



Ailaan

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Technology: Master or Servant?

"We shape our tools," McLuhan said, "and then our tools shape us." The quote raises the question: Do we create our own destinies or become subordinate and play into the hands of forces beyond us? Technology, according to McLuhan, is an extension of our own natural faculties. Every technology is, likewise, an extension of our own natural powers, born out of some natural need or the other. "This is to say that technology can be understood in terms of final cause, or purpose, and that purpose is a purpose of the living human being". Technology, therefore, has a relation to the need and purpose and cannot be otherwise. As such, technology has an important role in linking people at the grass-roots level to the outside world. There are many examples in rural areas of how technology is helping people to take informed decisions. Technology will continue to play a decisive role in ushering change in the rural areas.

Though technology has become an important part of human life, it is also leading us into situations which are having an unsettling effect on us. It has brought us many benefits and comforts, but things are changing at such an alarming pace that unexpected problems have also been generated in an equal measure. McLuhan's warning that "we become what we behold," conveys that when you take into account, and are guided by the ultimate values of life, the relationship between

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the assumptions preceding the acquisition and development of such technology and its application becomes crucial in all our endeavours.

Therefore, we should not be surprised that there is much misunderstanding of, and debate about, the benign as well as the pernicious effects of technology. While we accept technology as an inescapable part of human life, its advantages dwarf as we notice what they are doing to our relationships, as noted by MIT Professor Turkle. She argues that people are increasingly functioning without face-to-face contact, while --despite all the talk of convenience derived from texting, mailing and social networking-- what humans still instinctively need is each other. She draws our attention to a sobering and paradoxical portrait of human disconnectedness in the face of expanding virtual connections. This is only one of the few instances of how we unwittingly become regressive.

Discussions on the advantages and disadvantages of technology range from utter pessimism --the opinion that eventually the human race will be destroyed-- to heightened optimism -- that technology will unfold a utopian existence for everyone. Technology, though, will continue its march unhindered, as humans will persistently explore and innovate in the quest for progress, as has been their wont through ages.

Technology will always have to contend with three factors: social, economic and regulatory. Further, the merits and demerits of various technologies are also determined, invariably, by the people at the helm. For example, there are people (some leaders, decision-makers, lobbyists, etc.) who advocate application of nuclear technology to the extent possible and consider genetically modified food products to meet the energy and food requirements of the ever-growing world population. On the other hand, there is another school of thought which considers these technologies, and some others, to be harmful and, therefore, need to be considered with due circumspection. Social aspects take a back-seat even as the economic and regulatory factors start taking different turns with changing regimes and oppositions. This is cyclic; view points about their benefits or harmful consequences are promoted, patronised and propagated incessantly, depending upon the conditions prevailing.

Admittedly, technology has become an integral part of our lives. There have been innovations that have brought in newer perspectives on how we address the challenges of day-to-day life. On the other hand, technological advances in a few spheres have proved to be

"Progress is based on perfect technology." - Jean Renior



detrimental and are in fact, assuming dangerous proportions. We must not allow technology to become the master. It must be used judiciously and with sufficient caution, as excesses lead to problems, often irreversible. Therefore, advances in technology have to happen in moderation, because then we will be able to undo some wrongs based on our assessments and, perhaps, introduce modifications or shun them altogether. Our curiosity should not drive us to uncontrolled mania for novelty; instead, it should lead us to newer, safer and more useful applications.

While it's not all gloom-and-doom, the idea that technology will eventually lead us to a utopian existence is also ill-founded. The perception that technology has the solution to all our problems, and will, eventually, usher in perfect living, is not prudent. Technology has, and will always, come with a rider – direct or otherwise.

We have to be alert to spot the risk and avert disasters, while always trying to promote the better aspects of technology.

There are enough areas, especially in the rural context, where technology, if applied discreetly, can become a boon. Technology interventions in the areas of agriculture and allied fields, energy (solar, wind, biofuels, etc.), weather forecasting, disaster preparedness, including advance warning and disaster management, as well as management of natural resources (fresh-water preservation and making potable water out of salt water) would stand us in good stead. Other areas of technology intervention could be health services, internal security and pollution control.

Whenever new technology is in the offing--though material benefits will try to influence and drive our thinking and hence, the decision-making vis-à-vis technology--it must be evaluated from a long-term perspective. Only then will we be able to say that technology is a boon to mankind.

Dr. S.V. Prabhath
Chairman, NCRI

"Technology is not about tools, it deals with how man works." -Peter Drucker



Technology - Medium for Development

National Technology Day is celebrated every year on 11th May to mark the achievements of the country's scientific community. The celebration aims to inspire the younger generation to play a more active role in the country's development. The Rural Resource Informatics Centre (RRIC), one of the major outfits of NCRI, deals with information services to rural institutes. True to the spirit of RRIC -- to bring the benefits of technology to the rural communities by strengthening rural institutes with the necessary information and tools -- a panel discussion was held on 11th May, 2011 in the Council Hall of NCRI. Around 40 eminent personalities from the industry and various academic bodies, including researchers



Students of IIIT Hyderabad taking part in the discussion

and students, participated in the programme for a discussion on the theme 'Information Needs of Rural Institutes in Programme Implementation to Empower Rural Communities'.

Yuvodaya Kendra : Operational Framework

A meeting, on the subject establishment of Yuvodaya Kendras, was held at NCRI with representatives of 15 rural institutes/ NGOs from different states on May 16, 2011. It was chaired by Dr. S.V. Prabhath, Chairman, NCRI. The purpose of the meeting was to define the operational framework and to reflect upon the conceptualities of Yuvodaya Kendras.

The Rural institutes/NGOs, which have come forward to partner with NCRI made presentations about approaches and strategies for bringing Yuvodaya Kendras (particularly in backward regions) addressing different strands of life-long learning and cultural enrichment. They focussed on the uniqueness of this model, youth-community linkages, connect with

different agencies (industry, education, research & Govt.), working around student, non-student & differently-abled youth for career guidance and placement support, etc. The participant rural institutes/NGOs were asked to submit detailed proposals soon, in line with the decisions taken in the meeting.



"A fundamental rule in technology says that whatever can be done will be done." -**Andrew Grove**



Aiming for Disability Rehabilitation



Knowledge is always gained through action for action. Identifying and understanding effective interventions for different rural populations through various collaborations, has been a part of the organisational culture at NCRI. According to the World Health Organisation (WHO), the number of disabled people are increasing by the day. It is estimated that the population with disability in India exceeds 10 crores and a majority of that lives in villages. In this context, NCRI organised a workshop on May 7, 2011, intending to design a national programme for developing professionals in disability rehabilitation, and skill development modules for persons with disabilities in the rural areas. In addition, the NCRI is also exploring the idea of applying Nai Talim in special education.

Smt. Syeda Bilgrami Imam, Member, National Commission for Minorities, Government of India, was the chief guest of the programme. Dr. S.V. Prabhat, Chairman, NCRI, chaired the meeting. Other eminent persons who participated in the workshop were Dr. J.P. Singh, Member-Secretary, Rehabilitation Council of India (RCI); Dr. L. Govind Rao, former Director, National Institute for Mentally Handicapped (NIMH); Dr. Sudhakar Reddy, Regional Manager, Society for Elimination of Rural Poverty (SERP);

Dr. Sen, Faculty Member, National Institute for the Orthopedically Handicapped, Kolkata; Dr. Nibedita Patnayak, Faculty Member (NIMH); Prof. Gopinath Reddy, Centre for Economic and Social Studies (CESS); Dr. Pavan Muntha, Head of Disability Rights Organisation (Swadhikar) and Assistant Director, Disability Welfare Commission. Members from voluntary organisations specialising in disability rehabilitation like Helen Keller's Institute, Sweekar, Thakur Hari Prasad Institute, Devnar Foundation, Commitments, Care Nidhi as well as funding agencies like Liliane Foundation were also present.

The focus was on designing a national level programme to develop professionals in disability rehabilitation and courses to develop skills among persons with disabilities in the rural areas. Other issues that were discussed included the need for suitable short-term courses for entrants without any formal academic qualification, development of suitable aptitude testing methods, identifying suitable skills, and developing grass-roots level professionals to serve persons with disabilities. As an outcome of this meeting, a major programme is set to be initiated by NCRI in collaboration with RCI.

"The march of technology is motivated by the hope that it will lead to happiness at the end of the rainbow." -Mihaly Csikszentmihalyi



Bringing into action the Tagore Ideology



The creative genius of Rabindranath Tagore found expression in literary, musical, theatrical and artistic endeavors; however, the international renown of the 'poet and philosopher' often tends to eclipse an aspect which remained a life-long pursuit of Tagore - his project of Rural Reconstruction. A meeting was held on 26th May, 2011, at NCRI, to discuss on Tagore Siksha, Samskruthi and Sadhana Kendras (TSSSKs), the programme which was initiated by the Gurudev Rabindranath Tagore Gram Seva Kendra (GRTGSK) of NCRI in memory of Tagore on his 150th birth anniversary.

Dr. S.V. Prabhath, Chairman, NCRI, chaired the meeting. Welcoming the participants, he expressed that Tagore was always in favour of a selective assimilation, and a blend of the 'modern' developments of Western Science with Indian traditions. If NCRI could make this possible, then it would be real tribute to Gurudev in the year of his 150th birth anniversary celebrations. Prof.A.Saha, Vice-Chancellor, Tripura University, was present as guest of honour on the occasion and narrated the experiments undertaken by Gurudev in improving the agricultural productivity, and his influence on the state of Tripura. Prof. C.V.Raghavulu, former Vice-Chancellor, Acharya Nagarjuna University and Dr.S.M.Ilyas, Project Director, NIRD, were among the panel of experts. Other participants were Prof. Rajamohan Rao

from Bharathidasan University, Tamil Nadu; Prof. E.R.Ekbote, Gulbarga University, Karnataka; Prof. Samantak Das, Jadavpur University, West Bengal; Dr. Reghuram Das, Mitraniketan, Kerala; Ms. Indrani Sharma, Rastriya Gramin Vikas Nidhi, Assam; Dr. Bharat Pathak, Deendayal Research Institute, Madhya Pradesh, Ms. Indira Das Gupta, Chairperson, People's Institute for Development and Training, Jharkhand and Dr. B. K. Salalkar, Shirdi Sai Rural Institute, Maharashtra.

Shri Kishan Rao, Coordinator, GRTGSK, briefed about the objectives of the proposed TSSSKs and the conscious attempt being made by the centre to focus on rural higher education, blending Gandhian philosophy of self-reliance with Tagore's approach of voluntary rural reconstruction. The TSSSKs are aimed at meeting this objective. He invited Universities/Rural Institutes in the country to join in this initiative. The following are the outcomes of the meeting:

- A national committee to be formed to draw the framework for TSSSKs.
- Focus on practice-oriented education, extension and culture-centric livelihood promotion activities.
- Learning to be drawn from Tagore's efforts for rural reconstruction.
- To adopt the Samabaya (Cooperation) method, as experimented in 'Sriniketan'.

