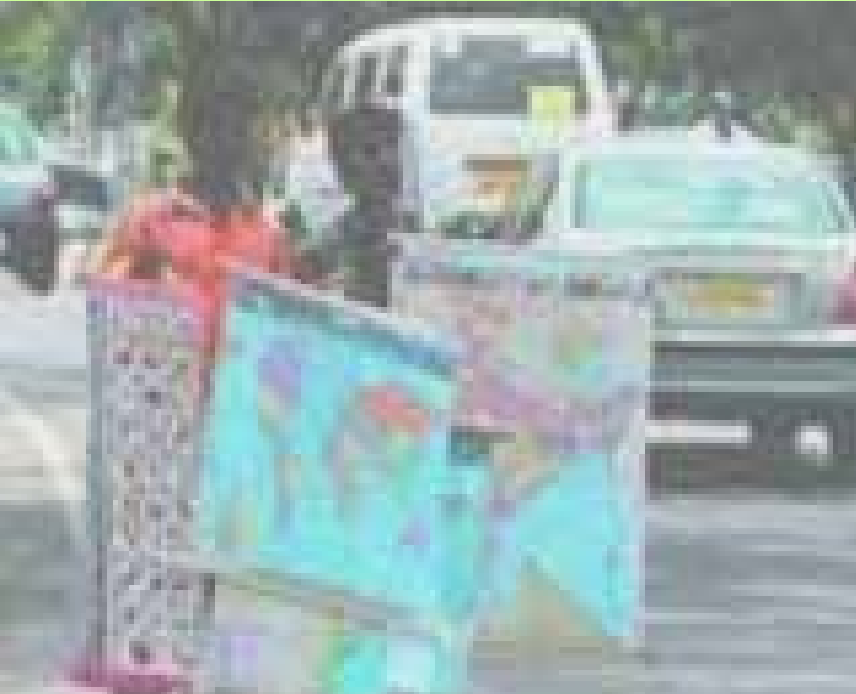




livelihoods

today and tomorrow

September 2008



Urban 'Poor'



Poor are increasing! 10

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We have just witnessed Teachers' Day reminding us the need to produce more and more teachers and mentors for the young livelihoods and development professionals.

It is the turn of Bihar after West Bengal and Andhra Pradesh to have floods. The number affected and displaced is so high and for days, it is dubbed more grave and massive than the Tsunami. Maintenance 'ignore' on Kosi in Nepal by India seemed to have caused this unprecedented havoc in the recent history. We seem to be going through the cycles of disasters of late – droughts, cyclones, floods, quakes, etc. All of us started 'liking' and looking forward to disasters, notwithstanding the casualties, breakdowns, problems they bring!

It is on record now - rural poor (%) are less than the urban poor (%). Further, the inequity is more pronounced in the urban area rather than in the rural area. Urban poor, a considerable part of them, are migrants from rural areas desperately looking for work. Typical discriminations of rural areas like caste, occupation, background etc., are not so pronounced in urban areas. The discriminations based on economic class, literacy, lifestyle etc., are visible. Gender discrimination persists. Social discrimination around faith is still a bother. Some localities within the urban area are positively discriminated. Slums suffer. Unrecognized slums suffer more. Urban poor suffer from facelessness and insignificance. Solidarity of the unorganized workforce is still nascent. Micro-finance boom is still to become significant in urban areas. SHGs are just coming up. YES, urban poor are at the forefront in knowing about the opportunities before them. It is in this context, 'livelihoods' has explored the livelihoods of the urban poor. In the course of globalization, liberalization, privatization and marketization, in the course of increasing pace of life and life styles, there are a large number of livelihoods that are emerging and some others are changing their form and substance. Many of these livelihoods are and can become the livelihoods of the urban poor and the poor can migrate out of poverty, provided they learn metaskills. Many of these livelihoods are in the domain of services, with thousands of services. Some are craftsmen. Conservatively, they number more than 100 million in the country! They need to come together for their economic well-being, and they need to gear up for entering new livelihoods awaiting them.

Religions and the series of festivals and practices remain the source of employment to a good proportion of the poor in terms of products and services required.

Le Corbusier, a pro-poor legendary architect and appropriate technologist, has designed cities of future and low-cost but comfortable structures for poor and the organisations that work for poor, with local materials. He also settled down in India to be accessible to the poor and the organisations that work for the poor.

Erich Fromm's The Art of Loving is a must for any serious development worker who believes in loving as the key for working with people and this love reflects in giving without them asking what they need.

COVA, Confederation of Voluntary Associations, is an example of networking with people's institutions and civil society organisations for peace and economic prosperity of the society in general and the poor in particular.

Bablu Ganguly, an Ashoka Fellow and a recognized environment development practitioner and trainer, leads Timbaktu Collective based in interior Anantapur, offers an example of working with environment and children to make a difference in rural development and livelihoods in a sustainable manner.

With more than 1.2 million individual toilets and 6000 pay and use public toilets, being replicated and scaled-up, Sulabh has made a revolution of sorts in the sanitation domain. It could successfully convert this as a source of employment simultaneously.

We will be a year old in a month and we would like to undertake a special and comprehensive review of 'livelihoods' including content, columns, presentation, reaching out etc. We seek your inputs, insights, critical feedback and your association in this review immediately and in the path of 'livelihoods' thereafter. Please remember - you have allowed us to grow with you. Let us get going. Ahead and Forward.

A handwritten signature in black ink, appearing to read 'M. G.', with a horizontal line underneath.

G. Muralidhar
the 'livelihoods' team

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Urban India is providing a ray of hope in terms of employment opportunities for many poor... A look at the variety of livelihoods practiced by urban poor in India and associated gaps and opportunities

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Response

Your untiring efforts are appreciated. In August 2008 issue I specifically liked the article on Social Map. It nicely says how it can increase the community ownership and make them accountable. This edition helped me relive the memories of my association with ITDA Paderu, the GCC, the Gumkaraya trees and the growers.

Ramesh

I liked the way nomadic tribes and their livelihoods was portrayed by the livelihoods team in their August 2008 edition. I was not aware that the nomads have had such diverse livelihoods.

