

## Refresher Course for Young Professionals

1. Name of the Organisation : Vivekananda Kendra - NARDEP  
Kanyakumari – 629 702
2. Sponsored by : CAPART, New Delhi
3. Venue : Technology Resource Centre, Anajaneyapuram
4. Duration : 5 days
5. Dates : 18<sup>th</sup> to 22<sup>nd</sup> November, 2008 – 1<sup>st</sup> batch  
8<sup>th</sup> to 12<sup>th</sup> December, 2008 – 2<sup>nd</sup> batch
6. Participants : 27 nos. **Annexure – I** (1<sup>st</sup> batch)  
24 nos. **Annexure – II** (2<sup>nd</sup> batch)
7. Communication method :
  - ❖ Interactive sessions
  - ❖ Group discussion and presentation
  - ❖ Street play
  - ❖ Reporting
  - ❖ Power point presentations
8. Daily routine : **Annexure – III**
9. Syllabus and  
Ressource persons etc. : **Annexure – IV**
10. Inaugural session : **Annexure – V**
11. Concluding session : **Annexure - VI**
12. Highlights :
  - Apart from classroom interaction by the faculty members, participants visited the following place:
    - (i) Vivekananda Rock Memorial and Tiruvalluvar Statue
    - (ii) "Gramodaya Park for Right living" where different technologies have been depicted with the help of panels and live models.
    - (iii) Sun rise and sun set points at Kanyakumari

- Participants regularly practiced yoga in the morning and played innovative awareness games in the night.
- Participants enacted inspiration stories and stories with values in action.
- Participants were divided into 4 groups (**Annexure - VII**) and every group was given duties in turn such as:
  - (i) Classroom arrangements
  - (ii) Serving the food
  - (iii) Inspiration story – **Annexure - VIII**
  - (iv) Story in action – **Annexure - IX**
- A CD was given to all the participants as a part of Educational kit covering most of the lectures. The details are given in **Annexure - X**

13. Participants Comments : **Annexure - XI**

14. Photo Gallery : **Annexure - XII**



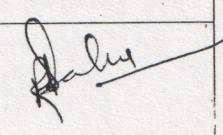
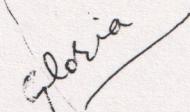
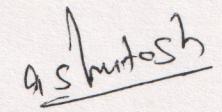
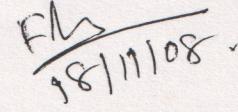
Annexure I  
Refresher Course for Young Professionals

Date: 18<sup>th</sup> to 22<sup>nd</sup> November 2008

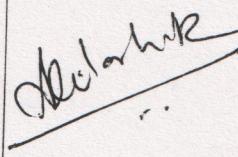
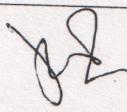
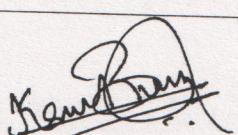
Venue: Vivekananda Kendra – NARDEP  
Technology Resource Center  
Anjaneyapuram, Kalluvilai

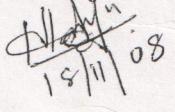
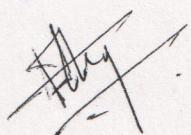
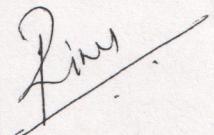
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Annexure II

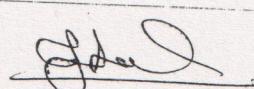
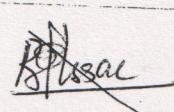
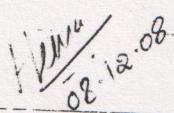
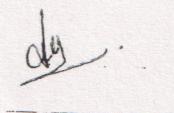
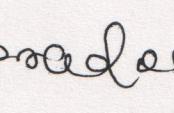
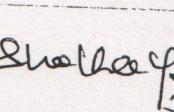
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Date : 8<sup>th</sup> to 12<sup>th</sup> December, 2008