"In this new wave of technology, you can't do it all yourself, you have to form alliances."

-Carlos Slim Helu



A Step Ahead...



A presentation was made by NCRI in the bureau heads' meeting of higher education department held on 30th May, 2011, chaired by Smt. Vibha Puri Das, Secretary (HE). The Chairman of NCRI, Dr. S. V. Prabhath, made a presentation on the latest initiatives of the NCRI, which are

1. Establishment of Yuvodaya Kendras
2. Preparing professionally trained Bharat Nirman Volunteers and
3. Operationalisation of Rural Resource Informatics Centre (RRIC)

Many suggestions were made during the presentation. Shri Uma Maheshwara Rao, former Commissioner of APARD; Shri Kishan Rao, Coordinator, GRTGSK, NCRI and representatives of WIPRO were also present on the occasion.

Promotion of Nai Talim - The Way Forward

A national-level core committee meeting was held at Gandhi Peace Foundation, New Delhi on 19th May, 2011, to deliberate on the issues relating to promotion of Nai Talim. It was attended by Shri P.V. Rajagopal, Vice-Chairman, NCRI; Dr. Sudarshan Iyengar, Vice-Chancellor, Gujarat Vidyapith; Dr. Vibha Gupta, Chairperson, Magan Sangrahalaya; Shri Rajiv Vora, Chairman, Swarajpeeth Trust; Shri Prasad Dasgupta, Executive Secretary, Majhihira National Basic



Education Institution; Shri Mansukhbhai Salla, Nai Talim Expert; Prof. D. M. Diwakar, Director, A. N. Sinha Institute of Social Studies; Shri Basant Bhai, Gokhale Pratipalan Ashram; Dr. S. V. Prabhath, Chairman, NCRI and Smt. Bhavna Joshi of Nai Talim Centre, NCRI. There was a general consensus that New Generation Nai Talim Teachers Training programme is the most urgent requirement to build good cadres of committed teachers. A research study to evaluate the qualitative impact of Nai Talim in Gujarat will be looked into. Redefining Nai Talim in today's context was also one of the recommendations of the meeting.

"Technology is a useful servant but a dangerous master."

-Christian Lous Lange



Engines of NCRI features the activities and programmes of various functional units of the NCRI.

Learning all the way....

The Dr. Aram Learning Centre (DALC) has been designed as a generative collaboration among various stake-holders for research on rural higher education.

150th Birth anniversary of Rabindranath Tagore

Rabindranath Tagore was a member of the Committee of Ways and Means, formed in 1905, to set up the National Council of Education (NCE), which finally evolved into Jadavpur University in 1955. The University decided to celebrate the 150th birth anniversary of Rabindranath Tagore, which falls on 7th May, 2011, with year-long celebrations from May, 2010 to May, 2011.

The university has already sent a proposal to the Ministry of Culture, Government of India for setting up an institute named 'Tagore Institute of Cultural Enquiry, Jadavpur University', which will be a centre for innovative, multi-disciplinary research, performance and education. Some events centred on Rabindranath Tagore have been planned, including installation of a bronze bust of Rabindranath at Jadavpur University. Department of Film Studies of the university is organising a Tagore Film Festival. Community Radio JU has organised a year-long celebration with major programmes and 50 episodes based on Tagore and his works. The University hosted an All-India Students' Tagore festival, with participation of

students of colleges and universities from across the country.

Corporate Social Responsibility

Institute of Public Enterprises (IPE), Hyderabad, organised a two-day national conference on "Best Practices in Corporate Social Responsibility" on May 26-27, 2011 at the institute premises. Prof. R. K. Mishra, Director of the institute chaired the programme. Ms. Punam Singh and Ms. Sulagna Sarkar, were the conveners of the conference.

Forthcoming Event

The Institute of Public Enterprise (IPE), Hyderabad and Human Resource Development Department, Government of Bihar, are jointly organising the "International conference on Quality in Higher Education: Challenges and Opportunities in India", on 20 - 21 October, 2011, at Patna, Bihar. Interested persons may contact Dr. Mridula Sahay for further details, on +91-9441184791; email: iconfm@hotmail.com.

"Technology is driving the innovation." - **Ron Kind**



Gurudev Rabindranath Tagore Gram Seva Kendra (GRTGSK) promotes extension activities. The concept of the Centre is a blend of Gandhian philosophy of self-reliance and Rabindranath Tagore's approach of voluntary rural reconstruction.

Technology for sustainable development of the agriculture sector

Technology is an effective instrument to bring about social and economic change. Shri Harimohan Gupta, Joint Director of Agriculture Department of Rajasthan, was the chief guest of the programme. He said, 'in a country like ours, with such a large rural base, rural institutes, NGOs



and other voluntary organisations that are serving the rural population in varied areas and domains, have a predominant role to play in raising

technological awareness among people and also nurture their potential towards various rural technologies and grass-roots level innovations in his inuagural speech.

Kumarappa Institute of Gram Swaraj organised an event on "Latest techniques in the field of agriculture" on the occasion of National Technology Day on 11th May, 2011, at Khadi Training School, Shivdaspura, Jaipur, Rajasthan. The participants expressed that the National Technology Day reminds us to encourage rural institutes by promoting and propagating rural technologies, and nurture technology flow to all sectors of the economy, especially, to the agriculture sector. Our nation has the competitive edge to lead us towards the cherished vision of a self-reliant India.

45 farmers took part in the event. Dr. Awadh Prasad, the Director of Kumarappa Institute of Gram Swaraj, Shri Maliram Sharma, Principal of Khadi Training School, and others who made valuable contributions to rural sector, spoke on this occasion.

Projects Division plans the activities related to project identification, preparation, appraisal and portfolio management.

Community Level Education System

The NCRI supported a project titled, "Study on Impact of Community Level Education System on Child Labour in Chakur Block, Latur District, Maharashtra", submitted by the People Institute of Rural Development (PIRD), Ahmedpur, Latur District, Maharashtra. The project was intended to study the utility of State

Education Policy (2010), encouraging village-level school management committees to be involved in microplanning of child education, studying the impact of experimental village level study centres and the utility of knowledge bridges for rural children. The project is expected to cover 700 children, particularly child labour involving 10,488 families.

"Technology should be an important ingredient. It may be and should be a tool for social development." -Aleksander Kwasniewski



Mahatma Gandhi Shiksha Kendra

A project titled, “Mahatma Gandhi Shiksha Kendra at five Government Schools in Sambhar Block of Jaipur District in Rajasthan State” submitted by Gram Chetna Kendra, Nemi Sagar Colony, Vaishali Nagar, Jaipur (Rajasthan), was sanctioned by the NCRI. The project is meant for setting up of 5-Nai Talim centres and training of teachers. The project will benefit 47 villages of Sambhar block (Jaipur district), 86 villages in Deoli block (Tonk district), 91 villages in Uniyara block (Tonk district), 14 villages in Parbatsar block (Nagaur district), and 15 villages in Silora block (Ajmer district).

Development through Capacity Building

A project titled, “Developing Income Generation Skills through Capacity Building”, submitted by Jan Kalyan Vikas Kendra, Bhawanthpur, Garhwa District, Jharkhand, was sanctioned by the NCRI. The project’s main objectives include capacity building in cultivation, processing and value-addition for selected medicinal natural products and cash crops; enhancement of land productivity; and skill development for effective utilisation of land, water and manpower resources of selected tribal families. Under the project, 200 villagers will be

Besides all this, the Projects Division is in the process of revising guidelines and developing better monitoring and evaluation systems. Very soon, various institutions who submitted project proposals will be invited to make presentations on their respective projects. These presentation sessions will be used to apprise the institutions of new guidelines and systems being introduced. This will be also an occasion to inform the institutions of the thrust of NCRI so that together we can build better environments for better learning outcomes.

identified based on their economic background and communication skills to go through district level livelihood Training of Teachers (TOT), divided into four batches, enabling them to be developed as village resource persons.

Suvigyan

NCRI supported a project titled, “Suvigyan”, proposed by the Kasturba Gandhi National Memorial Trust, Hyderabad. The project is formulated to inculcate Gandhian philosophy among children as well as develop and train them in social and negotiation skills. The project includes teachers’ training programme, state level youth camp for women, health awareness programme etc. The project is targetted to benefit SC, ST, BC and Tribal communities.

Cultivation of Mushroom and Aromatic Plants

There is a growing demand for aromatic plants as they are useful in making beauty products and traditional medicines, which have good market potential. A project for cultivation of mushrooms and aromatic plants was initiated with the support of the NCRI in the month of April 2011 in Goalpara, Kamrup and Sivasagar districts of Assam.

"It's not that we use technology, we live technology."

- Godfrey Reggio



Rural Resource Informatics Centre (RRIC) - supports Rural Institutes with the required information services.

RRIC is busy in operationalising its services at the earliest. Wipro is finalising the DPR. A presentation was made to the Secretary, Higher Education. More such presentations will be made with other departments too.

Through this column, RRIC presents some case studies where information services and IT are used to meet demand and supply chain.

Chanderiyaan Weavers

Chanderiyaan is a digital window to showcase the magic and beauty of Chanderi weaving in its multi-faceted hues to the world outside. It is a platform to share the brilliance of craftsmanship of the Chanderi weavers in the Ashok Nagar district of Madhya Pradesh in Central India. The richness of Chanderi weaving and design patterns have evolved through many centuries in this weaving town with its own historical dynamics and stories to reveal. Chanderiyaan.net is serving to meet the demand and supply chain for the unique Chanderi weaving products. This platform of the weavers, for the weavers and by the weavers, is managed by a network of weaver self-help groups through a common platform.

Chanderi Weaver Resource Integrated Information Resource Centre, is an initiative of Digital Empowerment Foundation. The objective is to see that the weavers of Chanderi find sound economic sustenance and a dignified way of living for themselves and their future generations, through age-old weaving skills and product support, thus meeting the demands of the market.

World Telecommunication and Information Society Day

World Telecom and Information Society Day is celebrated every year on 17th May with an aim to raise awareness on the possibilities that the use of the Internet and other Information and Communication Technologies (ICT) can bring to societies and economics, as well as of ways to bridge the digital divide. This year “Better life in rural communities with ICTs” has been highlighted with an aim to ensure that ICTs will contribute to a better future for our rural population. Bringing information & the ICT advantage to the rural communities being the major thrust, RRIC found relevance in participating in the various forums set for the occasion.

