how life can be the teacher. The Community Organization Lab grounded the stake and guild dynamics. A seminare studying the report of a Chikhale Human Development Assn. meeting gave a new image of cooperation.

The three Encounter Days provided reflective discontinuity. The first was a trip to two historical sites in Bangalore. The Urban Encounter included a visit to a modern planned suburb with a big shopping centre, a drive through some slums, and a tour of a five-star hotel complete with tea by the swimming pool. On the third week, a morning of preparation led into an evening Gram Sabha which was attended by fifteen people from Varther.

The contextual collegiums of the Cultural Revolution, The Ur Images, the Authentic Style series played an "anchor" role in the school. The lunch pedagogy sessions gave opportunities for the students to practice artform: conversations, workshops and lectures. The Roundtables used the story conversations, and the Kazantzakis readings. A corporate-solitary reflection replaced the methods exercises for the last part of the Roundtable.

III.
THE
EVENTFUL
JOURNEY

"The Way for New Life in Service of All" was the title given by the students for the journey of the three weeks. To talk about the journey of the school, we need to talk about 2 different journeys which were taken by 2 different groups of people. One group was those who were locally grounded in village work, and the second had limited experience in such community wide work. In one sense the journey of the second group was a dominating journey for all, they controlled the mood of the group.

During the first module, the Economic Module, the second group was very much offended by the style and the educational qualifications of the faculty. Also the structures were too tight for them. They had many questions in terms of the substance of the curriculum trying to determine what for them was authentic. So during the whole first module, although the mood was raising higher, it was filled with offence and uneasiness.

At the same time the other group was experiencing new contextual images, but walking on the confusion of what the other people were questioning. So when the second group came from the side of the disestablishment, these people were leaning toward the side of total participation and journey readiness.

The Heritage Encounter gave releasing, breathing time for all. It was one of the key events for the local people.

During the first lab of Imaginal Education everyone experienced the newness of our educational approach and methods. The second, ungrounded in community, group found this lab offensively intriguing. They struggled deeply with saying yes to life being a teacher. Where as, this concept was totally accepted by the first group with new excitement. The Global Film at the end of the lab was a releasing experience. Most of them saw the reality behind our education. By the end of the Saturday the struggle of the second group had covered or dominated the other struggles. It was the deep offense over against methods, style and structures, because they had seen the new model for education. Finally the group decided to say "no" to what they were experiencing and seeing. Since they were also experiencing the offense over symbols and symbolic life, weekly ritual became the volcano where the steam started coming out. The Sunday evening weekly review and evaluation was the time for the explosion of the volcano. They were asked to decide to be in the H.D.T.I. as it is or leave. All of them decided to stay.

During the whole of the second week the school had struggled with saying yes to life being the teacher. During the Social Module slowly the fellowship emerged. The schramadan in Gunjapalya had grounded them in the village reality and the demonstration. That afternoon the Preventative Health session gave them a chance to share their experiences which also helped to lift the mood. The G.W.F. was a powerful collegial event for the women.

The Profound Humanness Lab was the period of vocational struggle and learning through experiences. The struggle was shown by reading books and writing letters in the sessions. All of the Ur collegiums were new and exciting to the group, especially the Red and Black Urs. That is why the Ur celebration was a key event with a high mood.

Another struggle was encountering the 85% and the 15% and finding ways to work with both of them rather than only the 85%. Seeing the Ashoka Hotel was a crucial event for that concept.

The Cultural Module was a period when the group decided to pull back from the vocational crisis of accepting the broader context. Most of the group experienced stomach pain during these days. Seeing the importance of human development in total development was intriguing. Writing the Song, Story & Symbol workshop allowed them to say yes to the struggle of the three weeks.

During the Community Organization Lab all of them were up against a new approach in terms of community being built through the four sectors. It was a time of deciding a yes to a new way or the old way that they had known before.

The collegium series on the authentic style and the spirit journey gave them ways to identify with a new life. The poetry of Kazantzakis gave struggling, wrestling, yet resolving new images. They experienced the end of the school as the beginning of their new journey.

IV.
FOUR
SECTOR
INVOLVEMENT

We saw the four-sector involvement in and around the H.D.T.I. It is very difficult to do such a school in a new area without the support of all sectors. Support of the private sector was provided in terms of inkind materials. Support of the public sector was also in the form of inkind materials and providing services. Here it was especially the Canara Bank. The local sector was the symbol of presence and let the people understand how important this curriculum was for them. The study of the HDA experiment also made people realize the need of all sectors working together.

In this school we discovered that the private and public sectors were behind the scene, while the voluntary and local sectors were directly involved in the training. The facility for the school was provided by the public sector which was a great sign of their participation.

V.
THE
FUTURIC
IMPLICATIONS

This school is a powerful school for those people who are concretely struggling with building community. It is not a school for philosophers or theoreticians.

The presence of more than one sector intensifies the struggle of the school ten-fold. The foundation must be the local sector grounded in local community, and interested in participating in building community. The other sectors must be concerned with developing communities. Extra-national participants are helpful if they are concerned about the awakening of local people and the building of community. This school is not helpful for volunteers wishing cultural exchange experiences or exciting new data.

As we think about the presence of the voluntary educated sector in these schools, we need to consider what prerequisite course or courses should be taken first. An intensive 44-hour course which gives clues to our structured way of operating and our philosophy would probably be very helpful. Perhaps it would be the Imaginal Education Course or the Human Development Course. People concerned mainly about our theoretical framework need to attend and I.T.I. (transposed) or a Global Academy.

The basic authenticity of this school is based on the demonstration village. The students are in continual dialogue with the community. This school was not held in the midst of such a village. Thus the faculty were very vulnerable because they were the main authority base. In the future the school needs to be held in the demonstration community even if the facilities are poor.

In terms of South India, it is obvious that there is a reservoir of educated people concerned with community. The way to journey these people is not so obvious. Probably many five-session courses need to be held in Area Madras before longer four-sector training events are held.

There is still unclarity as to whether this H.D.T.I. is really for the voluntary sector. It was built for the local sector, and is finely honed for that sector. The reactions are very mixed by the voluntary sector. It seems to depend on how committed a person is to community development and how much he has struggled to journey a community.

INKIND VICTORIES

FROM THE PRIVATE SECTOR:

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| 1. Shalimar Paints | Paint and round trip transportation |
| 2. Manya Ram Biscuits | 1 tin of biscuits |
| 3. Quality Biscuits | 2 tins of biscuits |
| 4. Jan & Company | 75% reduction in rental fees |
| 5. Ashoka Hotel | 100 large plates
100 salad plates
100 cups
tour for the students with tea
Telex services |
| 6. West end motel | |
| 7. Gestetner | Duplicating Services plus 250 stencils |
| 8. Bajay Electricals | 5 boxes of ink
5 tube lights |
| 9. Khodey Brothers | 3 bags of rice
1 bag of dahl |

FROM THE PUBLIC SECTOR:

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| 1. Indian Coffee House | 60 kg. coffee |
| 2. Mysore Paper Mills | 1000 notebooks |
| 3. Karnataka Soap & Detergent Company | 75 cakes of soap |
| 4. V. rthur High School | free facility |

OTHER:

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| 1. Karmalam Seminary | loan of ... for ... |
| 2. 20 individuals in Bangalore | written translations |