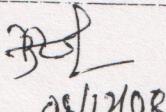
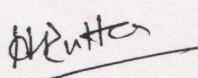
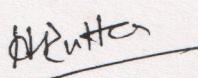
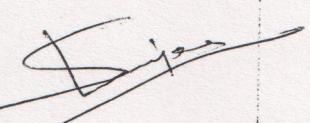
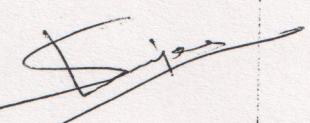
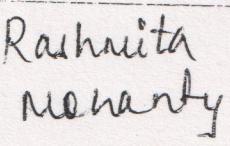
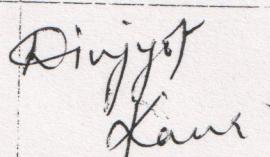
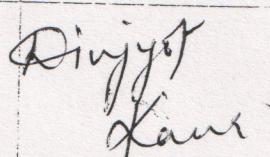
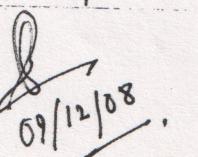
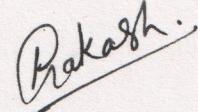
Venue : Vivekananda Kendra – NARDEP  
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## Annexure – III

### Refresher Course for Young Professionals

#### Daily Routine

<b>Get up</b>	-	<b>5.00 hrs.</b>
<b>Tea</b>	-	<b>5.15 hrs.</b>
<b>Yoga</b>	-	<b>5.45 to 7.15 hrs.</b>
<b>Ablution</b>	-	<b>7.15 to 8.15 hrs.</b>
<b>Breakfast</b>	-	<b>8.15 to 9.00 hrs.</b>
<b>Inspiration</b>	-	<b>9.00 to 9.30 hrs.</b>
<b>Session – I</b>	-	<b>9.30 to 10.45 hrs.</b>
<b>Tea</b>	-	<b>10.45 to 11.00 hrs.</b>
<b>Session – II</b>	-	<b>11.00 to 12.00 hrs.</b>
<b>Session - III</b>	-	<b>12.00 to 13.00 hrs.</b>
<b>Lunch and Rest</b>	-	<b>13.00 to 14.30 hrs</b>
<b>Stories in Action</b>	-	<b>14.30 to 15.00 hrs.</b>
<b>Session-IV</b>	-	<b>15.00 to 16.00 hrs.</b>
<b>Tea</b>	-	<b>16.00 to 16.15 hrs.</b>
<b>Session V</b>	-	<b>16.15 to 17.15 hrs.</b>
<b>Dinner</b>	-	<b>19.30 to 20.15 hrs.</b>
<b>Night Assembly</b>	-	<b>20.15 to 21.30hrs.</b>
<b>Lights off</b>	-	<b>22.00 hrs.</b>



**Annexure - IV**  
**Syllabus and Resource Persons**  
**Date: 18<sup>th</sup> to 22<sup>nd</sup> November, 2008**

Dates	Session I	Session II	Session III	Session IV/Visits	Sessions V/Visits
18.11.2008 (Tuesday)	10:00-11:00 <b>Inaugural Programme</b>	11:15 – 12:00 <b>Rural Technology for Sustainable Development</b> Shri.G.Vasudeo Secretary Vivekanadna Kendra - NARDEP	12:00-13:00 <b>YPs experiences</b>	15:00 – 16:00 <b>Gramodaya Visit</b>	16:15 – 17:15 <b>Gramodaya Visit</b>
19.11.2008 (Wednesday)	09:30 – 10:30 <b>Communication - I</b> Shri.madan kumar Social Scientist	11:00-12:00 <b>Communication - II</b> Shri.Madankumar Social Scientist	12:00-13:00 <b>Rural Research Method</b> Dr. G.Paran	15:00 – 16:00 V.R.M, Gandhi Mandapam etc.,	16:15 – 17:15 V.R.M, Gandhi Mandapam etc.,,
20.11.2008 (Thursday)	09:30 – 10:30 <b>Fund Raising</b>	11:00-12:00 <b>Marketing of Rural Products</b>	12:00-13:00 <b>Rural Research Method</b> Dr.G..Paran	15:00 – 16:00 Legal and Policy Shri.Kulathuran Pillai Chartered accountant	16:15 – 17:15 Legal and Policy Shri.Kulathuran Pillai Chartered accountant
21.11.2008 (Friday)	09:30 – 10:30 <b>Micro Planning - I</b> Prof.Narayanan Gandhi Gram Rural University	11:00-12:00 <b>Micro Planning - II</b> Prof.Narayanan Gandhi Gram Rural University	12:00-13:00 <b>Rural Research Method</b> Dr.G..Paran	15:00 -16:00 Disaster Management Shri.G.Vasudeo Secretary Vivekanadna Kendra - NARDEP	16:15 – 17:15 P.D using Logical development Dr.G..Paran
22.11.2008 (Saturday)	09:30 – 10:30 <b>Fund Raising</b> Shri.Dhanasekaran	11:00-12:00 <b>Fund Raising</b> Shri.Dhanasekaran	12:00-13:00 <b>P.D using Logical development</b> Dr.G..Paran		02:00-03:30 <b>Feed back and Concluding Session</b>