Anand Nichiketh

Contributions Solicited

If you would like to contribute an article or have something interesting to share, email or mail it to us. If it contains pictures or files please remember to attach them to the email. Please include your name, email, contact information such as phone number, location (nation) and area of expertise. If your article is accepted an editor will prepare the article for publication and may edit it for accuracy, grammar, style, and length.

Email address is akshara@aksharakriti.org ; please include "livelihoods Contribution" in the subject line .
Mailing address is: HIG-II Block 25 Flat 6, APHB Colony, Baghlingampally, HYDERABAD, India 500 044.

Dharavi - Home to more than 6,50,000 people



Scholarships to EBC Students - The government of Andhra Pradesh decided that scholarships on par with SC, ST, BC & Minorities will be given to Economically Backward Class students of degree colleges (B.A., B.Sc., B.Com), post graduate colleges (M.A., M.Sc., & M.Com) and polytechnics whose family income is not more than Rs. 1 lakh per annum. The students will be selected on the basis of means-cum-merit. This year Rs. 30 crores is set apart for the scholarships for eligible EBC students.

104 Mobile Services Launched - The government of Andhra Pradesh started "104" Mobile Health Services at Hyderabad on 22nd August to provide best healthcare services to the remote parts of the state. The Fixed Day Health Services (FDHS) becomes operational in 4 districts in the beginning and will spread to entire state by end of December. FDHS is launched in association with the Health and Medical Research Institute (HMRI) as a part of Rajiv Arogyasri Health initiative. The scheme would provide basic health services to villages and habitations, located beyond three km from the existing Primary Community Health Centers. A vehicle, equipped with qualified and well-trained health personnel (including ANMs) and medical equipment would visit two habitations on a fixed day every month. Pregnancy monitoring and care, child health and immunization and treatments for chronic ailments, including tuberculosis and HIV/AIDS, would be covered. The patients treated through this telemedicine service, would be provided free medicines for one month. 95 per cent of the cost would be borne by the state government, while the HMRI will bear the remaining cost.

Restrictions on Sale and Purchase of Land in Coastal Corridor - In an attempt to save the agricultural land being sold indiscriminately to the private parties under the name of SEZ, the government of AP has taken steps to restrict the sale and purchase of lands in the coastal corridor. All

upcoming projects will need to obtain clearance from concerned regulatory authorities. Clarity in compensation pay and gaining the confidence of farmers is absolutely essential.

Anganwadi workers Honorarium Raised - The honorarium of Anganwadi workers and Helpers is now increased to of Rs.300/- and Rs.200/- respectively. The honorarium will be paid every month like all the other salaried people.

Tribals of Rayagada (Orissa) Face Threats to Life and Livelihood - A project of Bauxite mining and Alumina refinery, a joint venture of Hindalco of India, Alcan of Canada, and Hydro of Norway, in Kasipur of Orissa is in the pipeline. According to experts, if this project takes off, it would lead to the destruction of fertile agricultural land, forest, mountain, and perennial water streams in the region. It is also likely to affect more than 25,000 indigenous people of Kondh, Paraja, Jhodia and Penga tribes in the region. An estimated 20,000 villagers of 82 villages would be displaced directly while about 80,000 people of 240 villages would be affected and may be displaced indirectly. Due to lack of transparency, very little is known about the nature of the project, the resettlement and rehabilitation plan for the projected-affected people and the number of villages that would be affected. The people, however, are putting up a stiff resistance against any displacement and impending threat to their life and life support systems.

PDS to Supply One Kilo of Rice for Re.1 in Chennai - Rice distributed through PDS is now available for Re.1 a kilogram in Chennai. The current rate is Rs.2 a kilogram.

40% of SC/ST Faculty Posts in Central Universities Remain Vacant - Even after four decades of reservation, over 40 per cent of SC/ST lecturer posts are still lying vacant in 19 Central universities. Out of the total number of 4,887 posts sanctioned by the University Grants Commission, there are only 629 SC/ST lecturers belonging

to the SCs/STs. As per rule, the percentage of reservation in Central Universities is 22.5,15 for the SCs and 7.5 for the STs.

Eminent Industrialist K.K. Birla (90) Passed Away - Born at Pilani, Rajasthan on November 11, 1918 K.K.

Birla, the eminent industrialist breathed his last on 30th August. A Rajya Sabha member for 18 years, he had an industrial empire which spawned fertilizers, chemicals, heavy engineering, textiles and sugar. He was the chairman of a number of Birla companies, including Chambal Fertilizers, Zuari Industries, Texmaco, Oudh Sugar and *Hindustan Times*. He was also the Chancellor of the Birla Institute of Technology and Science (BITS), Pilani, an educational institution whose standards have often been compared with that of the IITs. He founded the K.K. Birla Foundation, which gives awards for excellence in arts, philosophy, literature, scientific research and sports. His K.K. Birla Academy of Scientific, Historical and Cultural Research is planning a scientific museum. K.K. Birla's literary achievements are many including the autobiographical 'Brushes with History.'



World Bank Approves Second Phase of DPIIP in Rajasthan - The World Bank has approved the Rajasthan government's proposal to launch the second phase of the District Poverty Initiative Project (DPIIP) in 40 blocks of 18 districts across the State to improve the living standards and enhance social and economic status of the poor. The cost of implementing the project's second phase had been estimated at Rs.825 crore. It is estimated that about 4 lakh poor families residing in remote areas would benefit from the project. DPIIP's second phase would be based on the guidelines of the Swarna Jayanti village self-employment scheme. The development strategies such as self-

employment generation through micro-enterprises, establishing self help groups for the rural poor, augmentation of capacity, formation of activity-based clusters, construction of infrastructure and providing credit and marketing facilities to the rural populace are proposed to be included in the second phase. Schemes such as the Sarva Shiksha Abhiyan, National Rural Employment Guarantee Scheme and National Rural Health Mission and social security plans would be converged with the DPIP's second phase.

