



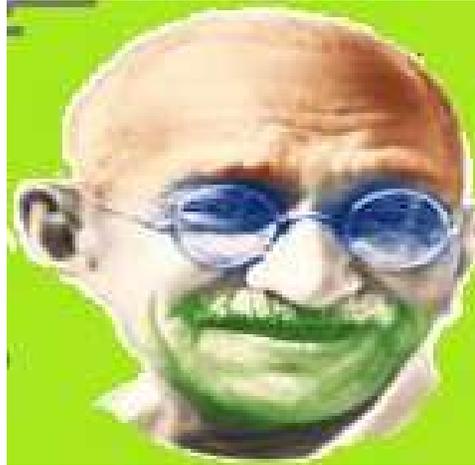
THE TECHNO-GANDHIAN NEWS

News Journal from the TECHNO GANDHIAN CENTER – NOVEMBER 2018

News and information pertaining to the life and principles of Mahatma Gandhi, Gandhian Philosophy of nonviolence and peace, technological impact on culture, society, and current affairs of the world

Nonviolence as an instrument of awakening

The 20th century witnessed unprecedented growth of science and technology, both in the service and in the destruction of humanity. It also turned out to be the most violent period in human history. Predictably and hopefully, with the growth of violence also began the search for nonviolent capabilities by motivated souls in different parts of the globe. A conscious search for nonviolent alternatives began in 20th century with Gandhi who inspired men and women in different degrees in different parts of the world. Martin Luther King, Jr, is considered to have been the pioneer in the American continent in adopting the Gandhian strategies, which ultimately changed the course of American history besides altering the policy and practice of racism not only in the U.S. but in Africa as well.



While it would be naïve to assert that non-violent resistance began and end with Gandhi or King, it acquired a sharp edge and emerged a powerful and creative mode of social and political action. Gandhi, King, Ikeda -- the first a Hindu, the second a Christian and the third a Buddhist -- are among the greatest mobilizers of masses for collective nonviolent action towards world peace, individual empowerment and societal transformation. That each of these drew their inspiration from the religions to which they belonged is another important factor. Creative geniuses, they infused fresh and dynamic insights into their religions Hinduism, Christianity or Mahayana Buddhism and each of them offered new impetus, a kind of dynamism and social orientation hitherto unknown in their respective religions. Much as Gandhi understood non-violent struggles to be Satyagraha, King interpreted the struggles as agape (Love) and Ikeda expresses them as living faith through Nam-myoho-Renge-kyo. At the conceptual level, each of these is symbolized as Sarvodaya (Gandhi), Beloved Community (King) and kosen-rufu (Ikeda).

The Threat of Neo-Colonialism and Gandhi's challenge

When Gandhi began his public life in the last decade of the 19th century in South Africa, the biggest evil of the time was colonialism and its many manifestations. It is natural, hence, that his response was directed towards the dismantling of colonialism. The outstanding factors responsible for the establishment of colonies were skill, deceit, cruelty and superior weapons- at that time, the invincible gun.

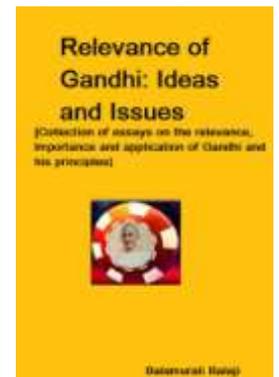
The first major blow to this invincibility came from Gandhi when he demonstrated with astounding effect the superiority of "soul-power" over the brutality of the gun. It is now history how the mighty and entrenched colonial system had to bow before Gandhi and the non-violent mass movement he initiated in South Africa first and later in India. The British had to wind up their empire in India in 1947. India's independence from Britain encouraged many nations to free themselves from colonial shackles. The end of the Raj in India was the death knell of colonialism. In the next two decades, most of the colonies were freed from the tentacles of colonialism. In Gandhi's heroic fight for freedom, justice, human rights and equality, the weapons he used were not the conventional or sophisticated or brutal instruments of mass destruction but the highly innovative strategies of creating mass awareness and education to enable people to free themselves from fear and stand up non-violently with the power of soul-force.