A seminar on the theme “The new national telecom policy & better rural life with ICTs” was organised, jointly, by the Institution of Electronics and Telecommunication Engineers (IETE) (Hyd Centre), Federation of Andhra Pradesh Chambers of Commerce (FAPCCI), Bharat Sanchar Nigam Limited (BSNL), Bharti Airtel Limited and Centre for Telecom Management & Studies (CTMS) on Sunday, the 22nd May, 2011 at 10 A.M at Surana Auditorium, FAPCCI, Red Hills, Hyderabad.

A meeting on “Better life in rural communities with ICTs” organised by Broadcast Engineering Society (India), Hyderabad Chapter and Institution of Engineers India (IEI), Khairatabad, Hyderabad Chapter, on 17th May at the IEI-Hyderabad on the occasion of “World Telecommunication Day”.

"In the face of technology, everything becomes a little atavistic."

-Don DeLillo



Swami Vivekananda Centre for Yuvodaya Programmes (SVCYP) of NCRI focusses on youth with the purpose of equipping them with life-skills.

Placement Support for Rural / Tribal Youth

The Indian Institute of Youth Welfare, Nagpur was established in the year 1973, though its actual work started from October 1976. For the last 35 years, the institute has been working in various fields such as women empowerment, youth and child health, education, environment, water, sanitation, nutrition, Panchayat Raj training, SHG formation and training, Anganwadi workers and supervisors training, vocational training, and rural, tribal and slum development programmes.

The institute conducted a training programme in various short term courses like two wheeler and four wheeler automobile repairing, electrical and motor rewinding, hospitality management, fabrication and welding, etc. More than 400 rural/tribal youth of Chandrapur district in Maharashtra got trained through this programme. The major object of the training programme was to create self-employment opportunities for rural/tribal youth after the training programme. On 30th May, 2011, the representative of Schneider Pvt. Co. Nashik, in association with Kothari Foundation, Mumbai, conducted campus interviews and selected fifty trainees for placement.

REAL training in Tamil Nadu

Rural Education and Action for Liberation (REAL) conducted an intensive vocational training programme for 70 adolescent rural girls belonging to the marginalised BC, SC and minority Muslim communities, hailing from Kottakuppam and Marakanam Panchayats of Villupuram district, Tamil Nadu. REAL is a Non-



Government Organisation (NGO) established in 1989 by a handful of enthusiastic, energetic youth of rural origin to liberate the vulnerable, exploited and oppressed communities, covering 250 villages in Villupuram, Cuddalore, Trichy districts of Tamil Nadu and Pondicherry Union Territory. The courses covered training programmes on:

- Tailoring, hand and machine embroidery.
- Basket and mat weaving, Zari decoration.
- Jewellery designing and floral decoration.

As there is great demand for the above courses in this region, 35 out of 70 trainees have already got placement and the rest of them are being linked to various institutes/organisations.

Forthcoming Event

Sarvodaya Samiti, Gandhinagar, Koraput District, Odisha, is initiating a two-week Entrepreneurship Development Programme (EDP) at Gandhinagar, Koraput starting 22nd, June, 2011, for the rural/tribal youth from different villages of the district in collaboration with the Khadi and Village Industries Commission (KVIC), District Industries Centre and District Administration, Koraput.

"The science of today is the technology of tomorrow."

-Edward Teller



The Micro Planning Unit aims to serve as a functional link between various institutions involved in planning, extension and research on micro-planning.

Micro Planning at the grass-roots level

Safe Society, Gorakhpur, organised a workshop on "Micro Planning for climate change" on 11th May 2011, at Raghunathpur (Bhitini) Gorakhpur (U.P.). The workshop was inaugurated by Shri Vimal Kumar Agrawal, Area Manager of Purvanchal Gramin Bank, Gorakhpur.

The workshop commenced with a group prayer by the SHG members of the village and other participants. The invitees and dignitaries were welcomed by the Secretary of Safe Society, Shri V.V.Sharma. The workshop was attended by SHG members and representatives of various organisations.

Shri B.M.Tripathi, Gorakhpur, emphasised



the need for eco-conservation and reiterated the adverse effects of climate change on daily life. Shri Gopal Mishra from Kartavya, Gorakhpur, also motivated the people to protect the environment

and start conserving precious natural resources. Shri Dinesh Kumar Upadhyaya from AADHAR, Gorakhpur, emphasised the use of vermi-compost and eco-pest control, and briefed about NADEP composting method.

Shri R. Raman, Branch Manager, Purvanchal Gramin Bank, emphasised the importance of environment protection. Shri Kailash Singh, Assistant Manager, Purvanchal Gramin Bank also emphasised on the need of environment conservation and urged the people to follow eco-friendly practices.

Shri Agrawal, Chief Guest of the programme, highlighting the alternative energy sources like solar energy, wind energy etc., informed the participants about his willingness to fund the solar system in the village.

During the workshop, an eco-friendly carry-bag with a message to plant more trees, IEC materials and a sticker developed by SAFE Society - on climate change - were distributed to the participants.

The workshop ended with a pledge by the participants to protect the environment. Dr. J. K Jaiswal, Programme Coordinator, thanked all the participants for their active participation.

Forthcoming Event

A workshop on "Micro-planning for Sustainable Rural Development" will be organised by Safe Society, Gorakhpur, on 23rd June, 2011 at Gorakhpur.

"The human condition today is better than it's ever been,
and technology is one of the reasons for that." -Tom Clancy



The Wheel focuses on Gandhian philosophy and action.

Teaching Gandhian Principles

The Gandhian Studies Centre (GSC), Sri Y. N. College, Narsapur, West Godavari district, Andhra Pradesh, organised summer classes on Gandhian principles (for students of 6th to 10th classes). The summer classes were held during 4th to 11th May, 2011. The major focus was on Gandhian principles like non-violence, truth, Sarvodaya, Gram Swaraj, Swadeshi and relevance



of Gandhian philosophy in the contemporary world. The students were also taught Yoga, meditation, along with an introduction of 'My Experiments with Truth' and other subjects.

Gandhi Peace Exam

The Gandhian Studies Centre (GSC) of CHM College, Ulhasnagar, Mumbai and Bombay Sarvodaya Mandal, Mumbai, conducted a Gandhi Peace Exam at Atharwadi Jail, Kalyan, for the inmates on April 30, 2011 in which about 37 inmates (24 men and 13 women)

appeared. This was sponsored by the University Grants Commission (UGC). GSC, as part of its programme, also organised two talks on 'Gandhian thoughts through anecdotes' on March 15, 2011. About 60 books on Gandhian thoughts were sent to the Atharwadi Jail library, along with some stationery.

Personality Development Programme

The Gandhian Studies Centre (GSC) supported the participation of four students in a week-long camp on 'Personality Development/ Social Issues' at Dahanu, which was organised by Bombay Sarvodaya Mandal in May, 2011.

Forthcoming Events

1. Gandhigram Rural University is organising the XI Tamil Nadu Science Congress (TNSC)-2011 on 'Science and technology enabled rural development' in collaboration with Swadeshi Science Congress, Karaikudi and National Council of Rural Institutes (NCRI), at Gandhigram Rural University, Gandhigram, Tamilnadu on 26th and 27th of June, 2011.
2. The Sevagram Ashram in Wardha district of Maharashtra, is celebrating its Diamond Jubilee on 16th June 2011, on completing its 75 years of existence.

"Just because something doesn't do what you planned it to do doesn't mean it's useless."

-Thomas Alva Edison



The medium is the message, it is rightfully said. In this matter, the role played by the logo of any organisation or event is interesting to note. The logo is a pictorial exploration of an organisation's soul, it attempts to represent all that an organisation stands for; its work, principles and philosophy. We, at NCRI, have constantly strived to redefine ourselves and our newsletter 'Ailaan'. At the outset, NCRI's activities were confined to spreading 'awareness' among the rural populace on various vital aspects of rural development. For the purpose



of spreading awareness, the 'drum' was considered the most appropriate motif for a logo, considering the rural context. To add a human touch, a drummer was subsequently added.



The NCRI's focus has since evolved, and is constantly evolving, keeping in tune with the changing times and the needs of the rural people. Women and the younger generation, hitherto unsung, have been brought into focus, recognising that women are an integral part of rural development and that the child is the icon of the future. With this came the incorporation of a woman and the child into the 'Ailaan' logo.

The evolution of the logo is a manifestation of the continuing strides of NCRI. We are thankful to Shri Satyanarayana (a Hyderabad-based designer) for imbuing the logo with the spirit of 'Ailaan'.



Summer Projects for Students

RRIC has initiated a Student Summer Internship Initiative (SSII) -2011, for students pursuing their higher education with a prime objective of strengthening the insights and developing skills on participatory methodologies and tools used in rural development among today's youth. Students from various academic institutions from Andhra Pradesh, Tamil Nadu and Odisha have participated in the initial phase that commenced from 30th May, 2011. Through this 4-week programme, students get a unique opportunity of visiting rural institutes/NGOs/Gandhian organisations which are supported by NCRI. As a part of their assignment, students are required to thoroughly study the activities taken up by these rural institutes, the grass-roots level impact of on-going programmes, the information needs and dynamics involved in accessing the information from various sources.

"Man is still the most extraordinary computer of all."

-John F. Kennedy



Women Empowerment through the ages

Sushri Shakuntala Choudhury began her voluntary career at the young age of 27. She was a graduate and had been working as a high school teacher. She met Late Amalprova Das, the legendary Gandhian of Assam and dedicated herself to service, with the Assam branch of Kasturba Gandhi National Memorial Trust. Though publicity-shy, she is a very scrupulous and efficient administrator and is also blessed with literary talent. She has been running and editing a magazine "Asomiya Viswanagari" till date. Even at the ripe age of 91, she follows the strict regimen of Gandhian discipline which entails self-reliance, cleanliness and spirituality.



Shakuntala Choudhury

A discussion on women's status in society necessitates inclusion of the changes through the years and also the future prospects. According to her, women's status in the past was more dignified and glorious. Most of us are aware of Gargi and Maitreyee, significant female figures of the Vedic age, who took part in the holy congregation and deliberations with other sages in ancient times. These ladies, under the able guidance of Sage Jagyabalka, used to enlighten the congregations with their charisma and keen intellect. They had no desire for worldly possessions but were in pursuit of spiritual astuteness. She fervently wished that today's women would follow the path of these two women.

Do you consider that today's women are empowered sufficiently? If not, what needs to be done?

Women need not be empowered by others. Women will be successful if they build their own paths and carve out their own niches. Today's women are marching shoulder to shoulder with their male counterparts in all areas and are empowered sufficiently.

What is your expectation of women in careers and what difference can they make to the society?

Women have been participating in various activities in the modern world, and with success. This is definitely a matter of pride. But they need to enrich themselves more spiritually; only then

can a lot of progress for a peaceful society be achieved.