Rs.19.96 crore Allocated for Developing Tiruchi Slums - Out of 286 slums identified for development in Tiruchi 36 slums got a sum of Rs.19.96 crore for construction of new houses, up gradation of old houses and provision of basic amenities under the Integrated Housing and Slum Development Program (IHSDP). The Department of Municipal Administration is releasing the amount to Tiruchi Corporation. As per tentative plans, about 1,208 houses would be developed. Of this, 1,147 houses would be built anew and 61 others would be upgraded. The Corporation would spend about Rs.15.15 crore for the construction and the remaining sum would be used for improvement of basic amenities. Beneficiaries under the scheme would get a subsidy of Rs.68,000 for new houses, which would cost about Rs.1.30 lakh. The Corporation has planned to go for tie-ups with voluntary organisations or credit link them with banks for raising the remaining sum, including the beneficiary contribution of Rs.30,000. For upgrading of houses, beneficiaries would have to contribute Rs.4,000 out of the estimate of Rs.40,000 a unit.

Five Out of 10 Indians Live on Less than Rs. 55 a Day - Recent World Bank Report shows that poverty has been more widespread across the developing world over the past 25 years than previously. But there has also been strong progress towards reducing overall poverty estimated. According to the Bank's new estimates not only is India home to roughly one-

third of all the poor in the world, it has a higher proportion of its population living on less than \$ 2 a day than even sub-Saharan Africa. 42% of India's population are living below the new international poverty line of \$1.25 a day. The number of Indian poor constitutes 33% of the global poor. Nearly 5 out of 10 Indians live below what the world's poorest countries consider the poverty line. Compared with India's 75.6% of the population living below \$2 USD a day, sub-Saharan Africa, considered the world's poorest region, ranks better with 72.2% of its population living below the US\$ 2 a day level.

Annual Health Camp – Between the 7th of September and the 17th, Smile Foundation, a development organisation has organized an Annual Mega Health Camp in Bhilwara district of Rajasthan. The camp provided for free treatment to the poor through a make-shift hospital using the services of more than 100 specialist doctors. The focus of the camp is to provide integrated (preventive, curative and referral) health care services including investigative and surgical interventions. The target group for this initiative is the underprivileged rural population with focus on women and children.

Helpline for NREGA Households – The Ministry of Rural Development is planning to set up a national helpline number for NREGA households. The number will help the households to seek assistance from the Ministry and concerned authorities towards protecting their entitlements under the Act, and for proper implementation of the Act and the schemes made under the Act. Once the Ministry receives the calls, the grievances will be resolved by working with field level NREGA authorities to take suitable remedial action and obtain feedback. The helpline consists of a toll free Mahanagar Telephone Nigam number.

Insurance Policy for HIV-affected – The first insurance policy for HIV-affected people is launched in Bangalore. This is a public-private initiative supported by United States Agency for International Development

(USAID). This is a pilot group insurance plan and will provide an insurance cover of Rs.30000 to 250 people living with HIV in six districts of Karnataka. The insurance cover will provide an assistance of Rs.15000 to beneficiaries for hospitalization and a similar sum to their families in the event of death. The annual premium for the policy will be Rs.1500 per person. Half of the premium will be borne by the NGO, Population Services International.

UN Annual Millennium Development Goals Report - According to the Report East Asia and Southeast Asia are making most progress in reducing poverty levels but South Asia is lagging behind. In South Asia, the number of people living in extreme poverty rose by 20 million between 1990 and 2005 in India. However the Report states that the overall poverty levels in India has gone down from 52 per cent to 41 per cent in the same period. The Report further stated that India is not on track to meet half of its MDGs by 2015. India need to work on reducing hunger, improving maternal health and combating diseases and bringing down child mortality rates. In 2006 2.1 million children under 5 years of age died in India.

Food Security System - According to M S Swaminathan, India has to increase its cereal yields by 40 per cent and net irrigation water requirements by 40 to 50 per cent to meet its increasing demand for food which is likely to double the current demand by 2050. About 100 to 200 million hectares of additional land will be required. According to Swaminathan, a twin approach of enhancement of small farm productivity and strengthening of nutrition safety nets is needed. He proposed global soil partnership for sustainable food and livelihood security. To achieve MDGs, India should embark on community food security system with emphasis on conservation, cultivation, consumption and commerce. Decentralized gene, seed, grain and water banks should be established. ☺

Teachers' Day - September 5th

Teachers' day is celebrated all over the world on different days. In India, we celebrate Teachers' day on the 5th of September every year. This day coincides with the birthday of Dr. Sarvepalli Radhakrishnan, the second President of India, who was himself, a teacher besides being a great philosopher and a statesman. His dream was that, 'Teachers should be the best minds in the country'.

India has a great tradition of giving a honorable and respectable status to teachers and to the profession of teaching. The prayer Guru Devo Bhava places teacher at par with God. Upon leaving parents, for higher learning in Gurukulam, the Sishya continued to live with and learn under the Guru for longer period of time. Indian universities of Pataliputra, Ujjain, Taxashila etc housed some of the most renowned teachers and were revered institutions across the continent and beyond.



Even in modern system of education, after getting their initial education from parents and family, the children are sent to formal institutions - schools to get exposed to more systematic and wider knowledge. The primary and secondary school teachers play a vital role in shaping up the children and their worldview. According to our former President, Abdul Kalam, 'A student spends 25,000 hours in the campus. The school must have the best of teachers who have the ability to teach, love teaching and build moral qualities'.

Teachers account for more than 15 per cent of all government employees in India. Today as per 2004 estimates there are 37 lakh primary and secondary teachers in India. But even this number is far short of the actual requirement of teachers. It is estimated that 16 per cent of the schools in the country have less than two teachers. The country faces a shortage of nearly 8 lakh teachers in primary and middle schools. This number is only going to increase with about 6.5 per cent teachers retiring each year.

Most class rooms today are overcrowded. Each teacher is expected to handle more than 60 students. This means that some children cannot be given any kind of attention. The recommended pupil-teacher ratio for primary classes is 1:40 and in most countries like the US, the UK and even China this ratio is 30 or below. For India even to achieve the recommended ratio of 1:40 we need 60 lakh teachers for classes I through VIII. For higher classes the ratio improves

at 1:33 but this is more due to students dropping out from schools. While the state of HP has the best ratio in the country at 1:17, Bihar ranks low at 1:83.