## Inspiration - I

## The Woman Who Wouldn't Come Down

The coastal redwood trees which grow in California are some of the tallest and oldest trees on the planet. They are also unique: they grow nowhere else. Yet they continue to be cut by timber companies for making into furniture.

In the early 1990s, members of an environmental group erected a small platform and began living in one of the huge Pacific redwoods which had been slated for cutting. They named the tree 'Luna'. The purpose of this 'tree sit' was, firstly, to prevent the tree being cut and, secondly, to draw wider attention to what was happening. For the timber company in this area of north California was not only cutting redwoods. It was engaged in clear-cutting entire forests of trees. The result of this was that the soil was destabilized, resulting in massive erosion of topsoil and frequent landslips on precipitous hillsides. Clear-cutting also threatened other forms of life which depended for their existence upon the forests.

Most people could only stay up the tree for a few days at a time, and, as winter approached, there were soon few volunteers. Then a young woman named Julia Hill became involved. When she had first seen the redwoods she had been overawed by their size and beauty. "It was the first time I really felt what it meant to be alive, to connect to all life." Now, when she heard that volunteers were needed to sit in Luna, she volunteered immediately.

The first time she went up for five days. After she came down again, she heard that nobody else was available to continue the sit. So she went up again. She didn't come down again for two years!

Of course, she was supplied with provisions by a support team on the ground. But she was living on a tiny platform 180 feet up near the top of a tree which was exposed on the top of a ridge. She survived two of the toughest Californian winters ever, protected by no more than a thin tarpaulin which frequently got ripped by the gales and the heavy rain. But she not only had to survive the weather. The timber company did everything they could to make her come down. They brought a helicopter generating huge updrafts close to the tree, they trained bright lights on the tree at night and played loud music. They cut other trees surrounding Luna, and they also threatened to cut the tree while she was living in it. Finally they stationed guards around the tree for a while in an attempt to starve her out.

A number of times she was close to giving up. She contracted frostbite, she broke a toe, and she was almost blown out of the tree by storms. Sometimes she didn't sleep for a week. Yet she survived. She stayed. How? Partly it was due to her upbringing. Her father, who was a travelling preacher, taught her that she should always seek out the truth and then act upon it, regardless of the consequences. She also wanted to protect Luna for the thousands of people across the country for whom she had become a symbol of hope, "a reminder that we can find peaceful, loving ways to solve our conflicts, and that we can take care of our needs without destroying nature to satisfy our greed." Above all, she built up a remarkable relationship with Luna itself. In the middle of one of the worst storms, when she was in danger of being blown down to her death, she found herself asking Luna what she should do. Luna told her to imitate the trees, to bend with the wind and not to try to fight it.