A mother looks after her children and home very competently, likewise, she can use these skills to build a non-violent society. For example, Prahlad, despite being born in an Asura family, had supreme faith in God which was due to his upbringing by his religious mother.

Do you think that women of today are more involved in community development and education as compared to the past?

I strongly believe that today's women are more involved in social development than the women of the past. This is because today women are more educated and socially conscious. They are

"It is only when they go wrong that machines remind you how powerful they are."

-Clive James



capable of making their own decisions rather than succumbing to parental or spousal pressures. The late Kalpana Chawla will always be remembered for her adventurous spirit and indomitable courage to realise her dream -- mission to space to accomplish her assignment.

Gandhian philosophy is relegated to the confines of the universities and elite class. When and how will it reach the grass-roots?

Gandhiji's philosophy should not be confined to the universities and elite groups in India. Today, the whole world is inclined to adopt Gandhiji's philosophy. The United Nations has declared Gandhiji's birthday, 2nd October as "Non-Violence Day". It is time to consider bringing mankind on a common platform by following Gandhiji's ideals and values. Gandhiji himself had stated 'My life is My Message'. We have to study his life in order to understand his ideology and thoughts. His experience as a lawyer in South Africa and how he tried to solve problems, his path of non-violence and the spiritual journey he undertook, need to be followed conscientiously in our day-to-day life in order to revive and sustain his idealism and make Gandhism a way of life.

By following Gandhian ideals of truth and non-violence in our daily life, we will be able to pay our reverence to Gandhi, provided, we can imbibe the qualities of Ekadasi vrat and build up Sarvodaya Samaj. Once Gandhiji's message reaches and encompasses the whole world, only then can Indians boast that Gandhism has crossed all geographical barriers. The world will become war-free, non-violent and united.

Gandhism cannot be allowed to be confined to a select group. In order to spread Gandhism to the grass-roots, we have to reach out to

everyone, as we are doing at Kasturba Ashram. His ideals have to be practiced and should be spread not by mere words but by actions. Organisations like ours should spread out their activities to the villages and train them how to build a "Gram Swaraj".

Tell us about your magazine "Asomiya Viswanagari" and what is its mission?

Respected Vinobaji had appealed not only to Indians but to the whole world to accept their own script along with the Devnagari script. He had thoroughly studied the major scripts across the world and found that Devnagari script was more methodical and flawless. Although Europe is multi-lingual, they have a common script, which is a binding factor. Similarly, if we want to build India as one nation, we have to embrace one common script. It was his wish and conviction that has enabled "Asomiya Viswanagari" being printed and published uninterruptedly for 34 years since 1976. Our motto is "spirituality, unprejudiced attitude and positivity". We publish articles of all religions. For this reason, the magazine is able to draw attention from all sections of the society, irrespective of caste or religion.

What is the role of women in the present society as compared to earlier ones?

In the past, women had taken up arms to fight enemies on horse-back. Rani Lakshmi Bai of Jhansi is a shining example of such brave women. Women had taken part in the Swadesi Andolan in huge numbers. They had stepped out of their houses, casting-off the shackles of convention and tradition, which forbid them from coming out into the open. Kanakalata was one of them. Women have ventured into every area; they have conquered the sky and also space.

"You cannot endow even the best machine with initiative; the jolliest steam-roller will not plant flowers." - **Walter Lippmann**



How do you see the future of women in India?

I believe that only spiritual growth will enable women to achieve new vistas in the future. Spiritual thoughts will provide them inner power. Once they achieve inner strength, they will be able to encompass the whole planet with their compassion and intellect, and will make the world stronger than ever.

What is your message to today's women for their development?

I strongly and sincerely believe that today's women must develop themselves spiritually and follow Gandhiji's Nai Talim mission. Only then, will they be able to uplift themselves holistically in order to gain the respect and status in the society that they deserve.

NCRI PUBLICATIONS



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Articles Invited

We thank our esteemed readers for the interest evinced in our newsletter 'Ailaan'. Ever since we launched 'Ailaan' we have been receiving articles and letters from our esteemed readers. However, we could not publish all the articles due to space constraints. We cherish the feedback from our readers, for it gives us a new direction to stay in tune with the requirements of all our stake-holders. We request our readers to continue with their contributions on research studies, feature articles, case studies, success stories on various themes related to rural higher education, application of Gandhian philosophy by rural institutions in their various development initiatives.

*Your articles, suggestions, views and feedback can be mailed to editor@ncri.in.
(Content received will be edited for brevity and clarity.)*

"We're changing the world with technology." - **Bill Gates**



Service as its bottom-line

Diocesan Social Service Society, Imphal (DSSS), established in 1991, a registered voluntary Non-Government Organisation, is the development wing of the Archdiocese of Imphal. Its main focus is to improve the quality of life of the people of Manipur, to promote scientific methods of agriculture, horticulture, pisciculture, etc., by establishing farms, to provide technical and vocational training, to undertake charity work and relief measures during disasters and emergencies, and to train development workers in the state. The society arranges training programmes, seminars, workshops, and conferences to realise its objectives.

Activities of the Society

Education- Balwadi centres have been opened in remote villages where there were no schools. These centres cater to pre-school going children; children who never attended any school and school drop-outs. The play-way and joyful method of learning and teaching makes education interesting for the young children, enabling them to adjust well in the formal schools. This helps in controlling the school drop-out rate and increasing enrollment in formal schools. The children are allowed to sing and dance, and enjoy their environment. There is an informal non-classroom education method by which the innate nature of the child is



Bare-foot teachers training

developed and he/she is made to love the surroundings. The Balwadi teachers are also given training to

conduct women's meetings periodically, and discuss various issues concerning women.

Non-Formal Education- on topics like health and hygiene, rural co-operation, agriculture, piggery, poultry etc., which have both personal as well as occupational relevance is provided for adults. Vocational training programmes have been introduced in different fields. They have proved to be beneficial to the people, especially, for those who could not pursue higher studies. Vocational training equips them with relevant skills for gainful employment.

Agricultural Training- Training in watershed management and soil conservation methods is provided to farmers. They are taught to make contour bunds, check-dams, gully plugging, percolation ponds, sunken ponds, hedge-grew plantation and social forestry, etc. to help conservation of soil and water resources.

Women Development, SHG formation and Micro-finance- Self-Help Groups have been introduced as a tool for development among the poor and marginalised sections of the society. Saving and inter-lending takes place in the groups. Micro-finance is extended to the groups for taking up income generating activities. Self-Help Groups are formed in order to achieve social



transformation and economic independence. They also inculcate saving habit among the people.

"The most exciting breakthroughs of the 21st century will not occur because of technology but because of an expanding concept of what it means to be human." - **John Naisbitt**



Health Care - Addressing HIV/AIDS: DSSS conducts awareness programmes on HIV/AIDS in order to curb the spread of the disease, and reduce the stigma of and discrimination against, the disease affected people. It also provides home-based care, training and medical support to the families of HIV victims.

Mother and Child Care: DSSS conducts mother and child care programmes through mobile clinics in remote villages. They also conduct health

awareness programmes for the rural women.

Peace Initiatives

The Society organised peace rallies at Noney, Tamemlong, Yairipok and Thoubal Districts of Manipur to make the region peaceful.

Relief & Rehabilitation

DSSS provided relief and rehabilitation support to areas of Manipur affected by natural calamities and disasters.

AROUND THE RURAL INSTITUTES

Rural extension and education programmes on various subjects in keeping with national priorities are aimed at achieving desired development in respective spheres of activity.

Rural Empowerment - Need of the Hour

The Self Employment Voluntary Association (SEVA), Manipur organised a two-



day training programme on 'Washing Powder Preparation and Dish-Washing' on 6th and 7th May, 2011, at Tera Sapam Leirak, Imphal West, Manipur. The main objective of the training (programme) was to eradicate poverty and unemployment among the weaker sections of

SHG members from the rural areas of the state. The programme has been developed to upgrade skills of these people in order to enhance their household incomes. The programme, conducted with SEVA's own resources, was a huge success.

Youth Leadership Camp

Shanti Sadhana Ashram (SSA) organised a youth leadership camp from 15th to 18th May, 2011, at Moridhal, Dhemaji, Assam, which was funded by Ekta Parishad, New Delhi. The main objective of the programme was to understand and define certain contemporary issues such as Poverty: Causes and Remedies; role of youth in the development of society; methodologies for changing society for the better; and opinions of youth on current society. There were 150 participants in the programme from various parts of North-East India. Several eminent personalities like Shri P. V. Rajagopal, President, Ekta Parishad; Shri Hembhai, Secretary, SSA and a Gandhian; Dr. Manimala, Director, Gandhi Smriti and Darshan Samiti, New Delhi; and Prof. S. M. Shukla, Coordinator, Ekta Parishad, NER, were present in the camp. They actively took part in the proceedings and interacted

"Technology makes it possible for people to gain control over everything, except over technology."

- John Tudor



with the participants by sharing their views and suggestions. The programme was coordinated by Shri Murli Sant, Coordinator, Ekta Parishad, Chattisgarh. The members of Shanti Sadhana Ashram, Basistha and SSA (Moridhal branch) Dhemaji, played host to the participants of the programme.

Programme on Self-Reliance

A one-month programme was conducted at Shanti Sadhana Ashram, Bamfor Branch, during April - May, 2011, in which 30 beneficiaries participated. During the camp, experts from Shanti Sadhana Ashram imparted training in food-processing and preservation, traditional ayurvedic medicines - conservation and preservation, bee-keeping and honey-processing, and cutting,

Awakening India



NANRITAM, Kolkata, organised a two-session seminar on 'Awakening India' as part of 102nd birthday celebration of revered Swami Lokeshwarananda Maharaj on 24th April, 2010, at Rabindra Sadan. In the first session, tributes

tailoring and embroidery. The programme was designed to generate employment opportunities for unemployed youth by making them self-reliant using Gandhian philosophy i.e. 'Swa Niyojan' or 'Self-Development'.

Programme on Design and Technology Development

During the month of May 2011, a programme for upgrading the skills of weavers and bamboo craftsmen was held at Shanti Sadhana Ashram, Kalugaon Sivasagar branch for 15 days. This was necessary to sustain the livelihoods of craftsmen as well as preserve the local traditions and culture. A total of 60 beneficiaries from different SHGs of the region participated in this programme.

were paid to Swami Lokeshwaranandaji Maharaj. The second session comprised a seminar on "Awakening India" to commemorate the 150th birth anniversary of Swami Vivekananda. The objective of the seminar was to motivate the youth of modern India to develop into socially concerned and responsible persons, equipped with leadership qualities. The youth are the future of our country and hence various programmes and schemes must necessarily be implemented keeping them in mind. H.E. Shri M.K. Narayanan, Hon'ble Governor of West Bengal, was the chief guest of the programme.