In the desperation to turn out large number of teachers, the quality is often ignored. According to a study conducted by the National University of Educational Planning about a quarter of all teachers taking classes I to VIII have themselves studied only till the secondary stage. And only 31 per cent of the teachers get in-service training. Several state governments like Jharkhand, UP, Chhattisgarh, Bihar and AP have appointed large number of para-teachers from within the community. On the positive side, these para-teachers being from within the community, share many of the experiences and cultural practices of their students but on the negative side most of them are untrained and not specifically qualified to teach the children. Added to this poor pay negatively impacts their motivation levels. Today, there are more than 5,00,000 para-teachers in the country.

Pay scales of regular teachers vary from state to state. While some states have done better, in many states the pay is lower. The situation is further bad in private schools. This means the education sector cannot attract and retain best brains.

Poor quality teachers are churning out poor quality students. Many children are leaving primary schools without learning basic skills of reading and writing.

A world bank survey conducted in 2005 found that 25 per cent of government primary teachers in India are absent from work. The states of Jharkhand and Bihar top the list in absenteeism. The absenteeism is as high as 42 per cent in Jharkhand. It is observed that teacher absenteeism is less likely where schools have better infrastructure and are closer to paved road.

Lack of teachers particularly female teachers, teacher absenteeism, irregular classes, overcrowded classrooms, and traditional methods of rote learning have diminished the quality of teaching and learning.

Teachers are the fundamental foundation blocks for building the nation and its people. The quality of the nation depends on the quality of its people. Today we are losing best brains to industry and/or other countries. We are left with mediocre brains building mediocre students. Good science and math teachers have become a rarity. The spirit of taking up teaching as one another livelihood option is overshadowing the spirit of teaching with passion and knowledge.

The society, the government and all stakeholders including the teachers should make efforts to restore the lost glory of teaching profession, to restore the standards of teaching and the quality of teaching. Education can no longer be ignored nor can remain a treasure of the chosen few. Improving infrastructure, constant capacity building, providing attractive pay scales is imperative to attract bright minds into teaching. Only then can we celebrate Teachers' Day in the true spirit and transform Dr. Sarvepalli Radhakrishnan's dream into reality. 🌱

Poor's Architect, Le Corbusier

Le Corbusier was an internationally famous architect, designer, urban planner, painter, writer and sculptor. His designs provided an answer to the urban housing crisis particularly to the lower classes. Le's cell-like apartment forms improved the quality of life of the poor who were otherwise living a life in the city slums.

Born on October 6th in 1887, Charles-Édouard Jeanneret-Gris hails from La Chaux-de-fonds a small town of Neuchâtel canton in north western Switzerland in the Jura Mountains which is just 5 kilometres across the border from France. He changed his name to Le Corbusier during the period when all the painters had a fascination to change names to shorter forms. At 13 years of age Le Corbusier left primary school to learn visual art, art history, drawing and natural aesthetics of Art Nouveau.



After completing his first house in 1907, Le Corbusier set out on a series of travels that lasted until 1912 to Balkans, Greece, Turkey and other European countries. He became familiar with German language while in Berlin. Between 1918 and 1922, Le Corbusier built nothing but, concentrated on Purist theory and painting. In 1922, he and his cousin Pierre Jeanneret opened a studio in Paris. Le Corbusier worked on theoretical architectural studies in Switzerland for 4 years and then went on to do a project for Domino house. The construction pattern in this project became foundation for his other future projects. Later he worked for different single family house models in Paris.

When French officials were struggling to have good models for the growing urban population especially in Paris slums, Le Corbusier provided efficient ways of housing for the large number of people. The Immeubles project done in 1922 gave a solution to provide quality of life to the lower classes. Same year he also presented his scheme for a "Contemporary City" for 3 million inhabitants. The centrepiece of this plan was the group of sixty-storey, cruciform skyscrapers built on steel frames and encased in huge curtain walls of glass, housing both offices and the apartments in green spaces. For many years he worked on urban planning and writings. His visionary books, startling white houses and terrifying urban plans set Le Corbusier at the head of the **Modern Movement** in the 1920's.

Le Corbusier developed **Five Points of Architecture** concepts of pilotis, façade, open floor, long strips of ribbon windows and roof garden. All these were planned in Villa Savoye between 1929-1931.

In the 1930s, Le Corbusier expanded and reformulated his ideas on urbanism, eventually publishing them in *La Ville Radieuse* (The Radiant City) of 1935. He begun a journal called *L'Esprit Nouveau* which advocated the use of modern industrial techniques and strategies to transform society into a more efficient environment with a higher standard of living on socioeconomic levels. He designed houses depending on the family size and not economic position. Le got married to Yvonne Gallis, a model and couturier from Monaco and

subsequently got French citizenship in 1930. After world war II he was master of the establishment of modern architecture and became an inspiring, unpredictable and charismatic leader for the young. He brought **Modular** concept to incorporate a scale of harmonic measures in the architecture. From 1950's he started designing projects out of France on large scale. He took up Marseille project providing houses for 1800 inhabitants in 23 types of duplex houses. This is an example of his vision in social environment. Later on Le travelled to United States of America spreading the architectural concepts and made designs for many.

Le Corbusier began experimenting with furniture design in 1928. Along with his cousin he put together a book in which he defined three different furniture types - type-needs, type-furniture, and human-limb objects. In 1964, Cassina of Italy acquired exclusive worldwide rights to manufacture Le's furniture designs and continues to be the only one even till date though many copies have come up.

In India, Chandigarh city is the greatest achievement in urban planning. After the split of Pakistan from Indian Punjab, government thought of providing houses for refugees. The construction of the city started in 1950's and completed in early 1960's. Le Corbusier came to redesign parts of Albert Mayer's master plan but, eventually took over the entire project with new design. Chandigarh boasts of modern infrastructure, open spaces, greenery, cleanliness, and a relatively low population density. The city is a well ordered matrix of his generic neighbourhood unit and the hierarchical circulation pattern of 7 Vs that give distinctive character to Chandigarh. The city is divided into 46 rectangular sectors, where most sectors have an area of nearly 250 acres and a housing capacity of about 15,000 people. Various accents are provided to the city human such as capitol (the head), the city centre (the heart), the university and the industrial area (two limbs).