Luna became an extension of herself. She kicked off her shoes and climbed barefoot all over the tree, discovering the beauty of its ecology—the animals which inhabited it, and the way in which the top leaves were shaped differently from the lower ones in order to channel the rain to the roots. In fact, Luna became her school and university, her introduction to the inner world of nature. Julia also had books sent up to her and, later, even a radio and a phone. She became a celebrity, an inspiration for thousands of people, a symbol of what one individual was willing to do to stand for her beliefs. She was frequently interviewed on radio programmes and, on the first anniversary of her tree sit, a celebration was held

below which attracted thousands of people. She danced at the top of the tree to the music being played below.

Finally, after protracted negotiations with the timber company who owned the tree, an agreement was signed by which Luna was protected from logging in perpetuity. After two years, on December 18<sup>th</sup>, 1999, Julia came down to a huge reception. Her first words on the ground were "I feel like I'm being separated from a part of myself, the essence of who I am. I will do my best to live the rest of my life in honour of her and this experience."

What were the great lessons that she learned? Firstly, she discovered, after she almost died in a terrible storm, that her fear of death had left her. "I understood the power of letting go of all my attachments, including my attachment to myself. When that happens nobody has power over you any longer, and you learn to live moment by moment." Earlier she had given herself the forest name of butterfly. Now she understood its significance. "That's the message of the butterfly. I had come through darkness and storms and been transformed." She also learned not to respond to hatred with hatred, for that is just perpetuating the problem. She frequently talked with the employees of the timber company below, trying to relate to them as human beings rather than as faceless adversaries. In the process she made them see her as an individual rather than as a mad environmentalist.

Above all, she forged a completely new relationship with the natural world and with other human beings. "Luna changed me," she wrote. "Living in this tree I remembered how to listen, to hear the world and creation speak to me. I remembered how to feel the connection and conscious oneness that's buried deep inside each of us."

Julia's story is told in "The Legacy of Luna" by Julia Butterfly Hill. Published by Harper San Francisco, 2000.

# Sustainable Development - Path Finders

## Inspiration - 2

### THE MAN WHO PLANTED TREES

*When you see a tree being cut or you read about disappearing forests, perhaps you tell yourself: "What can an individual like me do?" This moving story shows that it is possible for one person make a big change - if the person is selfless and persistent.*

*This is an abridged and adapted version of a story written by Jean Giono (1895 - 1970), a French author. The story has been translated into many languages of the world. If you want to save trees and protect the environment, you will be inspired by the story.*

*There are real Murugans in India and elsewhere, whose only purpose in life is to plant trees.*

I was then young and fond of travelling. Once I was walking in an area I had never visited. The land was dry and hot. I walked on for three days and I did not meet anyone. I did come across some villages, but these had been abandoned. The houses and even the temples were crumbling.

I realised I was in an area where the people used to make charcoal from wood. They went on cutting trees until there was nothing left. The land became barren and dry. The wells dried up and there was no water. The people had to leave the villages and go away.

As I walked on the hot and dusty land, I felt the howling wind that made things even worse. My water bottle was empty and I was very thirsty. Just then, I saw something at a distance. I walked towards it and, to my great relief, I saw a shepherd. He had some sheep and a dog.

The shepherd did not show any surprise on seeing me. He gave me some water and took me to his hut. The stone hut was very neat and tidy. I noticed that the man was also neatly dressed. He did not talk much. He just made me welcome. It was clear he expected me to spend the night as his guest.

He made a simple meal and shared it with me. As I rested after the long walk, he was busy. He brought a bag full of seeds to the table. He examined carefully each seed and put aside the good ones. When he had selected a hundred seeds, he put them in a separate pile. We then went to sleep.

In the morning, he let his sheep out for grazing, with his dog to guard them. He set off with a stick and the seeds and I followed him. He would make a hole on the ground with his stick, place a seed in the hole and close it. He continued doing so until he had planted all the hundred seeds.

I found out that his name was Murugan. When his wife and son died, he came to live here. Seeing the dry and barren land, he decided to plant trees. Over three years, he had planted 100,000 seeds and expected at least 10,000 trees to grow and survive. The land was not his and he did not know who owned it. He did not really care. All he did was to plant the seeds, a hundred of them every day.