Certificate Course in NGO Management (CNGOM)

Applications are invited from interested candidates for a six-month certificate course on NGO Management (CNGOM), which is offered by the Indian Institute of Youth and Development (IIYD), Kalinga, Kandhamal, Odisha. The certificate for the course is offered by IGNOU. Course fee is ₹. 1200/-. Applications are accepted round the year and forms can be obtained from any study centre of the country. SC and ST candidates shall get full scholarship. For more details, please contact Coordinator C/O IIYD, Kalinga, Kandhamal, Odisha.

"Education makes machines which act like men and produces men who act like machines."

- Erich Fromm



Appropriate Technology in the Rural Context



Boldawadi: An Exemplary Eco-Tech Village

What is now known by the name 'Wardha House' is the culmination of systematic research efforts of a few dedicated people from Centre of Science for Villages (CSV), Wardha, Maharashtra. After successful implementation of many extension programmes all over India, the technology has proved, to be fool-proof technique to be used in different types of ground conditions.

Boldawadi in Maharashtra consisting of 100 Adivasi (tribal) families is developed as a model village with the help of eco-friendly technologies to make the village self-supporting having potential in replicating and transferring technology.

This project was taken up by CSV, Wardha, whose aim was to work on several cost-effective eco-friendly appropriate technologies, and optimise and develop new techniques to develop this village as a model eco-friendly village. It's a model to all the villages all over the country where total reconstruction of the village was done by building eco-friendly houses equipped with proper health and sanitation facilities and bio-gas plants, generator, solar lighting, etc.

In the village, 100 houses are constructed

for accommodating 100 families and two more houses for the bio-gas plants, generator, solar lighting, and accommodation for the care-taker of these equipments.

Eco-Friendly Houses: Uniqueness

These houses developed by CSV have proven to be a solution worth replicating elsewhere in the country as most of the rural population live in either Kaccha or Semi-Pucca houses. The uniqueness of the design is that it protects the house from heat, cold, rain and hailstorms, and is most suitable in disaster-prone areas as it is quick to build, and at low cost.

Main features of this technology are:

1. Cost-effective
2. Use of locally available material & mud as a basic building material
3. Use of energy consuming material is minimised
4. Labour-intensive technology, and hence, has employment potential
5. Environmentally viable - keeps the house cool in summer and warm in winter
6. Eco-balance is maintained because of less use of cement and steel
7. As the mud is the main building material, it can be re-cycled or re-used

Use of technology in construction of eco-friendly houses:

The structure is light, as compared to RCC frame, and the elements are - column, lintel, beam and arch roof.

The Wall: The mud block wall is rain-proof and rodent-proof. A press or ram or concrete, or

"The real problem is not whether machines think but whether men do." - **B.F. Skinner**

any other binding material are not required as ordinary mud is used to make the 230 mm thick



walls using tile-faced mud blocks of 100 mm thickness and filling the masonry joints with cement pointing. All these materials are locally available and the villagers can themselves make the blocks. For a house of 312-sqft, only three days labour is required for block-making.

Flooring is Indian Patent Stone, finished in cement-grey colour. Alternatively, mud or terracotta-tile or tile-finish stone flooring can also be used.

Door window frames are fabricated in mild steel, with horizontal guard-bars and fixed in position by hold-fasts to the brick columns. All doors, shutters and window shutters are in M.S. sheets and all doors are in ply block board.

The roof is permanently insulated without wood and steel.



The roof consists of a series of arches made of burnt clay-tiles inserted into one another.

The arches are held together by plaster, placing

broken china tiles over it, which also renders it water-proof and reflects the sunlight, making the interior to remain cooler.

Water, Sanitation and Health

Each house will be provided with a toilet:

Toilets are inevitable for any house and with that sanitation is also important for any toilet, for which extra effort has been made to make the project successful. Individual toilets are constructed with brick-panel technology with flap-seal toilet pans and two leach-pits. Individual bathrooms with brick-panel technology along with a soakage pit for waste water.

Importance of the double leach-pit toilet

Centre of Science for Villages, recommends double-pit Wardha Toilet, because it is :

- Low cost and sustainable
- Low on water consumption
- High on hygiene
- Uninterrupted functioning
- On-site excreta disposal system
- Less space is required
- Can be constructed in any kind of soil

The toilet must be made very user-friendly in order to inculcate the habit of using toilets and adequate sanitation amongst the rural community. This is a very important factor for community acceptance.

Double Leach-Pit Disposal Method

The double-pit method provides uninterrupted performance. After about 5-6 years of use when one tank is full, the effluent is diverted to the second tank, while the first tank is sealed-off for the next six months. After that period, the entire material in the first tank is reduced to a dry,

"Technology presumes there's just one right way to do things and there never is."

- Robert M. Pirsig



odourless and harmless granular powder (ready for use as manure), while the second tank services the disposal needs uninterrupted. The manure is usually ready for being transported to farms with in this period.

The leach-pit method allows direct contact between the excretal matter and the soil.

Periodical Maintenance

Sanitation doesn't only mean building toilets; it also demands maintenance.

The soak-pit will keep working for 3-5 years depending upon the texture of the soil underneath etc. When the water in the sedimentation chamber starts becoming stagnant for long, it is time to shut-down the toilet briefly.

- After stopping the operation, dig out the mud-top without damaging the pipe.
- Scoop-out the pebbles and stones.
- Allow the pebbles to dry in the sun, also allow the pit to dry-out.
- Fill back the pit as mentioned previously. Cover-up with a polyethene sheet, vegetal rods and mud, exercising the necessary care at all the stages.
- Soak pits should be more than 3 metres away from nearest source of drinking water.

The limiting factor for application of this solution is high water-table.

Useful tree plantation is the special feature of the eco-tech village. Two plants per person is the basic plan. After 3 to 5 years these plants will start adding to their livelihood and will add to the income as well as towards the environmental balance.

As sanitation is important for a house, so is greenery for the whole village. The plantation

drive has also provided employment to the villagers as they even grow the locally made tree-guards. On the other hand, waste-water is used for kitchen gardening.

Tree Plantation drive

Global warming and other environmental hazards are assuming dangerous proportions and need to be addressed immediately. CSV adopted Gandhi Nano



Technology as a solution that lays emphasis on

tree plantation. Each individual in the village is required to plan two trees every year.

There are different trees that can be useful and beautify the locality with its greenery. The medicinal trees that can be planted are Bel, Neem, Kachnar, Palas, Amaltas, Kapur, Amla and Gular. On the other hand, some of the fast growing trees are Kadam, Peepal, Maharuk, Bel, White Albizzia, Sengon, Kachnar, Chichbilai. Likewise, the trees that beautify with their colorful flowering are Kachnar, Palas, Amaltas, Barna, Indian coral tree, Jarul Champa and Bhendi.

Saving our greenery from becoming "Trees of bricks and flowers of cement".

All religions are closely intertwined with nature. But, with time, we have somehow lost the true essence of our festivals as our ways of celebrating festivals actually harm the environment rather than benefitting it, and us. For a real eco-friendly India, we must create awareness about how we may return back to the true ways of celebrating our main festivals like Holi, Diwali, Dussehara, Christmas, etc, by adopting eco-friendly ways or by planting special trees relating to each festival.

"We are becoming the servants in thought, as in action,
of the machine we have created to serve us." - **John Kenneth Galbraith**



Renewable Energy :

Solar PV Street Lights (74 Watt)

Solar PV Street lights have been found to be very useful for outdoor applications. The system consists of solar PV modules, battery storage and the electronic control systems. It automatically switches-off in the morning through the light sensor. The village is electrified with the help of bio-gas electricity. Electrification of each house to be done as per requirement.

Bio-residue Gassifier Stove

Each family is provided with a bio-residue gassifier stove which is very efficient and low energy consuming. Bio-residues are available in abundance in the rural areas. Materials such as coir, coconut frond, baggase, corncob, groundnut shell, paddy husk, areca waste, coffee husk, small sticks of cotton, tuar dhal, mulberry and similar cellulosic agro-wastes are used.

Agro-waste Chulha

- In this stove, hard wood and some stones are packed inside the combustion chamber and lit from the top.
- Heat thus generated heats up the bio-residue packed in the annular space and pyrolyses it. Pyrolysis gas issues from a series of holes at the bottom of the combustion chamber and burns. This induces further gasification and the process continues.
- Stones are placed along with fuel wood in order to crack tar and other heavier fractions of hydrocarbons. On contact with the hot stones, these fractions crack or split into easily combustible products and burn.

Balaji Bio-gas Power Plant

A new model (batch type) has been developed, called as 'Balaji model', which became the best example of a hydraulic bio-gas model. This plant is made with the help of scaffolding (steel mould) by concreting the complete plant.



The advantages of this make it more useful: The Balaji Biogas plant is made by concreting with the help of frame. Hence, it is easy and fast to build the plant. The casting of whole plant can be completed in a day's work after digging the hole in the ground. There is no need of soil as in the case of traditional fixed-dome plant for casting the digester.

Rain water harvesting / water-shed management:

Depending on the geographic location of a village, rain water harvested in the roof-top is collected in artificial ponds excavated in the open space.



Water-shed management is also done in the catchment area of the village and surrounding hills.

"The production of too many useful things results in too many useless people." - **Karl Marx**



Technology for Rural Development

* Dr. P. V. Indiresan

Introduction

In the seventeenth century, India had a virtual world monopoly in spices, cotton cloth and diamonds, and commanded nearly thirty per cent share in international trade. It was, by all accounts, the richest nation in the world. At that stage, Europe and, particularly, England made tremendous advances in technology. For some reason or the other, India did not produce a Galileo or a Newton let alone a Stephenson or a Helmholtz. India's share in trade declined; it was conquered by the British and today it remains a very poor country with barely 2-3 per cent of world trade. Evidently, modern technology is a powerful source of wealth; absence of technology is a cause of poverty.

That is a truth which has not as yet sunk in to the Indian mind, and certainly not in the minds of many experts on India's rural development. Those experts are generally enthusiastic about "Appropriate Technology". They argue rural people do not have many skills and hence they should be given a technology that matches their lack of skill. It is also a fact that villagers are poor. Therefore, the experts say that villages should get technology that is cheap and requires little capital. Will that ensure villagers the kind of incomes industrial workers can claim? No! Can they enjoy the kind of education, healthcare, housing and other comforts that workers in urban

Villagers should have a technology that will give them not merely a living but a better living, a living which is as good if not better than what city dwellers have now or will have in the future.

businesses take as a matter of course? That too is not true. Hence:

Villagers should have a technology that will give them not merely a living but a better living; a living which is as good if not better than what city dwellers have now or will have in the future.