Le Corbusier also built the National Museum of Western Art in Tokyo (1960), the Carpenter Visual Art Centre at Harvard University (1964), and designed an Exposition Pavilion in Zürich that was constructed posthumously (1964).

Le Corbusier died with heart attack on August 27, 1965 while swimming. Le Corbusier foundation was established to look after and make available to scholars his library, architectural drawings, sketches and paintings.

The ideas, concepts of Le Corbusier on individual housing, and urban planning with socioeconomic concerns are remembered and continued to be followed by architects and urban planners worldwide. 🌟

Sulabh Way of Living

Scavengers, in India traditionally occupied to clean and carry human waste were for long regarded as untouchables. The Sulabh movement brought significant change in scavenger's lives, the society they are in and also raised the consciousness of the people towards healthy practices of sanitation as an individual and community. The movement that started in Bihar provided the most adaptable and affordable and culturally acceptable technology to the world.

In India many diseases are caused by lack of proper sanitation, affecting a large population in both the rural, semi urban and urban areas. The worst affected both socially and health-wise were the human scavengers. They were carrying the night-soil manually to throw in the outskirts of the town/village. They had to live in the outside of the town/village for the dirty work they do. In order to save the population from diseases and the scavengers from dirty works, it was very essential to have proper sanitation facilities and an alternative to the scavenger's traditional livelihood. Sulabh provided the much needed alternative.

The Sulabh movement, the brain child of Dr Bindeshwar Pathak was born in Patna, Bihar out of concern for sanitation, ecology and scavengers.

The Sulabh system is twin pit pour Flush (TPPF) toilets where the waste is deposited alternatively in the two pits. Each pit can be used for a family of five members up to four years. Over this period the waste decomposes and forms into a rich fertilizer that can be used in improving soil fertility. It requires only 1.5 to liters of water for flushing thus conserving the water. The pit can be constructed with cement, bricks or any locally available material like wood, clay etc. This system can be attached to the biogas plant.

In 1970 Sulabh International Social Service Organisation was established in Delhi. Since then the organisation has been working towards a healthy and hygienic India, free of open defecation, a society free of untouchability and social discrimination, liberation and rehabilitation of scavengers, social upgradation of scavengers, promote indigenous technologies, educate people on best sanitation practices, promote vocational trainings and primary health care centers, promoting consultancy, research and development in technical and social fields and awareness through mass communication. Sulabh in the last three decades has tried Bio Gas plant in Public toilets, housing colonies and high rising buildings. Sulabh is providing vocational training in different trades like tailoring, dress, designing, computer, audio-visual, motor driving, electrician, beautician etc., to liberate and to liberate scavengers. The aim to have such courses is to show them an alternate self-sustaining livelihood. Sulabh trained the personnel involved in Sulabh latrine construction implementation programs.

Sulabh system has both individual and community toilets (public toilets, pay and use toilets). Sulabh has over 7500 public toilet complexes all over India and 10.5 million users. They are mainly located at the places like bus stands, hospitals, markets and slums. For the construction, operation and maintenance of these complexes, the

organisation plays as a catalyst and a partner between the official agencies and the users of the

toilet complexes. For public toilets the cost is bared by the local body. And the maintenance charges are collected as user charges from 50 paise to one rupee. Sixty percent of the money generated from the operation of pay and use of community toilets in urban areas is given to former scavenger families or is used to pay for vocational training that helps them to reintegrate into society. The effluent from the biogas plant has good amount of micronutrients for plants. So, in order to use the treated effluent Biogas Plant Effluent Treatment system is established in few of the places in Delhi and Ranchi. The system works on principles of settlement, filtration through sand filter columns, charcoal chambers and UV column. Now the treated effluent can be used for aquaculture, agriculture.

Sulabh holds the credit of having largest toilet complex in the world at Shiridi, Maharastra, a pilgrimage place with 148 toilets and 108 bathrooms. The complex is lit by the electricity made from the biogas generation from the latrines. Up to 50,000 visitors use these facilities every day.

The United Nations Centre for Human Settlements recognized Sulabh's cost-effective sanitation system as a global 'Urban Best Practice' at the Habitat – II conference. Sulabh has turned 640 towns scavenging free. Sulabh is operating and maintaining around 7500 community complexes in 1200 towns in 25 states and 4 Union Territories of India. Most recently in July this year, Sulabh's work was chosen as one of the 50 successful business models for targeting the poor, in UNDP's report - "Creating Value for All: Strategies for Doing Business with the Poor". The case study used in the report reviews Sulabh critically.

Bindeshwar Pathak is now planning to set up a Sulabh Sanitation University with subjects like mass sanitation, hygiene, public health and waste management. The university will be set up in Gurgaon and will be modeled on the lines of London School of Economics to make its degrees acceptable across the world.

Around the world 2.6 billion of people are lacking in good sanitation facilities. 2008 is declared as International Year of Sanitation to recognize the urgency to provide human health, dignity, social development, support environmental management with total sanitation. NGOs like Sulabh and others working for sanitation with community are playing a greater role towards total sanitation. As of now Sulabh has nurtured 23 non-profit organisations to run similar projects. Still, a lot of villages need to come forward to achieve total sanitation. Sulabh has shown the right way forward for many to take up such interventions. ☺



Poor Are Increasing!

We never seem to get out of disasters! Bihar has struck with floods, dubbed to be larger than the Tsunami! 5 million people have been displaced, displaced for days!

During the month, we have continued to interact with farmers, weavers, workers, consumers, students and people who work with them and interpret the data from the interactions. We continued our engagement with young professionals in appreciating poverty reduction, development and livelihoods management effort.

Are the people below poverty line increasing?

The calorie norm for the poverty line of spending defined in the seventies remained till today. The revision is only for accounting for the inflation. Accordingly, about Rs.1.63 per capita per day in seventies translates to Rs.12 per day after three decades. 56% were poor in India in seventies. Now (three years ago), it is 28% according to the Planning Commission of India.

In due course, we seem to have missed the understanding that spending on calories was not to be equated with entire food and non-food expenditure for survival or decent existence. Thus, the spending to ensure adequate nutrition, adequate shelter, adequate clothing etc., was to be added with calorie-spending. This additional spending would be more or less equal to cost of calories. Thus, at Rs.12 plus 12 i.e. Rs.24 per capita per day, the poverty figures would change dramatically from 28% to 70%.