I took leave of him and later I even forgot the incident. A few years later, I returned to the area. Suddenly I remembered Murugan and went looking for him. On the way, I saw some of the trees planted by him. He was now far away from where I had met him. However, he was still doing exactly the same thing: planting a hundred trees every day.

I started visiting Murugan once in two or three years. As the trees rose tall and as the forest grew, the birds came, followed by many animals. The howling wind became a gentle breeze. What was even more wonderful, the rains came and the wells had water again. Slowly, people returned to the villages. Houses and temples were rebuilt. There was once again life and laughter.

The Forest Department noticed the change and thought that a natural forest had come up by itself. One day, a forest ranger told Murugan that he could not light a fire in his hut, *because the natural forest had to be protected!* Murugan then moved further away, but continued his work.

A forest officer was my friend and I took him to meet Murugan. My friend was also greatly impressed with Murugan's dedication. He told me, "Murugan has discovered a wonderful way to be happy!"

My friend gave strict instructions to the rangers that no tree in the forest was to be cut. Thus, the forest continued to grow as Murugan continued to plant the seeds.

Murugan died quietly at the age of seventy-five.

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## LAURIE BAKER: THE MAN WHO BUILDS FOR THE PEOPLE

Laurie Baker, a British Architect, has worked in India for over 50 years now. He has undertaken a wide range of projects from fishermen's villages to institutional complexes and very low-cost mud-housing schemes to low-cost cathedrals. He now lives in Thiruvananthapuram and most of his work has been in Kerala. He has designed more than 1000 houses in Thiruvananthapuram, over 40 churches, school buildings, institutions (like the Centre for development Studies), hospitals and low-cost housing schemes. He also helped in designing and building new houses in quake-ravaged Latur. He was the principal architect of "Dakshinachitra", the centre for the preservation of arts, crafts and architecture of the southern states, located on the East Coast Road.

During the World War, he worked in an ambulance unit in China, Japan and Burma. Some time in the early 40's, he had a chance encounter with Mahatma Gandhi whose philosophy became a major influence in his work. In 1945, he came to India to design buildings for leprosy missions in the north. Later, Baker and his Indian wife Elizabeth, lived among the poor in Pithoragarh for 16 years. During this period, the simple, efficient and inexpensive methods used by the poor people to construct their homes had a profound influence on him. His realised the importance of using local materials, taking into account local climate patterns and accommodating the local social pattern of living. He worked with and learnt from mountain tribes and village masons using indigenous materials for building. He built schools, hospitals and community buildings and developed the unique Baker style of architecture. In 1963, the Bakers moved to Kerala, where they have been live ever since. He evolved methods for using mud, employing discarded Mangalore tiles for reducing the amount of concrete in roofs, avoiding plastering of walls etc.

As one writer puts it, "Nature is transcendent in his work. He uses it to create stunning effects. A pool of water, a patch of shade, sunlight marooned in shadows, a clump of bushes, a wild tree – it is all grist for his mill".

Baker has written simple books on design – handwritten with his own illustrations. His approach is propagated by the NGO, COSTFORD< located in Thrissur and Thiruvananthapuram. He was awarded the Padmashree in 1990.

He describes his approach in this way:

*I learn my architecture by watching what ordinary people do; in any case it is always the cheapest and simplest because ordinary people do it. They don't even employ builders, the families do it themselves. The job works, you can see it in the old buildings-the way wood lattice work with a lot of little holes filters the light and glare. I'm absolutely certain that concrete frames filled with glass panels is not the answer.*

R.Rajagopalan

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Source: This account is drawn mainly from Gautam Bhatia, *Laurie Baker: Life, Work, Writings*, New Delhi: Viking Penguin, 1991.