In other words, rural technology need not – even should not – necessarily be simple technology; nor should it be necessarily a cheap one but one that is productive enough to offer an adequate return on the capital invested. Once the returns are good, the amount of capital will not be an issue. Also, technology should be such that it will make villages as well-off as towns and cities are. Unfortunately, villages are too small in size to support many modern services, even basic ones like schools, hospitals, markets and the like. That is the primary problem.

When it comes to technology, the concern is not immediate affordability. If that had been true, there would have been no aeroplanes, no motor cars, no photocopies, not even electricity. It is worth recalling Michael Faraday's reply to a query from the British Chancellor of the Exchequer: what use his electrical induction will be: Faraday said "one day you will be able to tax it". Closer home, it was an excellent idea of Satyam Computers to organise the 108 system of ambulances – you can get an ambulance anywhere in Andhra Pradesh if you call 108. If

* Dr. P. V. Indiresan, *Former Director, Indian Institute of Technology, Madras.*

"Technology is a medium of entertainment which permits millions of people to listen to the same joke at the same time, and yet remain lonesome." - T.S. Eliot



people had asked whether villagers need it or have the means to demand it, the answer would probably have been “No”! It is there now and a very popular measure it has proved to be. In other words, we are not looking at Indian villagers as they are today but the way they should be – or can be – five, ten or even twenty years hence. It is a question of perspective; it is not the immediate future but the long term one.

Access to Services

Quality of life depends on access to services. In turn, services may be divided into two categories – Tele-effective and Tele-ineffective. Tele-ineffective services are those which every family should have close-by, like dwelling, water, power, sanitation, roads, transport services and the like. Tele-effective services are those which families can access from a distance. Some of these have to be fairly close-by and should be accessible at short notice: They are schools, hospitals, markets, banks, post offices and places of work. Others are those that can be at quite a long distance like colleges, specialist hospitals, airports, high courts and so on. Every town and city often offers many long-distance effective services but they all offer without fail short-distance Tele-effective services. On that basis, villages should have access to:

1. Consumer market
2. Healthcare
3. School and vocational education
4. Commercial services like post offices, banks, etc.
5. Government services like police stations
6. Above all, sources of employment that will pay for these services.

As many services as possible should be located within the rural area.

These short-distance Tele-effective systems need not be within every village but should be accessible fairly close-by are at a price villagers can afford. At the same time, it is not necessary that every one of these services should be only in towns and cities. We can think of a rural design where services like high quality secondary schools, maternity and childcare hospitals, modern markets, commercial services like banks and post offices, government services like police stations, are made available and distributed in different villages, and hence are available in villages close by. Then:

As many services as possible should be located within the rural area.

Importance of Rural Transport

Even when services are located within the rural area, villages will not be able to access them unless they have transport, and at a price they can afford. Only when villages have transport, can villagers go to the next village, or the one after, to access those services. Otherwise, money earned in villages will be spent in towns and cities; rural wealth will be transferred to towns and cities (that is the way it is at present). Or:

All villages should have affordable public transport.

Transport is expensive; few villagers travel except seasonally, in search of work. In this connection, it is worth remembering that the Delhi Metro gets its equipment from the Japanese at barely one per cent interest, spread over twenty years. If the richest city in the country can get a loan at such a low rate of interest, why should not villagers have a similar facility? It is true that the Delhi Metro has to repay the loan in yen, which, unlike the Indian rupee, is generally inflation free. However, the central government guarantees that

"It has become appallingly obvious that our technology has exceeded our humanity."

- Albert Einstein



loan and pays for the cost of inflation. Then, why should not the central government offer a bus to every village at no higher than one per cent interest and incidentally, also meet the cost of inflation?

However, in that case, the government should insist that the buses should be parked every night in the village it was earmarked for; the bus should also visit the village at least, say, three times every day. Beyond that, it may be left to the operator to decide how best and how most profitably the bus may be plied. Only when operating conditions are liberal will most villages demand buses (assuming that there is a road on which the buses can ply). Then, villages will have connectivity that can allow villagers to enjoy the services they may not have, but adjacent villages have. That is the way city dwellers enjoy services and prosper. Similarly:

Villages should get subsidised buses with appropriate rules of utilisation.

Quality Roads

As mentioned already, buses will be useful only where there are roads on which they can run. Hence, villages need good roads that can take the weight of buses (and trucks too). It so happens that the government does offer loans and grants for rural roads. Unfortunately, they are only ten feet wide; it was even suggested that the width may be reduced to eight feet. Often, their quality is very poor, so poor that they get damaged whenever heavy vehicles use them. What is more, it is a peculiarity of Indian culture to set up shops and residences right up to the edge (even on the pathway, at times) as a means of “economy”. People do not realise that they are (a) preventing

smooth flow of traffic and (b) they make future expansion of roads impossible. Therefore:

Proposition 5: Village roads should be at least five metres wide with 'Right of way' of at least fifteen metres and strong enough to take heavy vehicles.

Income to pay for services

We may then visualise a cluster of villages where any village can access high quality schools, secondary care hospitals, modern markets, maintenance services as well as banks and other commercial services either within the village or in an adjacent one, in any case, within about five

kms or so. However, the important question is whether villagers will be able to afford them, or pay even the subsidised cost of travel. In other words, villages need a primary source of income which will generate enough surplus income. That means villagers should get well-paid jobs. Then

only will they afford various services either within the village or in the adjacent villages.

It is also a fact that many of these services need inputs that can only be procured from outside – buses, diesel, medicines, building materials, and even many household goods. They can be paid for only when villages export their surplus products to pay for those imports. When the economy was poor, most villagers lived in huts using mainly local material, using next-to-no lights at nights, indulged in no travel other than walking and so on. Then villages were largely self-sufficient and a small agricultural surplus was enough to pay for any imports they needed. However, when we expect villagers to have the same standard of living as city dwellers, their import costs

Village roads should be at least five metres wide with Right of way of at least fifteen metres and strong enough to take heavy vehicles.

"The right signal is that technology is going to boost (economic) development of our nation."

-Abdul Kalam



explode; agricultural surplus will not pay except for a small fraction of the population. Then, we have two alternatives: One, get most villagers to migrate and settle in cities and towns or, two, get villages the technology that will enable them to export more and more non-agricultural products and services, similar to the way urban areas do.

The fact that villages need sources of income comparable to what cities have is rarely appreciated in our country. In the USA, village populations are small; each farmer has the technology to serve a hundred families and more. Many who live in villages have well-paid jobs in cities. In India, a majority of the population lives in villages; half the national population is engaged in agriculture and yet is unable – because of poor technology – to serve the nation. The solution that the state has is to let villagers migrate to cities. Some villages have family members who live in city slums and send some money – to create what are called “money-order villages”. That has not only made cities overcrowded, and polluted but also forced the poor to live in appalling slums; it has neither enriched villages appreciably nor promoted healthy family life. Can we let villagers stay where they are, and yet enjoy a good quality of life? That will be possible only when high technology-oriented industries and businesses are distributed among villages that will generate export income. Hence:

All villages should have the technology to produce substantial exports.

Here is the crux of the rural technology problem. Is the technology adopted exportable? It is not relevant whether the output will be used locally. For instance, a sugar factory exports most

of its products and a paper mill virtually its entire production. Both produce jobs that offer large incomes, much larger than what mere farming does at present. Such large incomes are essential for villagers to demand modern services like quality schools, healthcare, consumer goods or even dwellings with modern services like piped water, electricity, sanitation and the like. Such income is necessary, also, to pay for transport to nearby villages where many services may be available.

Tele-ineffective Services

However, apart from transport to access Tele-effective services, every village should offer its people all Tele-ineffective services. Those are modern dwellings with 24-hour water, electricity and sanitary connections, access to

public transport, nursery schools and the like. If that is not done, well-to-do workers migrate to towns to enjoy them and commute daily to the factories located in rural areas. Then, all the income they earn in the villages goes to enrich towns and not to the villages where, in truth, the surplus was generated. That is

the situation at present; that is why villages are as poor as they are. Therefore:

Every village must offer a full range of Tele-ineffective services.

In other words, villages will prosper only under two conditions: (a) They offer a complete range of Tele-ineffective services, the kind that must be available locally and (b) every village should have an export generating system that will pay for both Tele-ineffective and Tele-effective services. The higher the export income and better the quality of Tele-ineffective services, the higher

Every village should command the technology that will export enough to enjoy as many Tele-ineffective and Tele-effective services as city dwellers do.

"Technology, like art, is a soaring exercise of the human imagination." -Daniel Bell



will be the prosperity of the village. In other words, every village:

Should command the technology *that will export enough to enjoy as many Tele-ineffective and Tele-effective services as city dwellers do.*

This is what rural technology should be. It need not be 'Appropriate Technology'; it should definitely be productive technology, the higher the productivity, the better it will be.

Technology for Rural Development

We may now decide what technology we need in rural areas. For instance, it is useful to finish a product as much as possible within the rural area and let cities handle only the task of final delivery. Food storage, processing and packaging are the obvious choices. Unfortunately, India has virtually neglected all three areas causing large-scale loss of food and other agricultural products. Or:

Do not let cities do what can be done in a rural area.

There are several polluting industries like metallurgy, fertilisers, pesticides, pharmaceuticals and so on. They pollute but yet are essential in any modern economy. Some years ago, we had the tragic case of Bhopal Gas Tragedy. If the Union Carbide factory had been located in a rural area, the casualties would have been so minimal that the accident would not have made any news at all. Thousands were afflicted only because the factory was located in a large city. Hence, the best place for any industry that pollutes is the rural area. That may sound odd but, as the saying goes, of all evils, choose the smallest.

Polluting industries are best located in rural areas.

Appropriate Technology

Finally, let us not discard altogether Appropriate Technology. Few people consider why forests have such huge trees that grow with no one to cultivate them, to water them or to provide fertilizers and the like. The fact is, plants fix carbon from the atmosphere and pick up other nutrients like nitrogen, minerals from the soil. In the forest, leaves perish and fall to the ground re-enriching the soil. Thus, trees in the forest need to fix only carbon and get all the nutrients they need by recycling. In farming, the nutrients are eaten by human beings and by animals. Then, if

we recirculate human and animal wastes, farming will need next-to-no artificial fertilisers. There is an excellent technology that performs that function, namely

bio-gas. Bio-gas is doubly efficient because it separates hydrocarbons (in the form of bio-gas) from nutrients in the form of slurry. Thus, while composting wastes energy of the hydrocarbons plants and wastes have, burning of agricultural wastes leads to loss of nutrients. On the other hand, bio-gas preserves both, offers hydrocarbons as fuel, and nutrients as slurry.