Perspectives

G. Muralidhar

security? Are we spending more on 'other items' at the expense of the 'food'? This juxtaposed with increased credit availability with large numbers of groups of women, are the women servicing the debt, albeit cheaper debt, rather than consuming food? Where are the surpluses of the middle class going? Are they not going to services that are provided by the poor and not-so-poor? Are they servicing themselves and living in their own economy, different from the economy of the poor? What is happening to the jobs created by the growth, booming sectors etc.? What is happening to

the new jobs coming up at the low-end? Are they not matching up with the pace of creation of the unemployed and the displacement in livelihoods in the traditional sectors?

We are at a loss to explain this out!

Religion is one of the greatest employers! This month we are seeing Krishnastami, Ganesh and Ramzan. A Ganesh offers a variety of livelihoods – Maharashtra and Andhra Pradesh, where it is prevalent talk about 2-3 million small idols and 1-1.5 lakh big idols of Ganesh. The sourcing of raw material, transport, making the idols, purchasing the idol, transporting the idol, making the mandap, lighting the mandap, the priest for each mandap, flowers and leaves, puja and Prasad, a group 10-12 youth servicing one mandap, for 9 nights and 10 days, procession, Ganesh immersion in water, excavation etc. A quick estimate would mean 25-30 million days of employment/livelihoods per year! Ganesh is a business of more than Rs.1000 Crore all put together! Lots of it contributes to enhancing the livelihoods of the poor in a more certain manner than the new livelihoods options. By the same token, Krishnastami might have added a business of more than half of this amount easily as Krishnastami is celebrated all over the country.

Month-long Ramzan fasts end on Ramzan day. Ramzan would surely provide business of more than Rs.5000 Crore of Haleem, Iftars, Festivities, Gifts etc.

Next month, we have the Durga Puja/Dusserah and Deepavali. They will be generating many more livelihoods days for the poor.

With corporate social responsibility foundations coming up and taking up implementation role increasingly and their operations being on a massive scale on one hand, the new



Taking purchasing power parity into account, poverty line of spending (calorie norm) today would translate, I was told, to US\$1.25 per capita per day. This is what the figures of the World Bank have kept in mind, in releasing the latest figures. Even at this level, the World Bank figures are troubling all of us. According to them, the poor in India are now near to 55%, making India having largest percentage of poor in South Asia, next only to Nepal. The poverty line of expenditure would be more than US\$2 per capita per day and the figure would then be close to 80%. This is in sharp contrast to the projections of growing middle class in India.

What does it mean? Does one of them is wrong? Are the differences between the poor and the middle class rich rising sharply? As a population, are we moving away from food

generation of community-based organisations taking up development into their hands and taking up development projects, and the governments are taking up large-scale poverty reduction and other projects across, the traditional members of the civil society – NGOs are losing their staff, not able to mobilize funds for their ideas, and their 'business' is dwindling. These organisations need to redefine their agenda, role and methods. This is accentuated further with decreasing grants and increasing venture capital for social entrepreneurs with a promise of return on investments beyond the social impact. Small organisations have to give way to the big or to the networks. They need to quickly find partners in the CSRs, CBOs and Government Projects. They need to combine for-profit and no-for-profit business. They need to source volunteers and learn managing volunteers from the corporate world. They need to perform 'big' or transform else they face the threat of loss of form and substance.

Under the circumstances, when we see an effort in Greater Hyderabad for bringing together Civil Society Organisations as a united forum, we get excited. Yes, we agree that more efforts, more geographic forums, more thematic forums are required. That is the only way forward.

Should we bank more on the disasters? We seem to be moving towards 'everybody loves good disaster'. The NGOs and the networks around the disasters are in demand. Tsunami, Kashmir earth quake, multiple droughts and floods have been postponing the 'transformation' of NGOs. Now, we have a massive disaster in Bihar in the form of floods, affecting 5 million people for days. Manmohan Singh is quick to announce a Rs.1000 Crore immediate relief. Railways and Bihar Government are doing well to provide more relief. CRPF and Army are assisting in the relief. Conservatively speaking, the floods costed more than 100 million livelihood days, amounting to a staggering Rs.1000 Crore in livelihoods, in addition to the loss of lives, property, assets, crops, etc. Last month, we had floods in AP that caused substantial loss in livelihoods and crops.

Policy making never stopped baffling us! 1991 Coastal Zone Regulation Notification is being replaced with Coastal Management Zone Notification 2008. Nobody cared to tell why such a policy is required. The token consultations with public are underway. The notification is expected to be effective in a month. This hurry is not 'understood'. When 250 million people live within 50 km of the coast, is not there a need to consult a 0.1% of them, i.e. 2.5 lakh people? Is not there a need to consult in every habitation/Gram Panchayat of 3600+ GPs or a 10% of them? Does not the preamble state the rights of the coastal communities on the coastal resources and the protection of traditional coastal livelihoods upfront? And finally, the scope for multiple interpretations of the words like 'essential development' is the big issue. 'No's need to be clearly spelt out. No 'Yes' should take away the rights of the coastal communities and traditional coastal livelihoods.

Microfinance activities have become fairly systematic and the processes have become 'standard' for easy replication and scaling-up. The communities have responded well to these processes and are endorsing them with 99%+ repayment rates. The investors and the bankers are responding with increased investments for microfinance. It is



able to attract a good number of human resources into it. The remunerations, it is able to pay, are comparable with the corporate sector. Bright and young minds are getting attracted to give a try. Micro-finance organisations across the country are debating mainstreaming, micro-finance plus is being explored and multiple hues and colours are joining this 'plus'.