When soul-force was pitted against guns and deceit, it was soul-force which triumphed and not the gun. Freedom fighters all over the world used the Gandhian strategies in varying degrees with convincing success. In various parts of the world, non-violent resistance is being used to end oppression, injustice and the denial of basic human rights. It is argued that though colonialism wilted under the pressure Gandhi exerted -- mostly at the moral and political level -- it has come back now with a bang in other forms: liberalization, market economy and globalization, particularly in the present unipolar world. Colonialism is dead, but neocolonialism -- that is, economic control or political influence by one country over another apparently independent country, especially control over its business or financial institutions, stares humanity ominously in the face. This raises very important questions about the nature of our future. Gun-trotting ships may not roam the high seas in our present computer and supercomputer age. The fate of the globe can be decided in one or two small rooms that may be strategically situated and controlled by the self-appointed guardians of the world. All the decision-making bodies,

The Techno-Gandhian Philosophy

Download the [PDF](#) version free

[Relevance of Gandhi: Ideas and Issues](#)



[New book on print and also as eBook](#)

[for 99 ¢](#)

financial institutions, even the markets, and the form of governments in poor countries, are all being decided for them by a handful of the most powerful.

Gandhi dares

Ethics, morality, spirituality, religion and the arts, are all secondary. In intent and ferocity, neo-colonialism appears to be more dangerous than its father, colonialism. The only difference between the two is that neo-colonialism is more suave; more gently refined and cleverly hides all its teeth and malicious intentions. It is in this context that the impact of the non-violent Satyagraha Gandhi adopted to destroy colonialism becomes relevant. At one stroke, Gandhi demolished the myth of invincibility, though the significance of the Gandhian initiative was not immediately known widely. Let it also be remembered that neither the industrialized West nor the developing world took Gandhi seriously initially, though they were aware of what Gandhi was doing in South Africa and India. The difference in the cultural context in which Gandhi worked and the difficulty of many to look beyond their noses prevented the international community from realizing the supreme importance of the Gandhian strategy.

Excerpts from Gandhi's 150th birth anniversary edition @ <http://gandhi.gov.in/>

Nature and Natural Resources Photo Series – XVIII



M-sand is *Manufactured Sand* by crushing granite rocks into crystalline powder which is becoming an alternative to river sand for construction purposes. This has been a practice nowadays for its ease-of-availability while the “real” sand is depleting fastly. Despite known for its cheaper cost, M-sand is not so nearer to the real one when it comes to durability and strength. The use of M-Sand symbolizes how much the human activity in the last few decades have exhausted the natural resources.

Techno-Gandhian Philosophy Series – VIII

Intermediate Technologies

- **Intermediate technology gives a modern touch to traditional technology**

“Appropriate Technology” originally suggested by Mahatma Gandhi - local and village based economy and self reliance through mass spinning and weaving.



It features a simple, low-cost and productive methods that serve the under-developed nations of the world

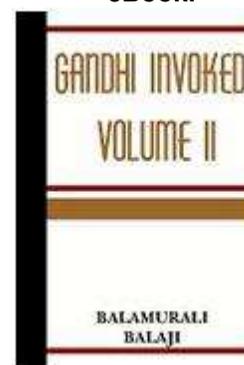
- **It requires skill and capacity for carving the least out of advanced technologies and the best of the natural and traditional techniques**

Example: Semi-automatic, hand-spinning, hand-woven clothes and man-driven machines

Mahatma Gandhi Animation Graphics Video

The spirit of Gandhi invokes you again!

Gandhi Invoked – Volume II is available on print and as eBook.



What is political ideology? – its nature and characteristics

Written by Balamurali Balaji



Political ideologies are periodical; they change from years to years as with the people's needs and nation's wants. The world has seen many leaders who have changed their ideology and perspective when it comes to a state where they had to shed their persistence on issues and plans that shape up their nations.

Only very few ideologies have lasted for centuries due to its much wider scope and their substantial execution of theory into practice on perennial issues what the humanity is facing all the times. While many of his followers like Nehru, Patel, Rajaji detached themselves from their quest to end Jinnah's plan of creating new nation for Muslims, Gandhi held his vision of unified India to which he held all his breathe until his death. Even after independence, his teachings stand as moral pillars enduring the crisis paving the ways out for peace and harmony in the political stage.

Political ideologies are individualized; it was a set of guidelines and doctrines for a collective force to work in unison to counteract a problem or crisis what the people are facing collectively as a group or society or nation. Yet, ideologies are propounded and moulded by people who distinctively take their principles to the core of the issues they dealt with. Great men are symbolized by their ideologies. Mahatma Gandhi, Karl Marx, Abraham Lincoln are just a few individuals who effectively preached their approach, principles and methods in resolving conflicts for their people.