There could be other similar technologies too. Hence, low cost technology is not prohibited but the primary issue in choice of technology should not be the amount of capital but the Return-On-Investment. Unfortunately, nobody asks whether any new technology they propose will give a profit after paying normal bank interest and urban wages. All rural projects have been addicted to subsidies and that is why villages are as poor as they are.

Do not let cities do what can be done in a rural area.

"Technology has given people powerful new communication tools."

-Leo Gomes



Subsidy for Public Goods

One may ask why rural transport should get subsidy in the form of low interest rate. There are three reasons for the same. One, Metros are getting the same low interest rate. Two, as Metro officials point out, that the moment a Metro is announced, land values in the vicinity shoot up but the metros get no credit for the same. Three, incidental wealth increases wherever transport increases because it is a semi-public good. Public goods are expected to be a charge on the government and not on the user.

For instance, education, healthcare, roads, police stations and the like are all public goods. They should be paid in full by the exchequer. If the state is unable to pay for it, and lets a private service provider offer it, the state should – in return for the savings they provide – subsidise the private supplier by offering land, and the like, free of cost or at low prices.

In other words, public goods should be provided free or subsidised by the state; other goods should offer a profit after paying normal bank interest. Incidentally, research in new technologies is also a public good that deserves state support.

Lobby against Technology

Unfortunately, we have a strong and powerful lobby which is against every new technology – whether it is a dam or new breeds of seeds. The critics may not use them if they so wish but they should not have the veto on such advances. Further, in India many “experts” think only of subsidies; practically no one thinks of productive technology for rural development. They do not dream of truly prosperous villages of the type western nations have; in fact, they cannot think of living in villages or working

there. They do not think that modern industries and businesses can prosper in villages – in spite of the fact that sugar mills and paper mills work well there. The question is why other industries too should not function in villages as well as traditional industries do.

Conclusion

Let us think of a modern India on a Gandhian rather than on conventional lines. Let us visualise a cluster of villages which offer – together though, not individually – what all a large town or a small city does: quality schools, healthcare, markets, places of recreation as well as dwellings with assured supply of water, electricity and sanitation. Because all these require land and land is cheap, it would be more economical to offer them in a rural setting rather than inside a crowded city. However, only productive jobs in modern industries will make rural people afford them. That is why the technology that villages need is the one that gives profit on top of interest on capital (plus urban wages), whether ploughed in or borrowed.

The basic question is how we may induce our entrepreneurs to shift to rural areas. There is a solution: Cities neglect the poor and dump them into slums. Make it a law that any business that does not ensure a dwelling with assured water, electricity and sanitation will have to pay a severe penalty. Then, we may rest assured that the same industries that complain that rural areas are uneconomical will move to villages. Actually, those businesses are not making much profit by consigning their staff to slums – they still pay high wages, higher wages than what they have to in villages. That is why transferring many modern businesses to rural areas should be more profitable than creating slums in cities.

"Technology is the biggest competitor the artist has today. It dances, it moves, it lights up, it makes sounds, it talks back." -Ed Pointer



नयी तालीम की पुनःप्रतिष्ठा

* नारायण देसाई

इस परिषद का उद्देश्य यदि "गाँधीजी द्वारा प्रतिपादित नयी तालीम को पुनःप्रतिष्ठित करना है" जैसा कि विचारार्थ नोट में कहा गया है, तो सर्वप्रथम यह निश्चय कर लेना चाहिये कि वह चीज़ क्या थी जिसकी एक ज़माने में प्रतिष्ठा थी, बाद में वह क्षीण हुई या ओझल हुयी, जिसे हम पुनःस्थापित करना चाहते हैं। अगर वह सिर्फ गाँधीजी का व्यक्तित्व था, तो वह पुनः प्राप्य नहीं है। अगर वह गाँधीजी द्वारा चाहा आदर्श था तो अपनी अल्प-शक्ति के बावजूद भी, उसके लिए प्रयास किया जा सकता है।

जहाँ तक नयी तालीम का संबंध है, गाँधीजी के मन में जो आदर्श था वह तीन प्रकार का था—

1 वह तालीम जिसके द्वारा व्यक्ति में पड़े सर्व सुसुप्त गुणों को प्रकट किया जा सकता है।

2 जो देश की तत्कालीन परिस्थिति के लिए उपयुक्त एवं इष्ट हो।

3 जो अहिंसक समाज के नागरिक तैयार करने में सहायक हो।

यह सच है कि उस ज़माने में निश्चित रूप से कई शिक्षा प्रयोगियों ने इन आदर्शों को चरितार्थ करने के लिए अपनी प्रतिभा के अनुसार शक्ति लगाई। हम जिस प्रतिष्ठा को पुनःस्थापित करना चाहते हैं, वह इन्हीं प्रयोगवीरों की तपस्या का फल था। उसकी कुछ झँकी देश के प्रायः हर प्रान्त में तब कमोबेश मिलती थी।

अब हम इस पर विचार करें कि नयी तालीम की यह तस्वीर फीकी किन कारणों से पड़ गयी। तब गाँधी थे, आज नहीं है और न वे उसी रूप में पुनः आ सकते हैं। लेकिन उनके दिये हुये आदर्श तो गये नहीं और

वे पुनः प्रतिष्ठित हो सकते हैं। सोचना यह है कि इन आदर्शों से बनी नयी तालीम की छवि धूमिल कैसे हुयी। इसके अनेक कारण बताये जा सकते हैं। हम उनमें से कुछ प्रमुख पर विचार करें।

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देश ने और दुनिया ने, यहाँ तक कि नयी तालीम में प्रत्यक्ष लगे हुये में से भी अधिकांश लोगों ने, नयी तालीम को एक शिक्षा-पद्धति ही माना, एक जीवन दर्शन या समाज क्रांति का साधन या उपकरण नहीं माना। इसीलिये औसत शिक्षाविदों ने उसकी रीति के बारे में अधिक सोचा, नीति के बारे में नहीं। इसकी तुलना भी विविध शिक्षा पद्धतियों से हुई, अलग-अलग जीवन दर्शन से नहीं। फलतः नयी तालीम विद्यालयों के आहाते से बाहर निकलकर समाज के व्यापक क्षेत्र में प्रवेश नहीं कर पायी।

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दक्षिण अफ्रीका से लेकर वर्धा तक गाँधीजी के चित्त में तथा उनके आश्रमों में नयी तालीम का विचार पनपता रहा, लेकिन देश के सामने वह ऐसे समय आया जब देश के आठ सूबों में कांग्रेस मंत्रिमण्डल था और उनके सामने शिक्षा के खर्च का प्रश्न प्रमुख था। इससे नयी तालीम कांग्रेसी मंत्रिमण्डलों द्वारा उठाया जाने वाला कार्यक्रम बन गया, समाज में आमूल-चूल परिवर्तन के साधन के रूप में उसके विषय में सोचा ही नहीं गया।

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प्रादेशिक स्वराज के अर्स में प्रदान की सरकारों ने तथा स्वातंत्र्य के बाद केन्द्रीय सरकार ने भी तालीम को अपेक्षाकृत गौण विषय माना। वित्त, गृह, सुरक्षा और

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"Technology gives us the facilities that lessen the barriers of time and distance."

-Emily Greene Balch



विदेश इत्यादि विषयों जैसा महत्व शिक्षा को नहीं दिया गया। शिक्षा को एक या दो पीढ़ी की अवधि में पूरे समाज की सूरत बदल देने वाला साधन तो हरगिज़ नहीं माना गया।

उपरोक्त समाजव्यापी कारणों के अलावा कुछ ऐसे भी कारण थे जो प्रत्यक्ष शिक्षा से संबंधित थे, जिन्हें सुधारने में सामान्य शिक्षा का योगदान आज भी हो सकता है।

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नयी तालीम आरंभ ही से शासन के सुपुर्द हो गई। शासन को पुरानी तालीम के गहरे संस्कार थे। पुराने परिप्रेक्ष्य से उसने नयी तालीम को देखा और ग्रहण किया। इसलिये उसने नये मुखौटे में पुराने रूप के दर्शन किये। नयी चित्तवृत्ति, नये मिज़ाज़ से स्वतंत्र ढंग से प्रयोग कम हुये। शासकीय शिक्षा प्रतिष्ठानों के लिए अनुकरणीय भूमिका—रोलमॉडल बहुत कम मिले।

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नयी तालीम की सफलता काफी हद तक योग्य शिक्षकों पर निर्भर रहती है। उसमें शिक्षक सर्वांगीण प्रशिक्षण के एक दीर्घ अनुभव से बनता है। फलतः नयी तालीम को निष्ठावान, कार्यदक्ष, सूझबूझवाले और प्रयोगवीर शिक्षा इनेगिने ही न मिले।

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भूदान—ग्रामदान आंदोलन जब पराकाष्ठा पर पहुंचा था, तब विनोबाजी ने सुझाया था कि ग्रामदान के फोलोअप (अनुवर्तन) का काम नयी तालीम उठाले और पूरे गांव को माध्यम बनाकर प्रशिक्षण के जरिये सर्वतोमुखी विकास कर, ग्राम स्वराज्य की ओर अग्रसर हो। स्वयं विनोबाजी ने अनुवर्तन की किसी प्रवृत्ति को अपना काम न माना और इस चुनौती को उठा लेने की ताकत नयी तालीम ने दिखायी नहीं। फलस्वरूप नयी तालीम ने पुनरुज्जीवित होने का और ग्रामदान ने

संगठित होने की मनोवैज्ञानिक घड़ी खोयी।

शिक्षा की जो वर्तमान स्थिति है उसका खासा वर्णन उस नोट में किया गया है जो आयोजकों ने परिषद के विचारार्थ पेश किया है। अतः परिस्थिति का विस्तृत वर्णन करने की यहां आवश्यकता नहीं है। आज की शिक्षा अमीरों और गरीबों के बीच, पढ़े—लिखे और अनपढ़ के बीच की खाई बढ़ा रही है। नयी तालीम की सामाजिक कसौटी यह होगी कि वह इस खाई को पाटकर समाज को समत्व की ओर कितना ले जा सकती है।

अपने पूर्वानुभवों को ध्यान में रखकर नयी तालीम के प्रेमियों को अपनी रुचि, योग्यता एवं प्रवृत्ति के अनुसार तीन प्रकार के काम करने चाहिए—

- 1 विभिन्न स्तरों पर “प्रत्यक्ष प्रयोग” के प्रयोग
- 2 शिक्षकों के प्रशिक्षण का उपक्रम
- 3 नयी तालीम का विचार जनता में मान्य करने

के लिए प्रयास।

(1) नयी तालीम के प्रत्यक्ष प्रयोग:—

इस परिषद के सामने असली चुनौती यह है कि क्या इसमें से कुछ नयी तालीम का प्रत्यक्ष प्रयोग करने के लिए तैयार हैं? ऐसे ही प्रयोगवीर नयी तालीम का पुनरुत्थान कर सकते हैं। अन्य सारे प्रयास इस के लिए वातावरण बनाने में सहायक हो सकते हैं, प्रमुख कारक नहीं।

पूर्व बुनियादी से लेकर शिक्षाविद् लोग अपनी—अपनी रुचि एवं काबिलियत के अनुसार प्रयोग—क्षेत्र चुन लें।

विनोबाजी ने नयी तालीम के दौरान एक मार्क की बात की है “नयी तालीम नित्य नयी तालीम होनी चाहिए”। नयी तालीम के प्रयोग करने वालों को इस बारे में सतत जागरूक एवं सावधान रहना होगा। नहीं तो उनके प्रयोग भी रट में पड़ जाने का तथा नयी तालीम पुरानी तालीम बन जाने का खतरा है। प्रयोगवीरों की

"Technology which connects is successful technology."