The moot question before us livelihoods/development workers is – is mainstreaming the way forward for all of us? Are there any alternative ways? This question is important because - livelihoods activities are too large in number to attempt any standardization and/or systematization. For example, a small village of 100-200 families may have a number of crops, some once a year, some twice a year and sometimes thrice a year. It may have some plantation crops and some horticulture crops. It may have some trees and some fruit-bearing trees. It may have fisheries and produce a variety of fishes. It may have livestock including sheep and goats, cattle, buffaloes etc. It may have handlooms and handicrafts. It may have stone cutting, bidi rolling, and other miscellaneous activities. There may also be some support services like transport, trade, education etc. The people may be casual labour, skilled labour, self-employed, enterprise owners etc. Some may be full-timers and some part-timers. Some may not be engaged in direct income generation activities.

We have very few people who can appreciate and support these livelihoods in toto. In fact, there are very few who can appreciate and support a single value-chain in its entirety. The so-called experts master a bit of the value-chain. Yet, the poor and their collectives cannot afford them.

All this would mean the need for multiple alternative ways. Hope we succeed in identifying and adapting some. **In the ultimate analysis, what matters the most for life is air, water and food.** The rest is a matter of opinion really. **An informed debate on what matters the most for life on this planet or for that matter for a human being is to be pursued in this hour of changing times, climates and priorities. I invite more and more people to pursue this, wherever they are, in their own way and contribute to this debate in a big way.** ☺

Urban 'Poor' livelihoods

India is witnessing a steady exodus of people from rural to urban areas. According to the ASSOCHAM estimates the number of poor living in urban areas will increase from current 190 million to 225 million by 2015. The traditional livelihoods in rural areas including agriculture, handlooms and other satellite livelihoods have fallen short of meeting the needs of the people. Most of these sectors are over crowded. Infrastructure in rural India including schools, hospitals, electricity facilities, roads etc are no match to those available in urban areas. Urban India is providing a ray of hope in terms of employment opportunities for many poor. People are migrating in large numbers. While migrants are gaining on some fronts they are losing out on the quality of life by living in slums. livelihoods team sets its focus on the variety of livelihoods practiced by urban poor in India and associated gaps and opportunities.



According to the estimates in the World Population Report 2007, more than half of the world's population of 3.3 billion is already living in the cities and in the next two decades more people will move into cities. About 80 per cent will be living in the cities by 2027. Urbanization in developing countries is at its peak. India is no exception to this.

According to United Nations Population Fund, India is getting urbanized at a faster rate than rest of the world and by 2030 more than 40 per cent of the country's population will be living in urban areas. With increase in employment opportunities and better wages, states like Tamil Nadu and Maharashtra are witnessing rapid urbanization than those like Bihar and Assam. Going by 2001 census the number of metropolitan cities with a million plus population has risen to 35 in India. According to the United Nations Department of Economic and Social Affairs, there will be 70 million cities with a million plus population by 2030.

Many cities are expanding their geographical base and absorbing satellite villages into their fold like the Greater Hyderabad Municipal Corporation in Andhra Pradesh. On the other hand there is steady exodus of people from rural to



commercial complexes, companies, hospitals, entertainment places, roads, residential buildings, are mushrooming everywhere. The demand for both skilled and unskilled labour, for electricians, plumbers is high. While some poor are migrating on a temporary basis for the duration of the work others are moving into the cities permanently. Huge retail outlets have increased the demand for cashiers, security and service people. These jobs at some levels are demanding soft skills. With more and more families having working couples the demand for maids has increased significantly. A recent field visit to Jharkhand shows that many girls are migrating to Delhi and Mumbai to take up jobs as maids. The demand for watchman in residential apartments is also huge.

Nuclear families has become the order of the day in India for the most part. The sick and the old are moving to care taker or old age homes. There is great demand for patient care and old age care personnel. While skilled hands are preferred many employers are ready to take in unskilled workforce and train them on the job.

Poor in the urban areas are also finding space in the transport sector. Many of them are taking up employment as cab drivers, auto drivers, truck drivers etc. 7-seater shared autos on one hand, are providing affordable transport to the



The urban poor are engaged in multiplicity of livelihoods but majority of them are doing unskilled works. They need skill building and trainings to improve their incomes and employment opportunities. They need institutional support on various fronts.



urban areas. While some are migrating in search of better and alternative livelihoods others are migrating to leverage the infrastructure facilities in the cities like schooling for children, skill building opportunities etc and some for combination of both.

The traditional employment sectors like agriculture, handlooms are over populated. The excess supply of labour force in these sectors need opportunities elsewhere. Many other village based traditional livelihoods are seeing a downtrend due to lack of patronage. People thus far practicing them need alternative livelihoods. The youth do not want to continue with traditional occupations much further. They want to move out and find space in the urban bandwagon. The infrastructure facilities in urban India though fall short on several aspects compared to world standards are yet far better than the facilities in rural India. Urban India promises better access to schools, colleges, hospitals, roads, electricity, drinking water, sanitation etc.

The poor are moving in significant numbers to urban areas. According to ASSOCHAM estimates there are 190 million poor living in urban India and this number is likely to go up 225 million in just 8 years. Construction in urban India has become a promising employment sector for the poor. New



poor many other poor are finding opportunities like selling breakfast, snacks and lunch on carts, road side Chinese joints are commonly seen and tea stalls keep busy.

But all is not rosy for the poor in urban areas. Housing continues to remain a huge problem more so with skyrocketing rents. Slums with most unhygienic conditions are proliferating. In times of rain the slums get flooded. Securing a place to dwell even in these slums require some money power and/or contacts with informal owners of slums. The atmosphere for raising children in slums can be highly inappropriate. Slums on the other hand provide a sense of security, solidarity and a network that will help find employment more easily than when the poor families reside elsewhere in the city by themselves. But will these advantages make up for the poor quality of life in slums?

poor and on the other are also providing employment to the driver.