Political ideologies are transformational; once practiced by followers, ideologies tend to transform people to any extent. It is the strength and mass support an ideology receives from the people determines the life of an ideology. Communism and Socialism cease to exist widely not because of changing economic conditions but also due to the incursion of capitalist markets and varied democratic methods. Once the followers of Karl Marx, Cuba's Fidel Castro emerged as revolutionist leader of his homeland taking it on to the path of dignified progress. Once the accomplice of Gandhi, Jawaharlal Nehru led post-independent India for more than two decades. Gandhi's followers elsewhere in the world viz. Martin Luther King Junior II, Nelson Mandela, Aung Sen Suyu Ki, Desmon Tutu and the Dalai Lama have become transformational icons changing the lives and the nations setting a new dogma of service to humanity.

Political ideologies are divisible; they are represented in the form of political parties, movements and factions. Smaller parties and groups adopt Gandhi's political methods and principles lately. In South India, Dravidian political ideology as propounded by Periyar EV Ramasami and CN Anna Durai has seen many divisions with newer parties branching out of evolving principles as against the original ideology. Indian National Congress started by Alan Octavian Hume in 1885 has also undergone various divisions and factions over the last century reason being the regional interests, quest for the seat of power and not to mention the vote bank politics which is becoming popular and widespread during last twenty years. The essence of all such divisions and branching out is nothing but the complexity in following the original dictum even during the changing political conditions and interests of the leaders who keep their focus on their seat of power and to some extent for the development and progress of the country.

Political ideologies are reflective; Even though an ideology is designed and preached by individuals and distinctive leadership, more often it reflects the people's cultural, ethical and religious sentiments. When Muslims in India was driven by a desire of a separate nation for them, it was the religious divide that stood first to form the Muslim League but not the freedom struggle in front of them. The Hindu dominant struggle was in a way intercepted by Muslim interests and exquisite leadership by Mohammed Ali Jinnah shaped the ideology of League. The transition of the Hindu Maha Sabha that was blamed for the murder of Mahatma Gandhi into Rashtriya Swayam Sevak Sangh and later on to Jan Sangh and more recently to Bharathiya Janata Party is a perfect example for how ideologies are determined by cultural facets and religious beliefs.

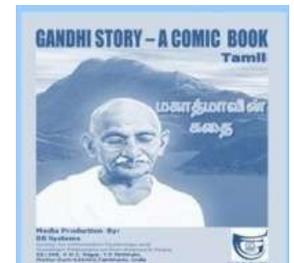
Not many outfits representing the cultural and religious outlooks in the country had had a distinguished leader of their own for many decades. The success and failure of the ideology is as much important as the leadership itself. When people reflect ideologies, it becomes transformational whereas while the ideologies shaping up over the course of changing times and people's beliefs, it becomes transitional. Gandhi's leadership is inspirational and transformational and transited across the country even as his ideology has geared up the freedom movement.

Today, political ideology is often mystified as political agenda in practice. The real picture of an ideology is not so often transparent because it emerges from the whole-heart of the nation, its people and their identity. Political agendas are more of gaining importance than the ideology that speaks up for the state and character of the nation.

Comic book CDs!

GANDHI STORY
Picture Book

An educative story on the life
of Mahatma Gandhi in pictures!



CDs in Tamil, English,
Kannada and Hindi



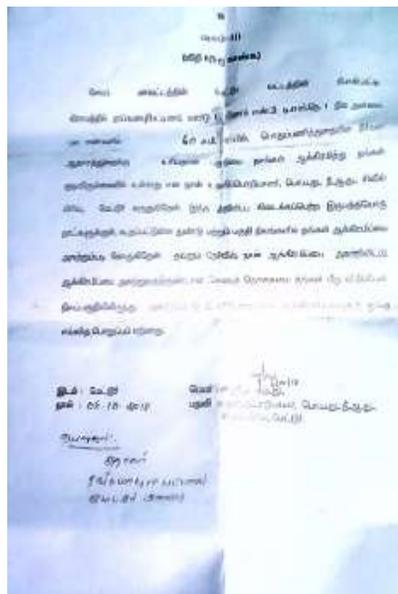
Join our
TechnoGandhi
anForum
group in
Facebook

<http://www.facebook.com/TechnoGandhianForum>

Encroachments flooded with surplus water released from Mettur reservoir

The unpredictable rains in Karnataka and water catchment areas in Tamilnadu have risen the water level up above the specified limits causing the surplus water to get released from the Mettur Dam. During the current monsoon season, excess water released from Karnataka dams (KSR and Kabini) alone amounts to more than 5, 00,000 cubic feet in total. The 16-way Ellis bridge across the dam is a historical, remarkable piece of work by the British Raj which adds value to the dam at times of such surplus inflow, providing safety to the dam and also for canalizing water flow during floods.