- Ann Landers



ताज़गी नयी तालीम में नित्य नाविन्य लाएगी। अपनी ताज़गी को कायम रखने के लिए प्रयोगवीरों के लिए निम्न बातें करना उपयोगी होगा—

1. नित्य निरंतर स्वाध्याय:— सही शिक्षा का अपना प्रशिक्षण कभी पूरा नहीं होता। गाँधीजी ने 30 जनवरी 1948 की सुबह बांग्ला भाषा का अपना दैनिक पाठ सीखा था और विनोबा ने 80 साल की उम्र के बाद नयी भाषा सीखना आरंभ किया था।

2. अपने कार्यों का नियमित मूल्यांकन:— हम लोगों ने अपने काम की जितनी प्रदर्शनियां लगाई हैं उतना अपने कार्य का मूल्यांकन नहीं किया। मूल्यांकन से ताज़गी भी आएगी और नित्य—सुधार की गुंजाइश भी होगी।

3. अखबार, पत्रिकायें, इन्टरनेट, पुस्तकालय का फायदा उठाकर नयी तालीम का शिक्षक अपने विषय की सरहद पर रहेगा, और सतत नयी खोज के लिए प्रवृत्त होगा।

ये प्रयोगवीर अपने समाज को ही प्रयोगशाला मानें। समाज के साथ सतत संबंध से उसे बहुत कुछ सीखने को मिल सकता है तथा वह समाज को भी कुछ सिखा सकेगा। हमारे समाज में, विशेषकर ग्रामों में और आदिवासियों में बहुत ऐसा अनुभवजन्य ज्ञान है जो "मुख्यधारा" की परिधि तक पहुंच ही नहीं पाया है। नयी तालीम का शिक्षक अपने परिवेश में ऐसे अनुभवी— "अल्पशिक्षित" व्यक्तियों को ढूंढकर उनसे सीखता रहेगा।

यह प्रयोगवीर देश और दुनिया के शिक्षा प्रयोगियों से संपर्क में रहेगा तथा उनसे अनुभव तथा ज्ञान की लेन—देन करता रहेगा। संचार के वर्तमान साधनों के कारण यह काम अब पहले की तुलना में काफी आसान एवं सस्ता हो गया है।

(2) शिक्षक प्रशिक्षण का खाका:—

नयी तालीम की पुनःप्रतिष्ठित करने के लिये उत्तम प्रशिक्षक तैयार करना निहायत जरूरी है। हम में से कुछ उत्तम प्रशिक्षकों को इसी काम को अपना मिशन (जीवन लक्ष्य) बनाना चाहिये। नयी तालीम का प्रशिक्षण सर्वांगीण है। वह शास्त्र भी है, कला भी है। इसके प्रशिक्षण के लिए शिक्षण के उत्तम वातावरण में जीना—यही बहुत बड़ा साधन हो सकता है। इसीलिये उत्तम आचार्यों का सहवास—यह प्रशिक्षण की आवश्यक शर्त बन जाती है। कई धर्म या संप्रदाय के कर्ताधर्ता अपने स्वयंसेवकों को तैयार करने के लिए बरसों लगाते हैं।

लेकिन नयी तालीम का कार्य (अ) अभिवृत्ति (एटीट्यूड) प्रशिक्षण, (आ) कौशल सिखाना, (इ) जानकारी देना। अभिवृत्ति की तालीम के लिए लम्बे अर्से का सत्संग, कौशल के लिए साधन, अभ्यास और जानकारी के लिए जानकारी प्राप्त करने की निपुणता सिखाना जरूरी है। इस काम के लिए उत्तम आचार्य लोगों का समय, पर्याप्त धन एवं पूरी लगन की जरूरत है। इस परिषद के लिए दिये गये विचारार्थ नोट के अनुसार विश्वविद्यालयों का विचार करना हो और उन्हें महज़ मुख्यधारा की जैसी एक यूनिवर्सिटी न बनने देना हो तो हमारी एक प्रमुख प्रवृत्ति प्रशिक्षक तैयार करने की होनी चाहिये।

(3) विचार मान्य करने के लिये प्रयोग:—

परिषद के लिए प्रेषित "विचारार्थ नोट" का कहना कि "आज देश के तमाम शिक्षाशास्त्री नयी तालीम की ओर पुनः आकृष्ट हो रहे हैं"। अति आशावादी विधान मालूम होता है। एक तो तमाम शिक्षाशास्त्रियों के लिए यह कहने में अतिशयोक्ति है, दूसरा जो आकृष्ट हुए हैं उनमें भी बहुत से नयी तालीम को एक शिक्षा

लेकिन
नयी तालीम का
कार्य (अ) अभिवृत्ति
(एटीट्यूड)प्रशिक्षण,
(आ) कौशल
सिखाना, (इ)
जानकारी देना।

"Technology is the most subtle and the most effective engineer of enduring social change."

- Robert MacIver



पद्धति समझकर ही आकृष्ट हुए हैं, न कि जीवनशैली या दर्शन समझकर। नयी तालीम के द्वारा हमारा लक्ष्य एक अहिंसक समाज के लिए भूमिका तैयार करने का है इस बात पर और भी कम लोगो ने गौर किया है।

इस विचार को मान्य करने के लिए जो प्रयास करने हैं उसमें सम्मेलन, परिषद, परिसंवाद, प्रचार सभायें आदि कार्यक्रम अच्छे हैं, पर सतही होने के कारण उनसे बहुत उम्मीद नहीं रखनी चाहिए। कांफ्रेंसें अक्सर नयी कांफ्रेंस ही पैदा करती हैं। इसी आशय से यदि "बोर्ड" बनाने की कल्पना हो तो में यह कहूंगा कि इससे बचने में ही रक्षा है। आज की सामान्यजन विरोधी सरकारों से स्वतंत्र रहकर काम करने लायक आज की नयी तालीम में ताकत नहीं है। और सरकारी सहयोग से "बोर्ड" चलना है तो वह आज की मुख्यधारा द्वारा हमें हज़म कर लेने का सुलभ साधन ही बनने का भय है। प्रसार के सारे कार्यक्रम आज के संदर्भ में विकेंद्रित ही होने में क्षम है। नयी तालीम के प्रसार के उत्तम साधन दो हैं—

1. आचार्यों का जीवन और

2. शिक्षा केन्द्र—फिर चाहे वह बालवाड़ी से लेकर विश्वविद्यालय तक कोई भी हो, के नमूने समाज के सामने पेश हों।

अवश्य ही ये दोनों साधन शीघ्र फलदायी नहीं है। लेकिन हमें मानव के पूरे जीवन से काम लेना है और यदि हम मौजूदा समाज से आमूल—चूल अलग समाज बनाने के स्वप्न देखते हैं, तो हमें अपार धैर्य भी रखना होगा।

बीच के काल लिए नयी तालीम के विचार प्रसार के लिए कुछ सुझावः—

1. नयी तालीम के एक या अधिक आचार्य, क्षेत्र, प्रदेश या देश की पद यात्रा करें।

2. देश के हर प्रदेश में कम—से—कम एक नयी तालीम केन्द्र बनाने का प्रयास किया जाए।

3. नयी तालीम के मौजूदा केन्द्र के शिक्षक एक दूसरे के केन्द्र में जाकर कुछ समय बिताये।

4. डॉ.जाकिर हुसैन साहब के जन्मदिन पर दिल्ली में नयी तालीम की एक राष्ट्रीय प्रदर्शनी लगाई जाए और यह कोशिश हो कि—

अ) दिल्ली के अधिक—से—अधिक "बड़े लोग" इसे देखें।

आ) दिल्ली के अखबार, टी.वी. तथा सिनेमागृहों को इस प्रदर्शनी की ओर आकृष्ट करें।

5. भारतीय रेल मंत्रालय द्वारा एक रेलगाड़ी में नयी तालीम प्रदर्शनी प्रदर्शित की जाय और नयी तालीम के अच्छे जानकार लोगों द्वारा वह प्रदर्शनी देश भर में दिखायी जाए।

नयी तालीम के पुनरुज्जीवन के एक नम्र प्रयास के रूप में इस राष्ट्रीय परिषद में भाग लेने वाले प्रत्येक व्यक्ति को एक पर्चा दिया जाय, जिसमें अपने बारे में पूरी जानकारी के अलावा प्रत्येक भाग लेने वाला, यह बताये कि नयी तालीम के लिए वह कितना संकल्पबद्ध है। नयी तालीम समिति इनमें से कुछ के साथ जीवन संबंध रखने का प्रयास करे।

"Technology expands our ways of thinking about things, expands our ways of doing things."

-Herbert Simon



Gandhian Institutional Ideals...

Ailaan certainly has depth in its content and quality. This is much different from regular academic magazines or institutional newsletters. I found it quite interesting and first-of-its-kind, which still carries the classical Gandhian institutional ideals.

Shri N. Balagopal, Director, KEDES, Trivandrum, Kerala.

Showcase of Vision and Ideology ...

The articles of the newsletter showcase the activities, vision and ideology behind the institute. Gandhian meet at NCRI is appreciable. Editorial on Role of Education and Culture in Rural Development is thought provoking.

Shri Sreekant, Secretary, DEED, Hunsur, Karnataka.

Informative Book Review...

Gandhian Interview with Hema Kakoty and her experiences are interesting to read. Book review and lead article on culture is very informative and we are able to know the events in various rural institutes through Ailaan.

Shri H.Dattatreya, CEO, IIRM, Assam.

Interesting Quotes...

The content of Ailaan is very informative as it publishes various events happening across the country. Hindi article is good and quotes on culture were very interesting.

Shri HemBhai, Shanti Sadana Ashram, Guwahati, Assam.

“Be the change you want to see in the world.”

- Mahatma Gandhi



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"If there is technological advance without social advance, there is, almost automatically, an increase in human misery, in impoverishment." - **Harrington, Michael**