## Inspiration - 4

### PATH - FINDERS

#### ANNAMMAL - THE LEGENDARY "JAUNDICE DOCTOR"

It was the period between 1945 to 1948. A dam was being built on the mountain ranges near Papanasam in Tirunelveli District. Hundreds of labourers were toiling. Suddenly, a number of labourers fell sick due to "Jaundice". Various medicines were administered, but could not cure the disease. At this critical juncture on the advice of a supervisor of foreign nationality, 'Annamal - The legendary jaundice doctor (Lady)' was brought from a village near Guruvayur (Kerala). 'Annamal' had learnt this herbal remedy for jaundice thoroughly, when she was in Sri Lanka. She now arrived at 'Kariaru' near Papanasam. She began to prepare the herbal medicines strictly as per the indigenous medical system and administered them. Hundreds of jaundice patients were saved from the jaws of death. The local people applauded her miraculous cures and persuaded her to reside permanently at Kariaru. She agreed and for about 55 years. Annamal cured thousands of jaundice patients. Living in that serene, lonely, scenic spot, she lived austere without any publicity. She could cure the most serious cases of jaundice. First, she will examine the nadi (pulse) of the patient, eyes, tongue and face and accurately evaluate the degree of the infection and the number of days required for the cure. For the modern scientific world she remained a 'Mysterious Riddle'. She used to prescribe a 3 days treatment with 6 doses of herbal medicine per day. Her herbal preparation was like 'Chutney' without the use of 'Pashanas' and 'Metallic bhasmas'. Annamal will pray to God before examining the patient and administering medicines. After giving the medicine, she will ask the patient to eat a banana and drink the nearby Tamaraparni river water. In these days of greedy doctors amassing wealth by charging exorbitantly, Annamal used to take small amounts like Rs.2/- or Rs.5/- and her loving way of touching and rubbing the

patients attracted thousands of patients, doctors and researchers from far and wide. 2 special bus services were started for 'Kariaru'. Her pet name as 'Kariaru Amma (Kizhavi)' became inextricably associated with 'jaundice' cure. She faithfully followed her 'Guru's instructions' and passed on the traditional knowledge to her sons. It was astonishing that Annammal, who died at the age of 103 years, was treating 10 to 15 patients daily, even 3 months before her death. She has exhorted her sons to follow this indigenous, herbal medical system strictly in the traditional way.

Eventhough, many awards, titles, and prizes were offered to her. She spurned them and led a simple life of selfless service to suffering humanity. She has left a 'Blazing trail of selfless service' and has left an indelible imprint in thousands of hearts and has enhanced the glory of native, medical system. 'Kariaru Amma' was the epitome of selfless service, austere living, Godliness and purity.

## Annexure - X<sup>1</sup>

### Participants' Comments

#### i. **Shri.Sumanta Pal:**

- ❖ We friends are meeting for the 1<sup>st</sup> time after our earlier 15 days orientation programme and it was really refreshing. Moreover, it was not mere lectures like at NIRD, Hyderabad and so we enjoyed the refresher course.

#### ii. **Shri.Prakash Kumar Chhata:**

- ❖ Morning yoga session helped me in two ways. My back pain has gone and now, I know how to control my anger.
- ❖ We enjoyed the group activity which helped us in uniting every one of us.
- ❖ We appreciate the simplicity of Vivekananda Kendra family members and learned to "Live in tune with Nature".
- ❖ Sis.V.Saraswathi served us like our mother.

#### iii. **Shri.Mani Sankar Mishra:**

- ❖ The entire atmosphere was very informal and homely. Enjoyed the discipline - like sitting for food together, serving food to others and waiting for prayer before starting eating etc.
- ❖ I will love to attend such programmes again at Kanyakumari.

#### iv. **Ms.Soumya**

- ❖ I don't have words to express my feelings. Mini India assembled at one place and the refresher course brought us closer to each other.
- ❖ Sitting on the floor itself was an experience.

#### v. **Shri.Pradeep:**

- ❖ I am representing my entire group. We learnt simple living and high thinking at Vivekananda Kendra.
- ❖ We were exposed to wonderful technologies developed by Vivekananda Kendra - NARDEP, mainly construction technologies and water management.
- ❖ We had a good exposure with the visit to the statue of Tiruvalluvar and Vivekananda Rock Memorial.
- ❖ All the sessions were very useful - particularly the starter package of CAPART for the YPs.
- ❖ We hope to have an attitudinal change after leaving this place.
- ❖ We learnt to have positive approach in our life.