Unfortunately, people have built hundreds of houses across the banks along the conduit of surplus flow and a few of them have even trespassed into the rocky, interior areas of the pathway. During the heavy inflow in last July-August, surplus water had flown inside the houses and the vicinity around the banks. Even the Salem-Mettur highways road alongside has been flooded with the excess flow of water when the volume of inflow touched 1 lakh cubic feet. For a few days during the floods, inmates of the houses were directed by the township authorities to displace and dwell in a nearby school. However, people rejected the gesture shown by the government.



Adding fire to the issue, the Assistant Engineer, Mettur township has issued notice to the owners of the 97 houses to leave the place within 3 weeks time failing which the authorities would destruct the encroachments and forcibly vacate them. However, people claim to maintain their stance saying that they would manage the floods themselves as the surplus flow would occur only occasionally. They also assert that they are regularly paying house-tax, electricity and water charges for many years.

The order has left hundreds of households in mayhem and despair causing the whole situation grim with war of words growing high in flames between people and municipality. It is also suggested that the state could also build more than a kilometre long compound wall along the banks of the conduit so as to prevent water entering into households, but seems to be too reckless to deal with a situation that arises once in a blue moon. It is noted that the surplus water is released only if water level touches the reservoir's maximum level of 120 ft.

Why wearing helmets is still an issue?

Written by Balamurali Balaji

Two-wheelers have once again come into legal attention when the Madras High Court issued an order to the State Government of Tamilnadu to make it compulsory for both the rider and the pillion rider to wear helmets. Not so long ago, similar such order in 2017 has forced the riders to wear helmets in order to escape from a hundred rupee fine. The government, now, is asked to enforce wearing of seat belts for all the passengers in four-wheelers as well.

Ever since the order has come into effect, the state police have setup many checkpoints to catch the dodgers. TV channels and print media had spoke a lot about this with feedbacks from people. In a fast-paced lifestyle, people ignore the rule very often even if they own helmets. With the sale of helmets on the rise, the measure has proven nothing so effective when it comes to safety. Accidents continue to happen, more often with the two-wheelers especially when they carry two or more riders.

Many people are tormenting upon the hundred-rupee fine and some of them feel that the state police are engaged in unscrupulous collection of fine from students, women, and villagers. While riders along the highways are apt enough to wear helmet as they got to travel long distances, those who ride short-distances tend to take the helmet mostly as an "unwanted-accomplice". Paying fine and buying, a helmet is still a luxury for some daily wageworkers. In this juncture, wearing of helmet by both the rider and the "pillion-er" is seen as an extravaganza.

While traffic experts and critics suggest many ways for people to imbibe it as a habit, such as purchasing helmets along with the vehicle or when applying for license, some people continue to hesitate citing physiological reasons. One rider says, "I could not see clearly if I wear helmet". Another say "I couldn't hear sound either". Thus, wearing of helmet has ostensibly become a perennial issue.

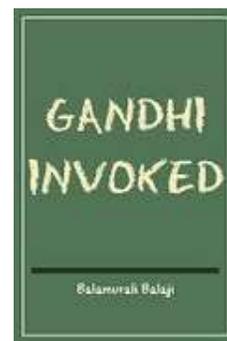
Nevertheless, the practice of wearing helmet has to be in place. Law is not blind enough to cast off the safety of rider and the other commuters on the road who happens to be victims because of sudden accidents. With the government taking steps to create awareness about this practice by all possible means, people are still at large giving less attention to it. It has not come as an inherent need or practice for them to wear helmets yet for one reason because it came as a RULE. Like any other rule, it has also been violated. What is worse is that violation of this rule would result into casualties.

The state government must turn the coil in different direction to enforce the practice. As told by the public, along with other free schemes launching of, "Free Helmet Scheme" or "Setting up of helmet points" and lending them to the riders at the check posts will help them have a safe journey and cultivate the habit of wearing helmets.

This news journal is a free educational service for our online subscribers. Articles and information published in this newsletter are only the personal views of the respective authors. Articles with no author names are associated with the referenced webpage links. If you have not already registered in the TechnoGandhianForum, and would like to receive this email, with your gmail account, you may sign-up here. To not receive further e-mails, please reply to this e-mail with un-subscribe in the Subject line. This service is provided under this Private Policy and Legal terms. Printed edition will be mailed monthly only to the subscribed patrons. For more details, contact us here. Edited and Published by Balamurali Balaji

Copyright © 2018-2028 The Techno-Gandhian Center (TIT-GPNP) All Rights Reserved.

Buy this book online, today!



Indian Edition

"Gandhi Invoked"
Volume-I

Order now!

Don't miss!

Buy this book right away!

Corner Stone



India's
Emergency
and birth
control