A glance at one street in a metro could list more than 50 different livelihoods that the poor practice. To service the

Many poor engage in street hawking and vending in urban areas. They are engaged in selling anything from fruits, vegetables, flowers, pots, plastic ware, snacks, clothes, sandals, rain jackets, sweaters, sunglasses, plaster of paris toys etc. The volume of their business is usually low. Most of

List of livelihoods of the Urban Poor identified within half a kilometer on a busy street in a city

- | | |
|--|---|
| ⇒ Fruit vending cart | ⇒ Bangle cart |
| ⇒ Selling Flowers | ⇒ Selling cane juice |
| ⇒ Fruit juice shop | ⇒ Selling ice |
| ⇒ Repairing flat types | ⇒ Spice cart |
| ⇒ Repairing keys | ⇒ Selling incense sticks |
| ⇒ Selling clothes in auto rickshaw | ⇒ Selling leather belts, caps |
| ⇒ Repairing bags | ⇒ Repairing wooden items |
| ⇒ Selling slippers | ⇒ Tailoring shop |
| ⇒ Selling beedies and cigarettes | ⇒ Roasted groundnut and lentil cart |
| ⇒ Making picture frames | ⇒ Selling carbonated water (soda) |
| ⇒ Making rubber stamps | ⇒ Selling audio cassettes |
| ⇒ Small stationary shop | ⇒ Coin-based public telephone |
| ⇒ Repairing watches | ⇒ Selling cloth for car wash |
| ⇒ Iron mart | ⇒ Small building repair works |
| ⇒ Melting iron | ⇒ Buying used paper, plastic items |
| ⇒ Selling used books | ⇒ Mechanic shop |
| ⇒ Making mattress | ⇒ Selling sandal wood |
| ⇒ Selling corn cobs | ⇒ Fortune teller |
| ⇒ Selling beetle leaves | ⇒ Making coffee powder from coffee beans |
| ⇒ Pan shop | ⇒ Selling paper plates |
| ⇒ Selling lemon | ⇒ selling coconuts and coconut fiber |
| ⇒ Fruit juice cart | ⇒ binding works |
| ⇒ Vegetable cart | ⇒ Repairing electrical items |
| ⇒ Repairing bronze, steel and iron items | ⇒ Repairing gold and silver items |
| ⇒ Selling balloons | ⇒ Ironing clothes |
| ⇒ Sweets shop | ⇒ selling pickles |
| ⇒ Selling plantain leaves | ⇒ meat shop |
| ⇒ Selling tender coconuts | ⇒ employees in the tailoring and embroidery shops |
| ⇒ Mending shoes | ⇒ making copies using copier machine |
| ⇒ Barber shop | ⇒ repairing mobile phones |
| ⇒ Selling exotic vegetables | ⇒ selling curries |
| ⇒ Tea stall | ⇒ cart selling toys for kids |
| ⇒ Snack cart including chat | ⇒ employees in various shops including retail |

ADDA Labour

Increasing urbanization across has prompted increased migration into urban areas. The poor particularly are moving into the cities and towns in search of wage labour and better incomes. Majority of them are working in construction sector either as masons, skilled or unskilled labour, electricians, plumbers etc. While some of them make it to the city through a labor contractor and continue to work for the duration of the contract, others just migrate to the cities and search for work. The second category gather every morning at some centers called ADDA.

People who are in need of labour come to the ADDA in search of the labourers. After due business talk and haggling and bargaining on the labour price the labourers are picked up for work. Among the ADDA labourers while some do free lancing many are associated with a mason.

In Dayaru ADDA in Hyderabad nearly 500 labourers congregate for work every day. Of them about 25 of them are masons and the rest are labourers. 50 per cent of the gathered labourers are women. They arrive at the ADDA between 8 and 10:30 AM.

While the masons earn anywhere about 300 rupees per day the male labourer gets 230 to 250 rupees and the females get 125 to 150. The ADDA labourers usually find work for 22 to 25 days in a month. These labourers have migrated from different districts including Mahabubnagar, Nalgonda, Warangal, Khammam and Krishna districts. They dwell in the surrounding areas of Dayaru ADDA and pay a rent of 1000 to 1800 per month.

Most of the construction labour carry their own implements and lunch. On a given day when they do not find work they finish some pending personal work or watch a movie. About 60 per cent of ADDA labour in Dayaru market area have settled in Hyderabad while the rest shuttle between their native town and the ADDA everyday. During the monsoon most of the labour return to their villages to take part in the agricultural operations.

Apart from labour ADDA in Hyderabad one can also see ADDAs of priests. The services of these priests are available for performing various rituals and ceremonies including those related to both birth and death. Most of them carry a business card, a cell phone and ride scooters.



their business is seasonable in nature. They procure the items from the wholesaler and sell them. Quite frequently, these vendors have to deal with police and others with muscle power and pay them to be able to continue their selling. During times of rain their business gets affected due to lack of proper shelters. While some metros have carved out zones for vending there are implementation gaps. Most recently SEWA in Gujarat has set up National Association of Street Vendors in India to provide a platform for the hawkers and vendors to come together and raise their concerns.

Most of the construction labour come into the cities through labour contractors and face exploitation in terms of wages, working conditions, working hours etc. Many a time employers prefer to engage cheap labour from outside the state and try to avoid dealing with local workforce networks. The labour in Kerala with higher wage rates face competition from the cheap workforce from Bihar, West Bengal etc. Though governments are making rules to protect local workforce through employment regulations, the labour contractors and employers are being successful in finding a workaround. Women construction workers remain in the unskilled layers for the most part and receive lower wages.

Majority of the urban poor workforce is unorganized. They are spread over in multiplicity of livelihoods and bringing them together onto a single platform is a challenging task by itself. Several networks/solidarity groups rallying around different issues can help.

Much of the poor workforce in India is unskilled and remain at the lower rungs of any employment sector. They need skill building and trainings on a large scale. It is important to keep track of the services of relevance in the market and build skills accordingly. There are several NGOs and CSR programs rendering skill based trainings to poor youth, but not enough research is being done on the demand side. This gap needs to be addressed.

Regional planning is imperative to stop overcrowding the cities. Each state should have multiple growth centers rather than just a handful of cities. When health, education, ICT, BPO services ramp up in rural areas, they provide significant employment opportunities for the youth. The youth needs to gear up for these opportunities. Time for APJ's PURA is ripe.

India is still a young nation with large number of productive workforce. Unemployment and underemployment are still looming large in the country. The productive and creative energies of the youth need to be tapped. The urban poor have proved the point that they are highly flexible in adapting to new and changing skills. This is a huge opportunity that can be leveraged.

Urbanization is happening and happening fast. It is important to ensure that huge chunks of urban poor are not lost out. They need organisations working for them. They need credit. They need skills to improve their livelihoods. They need to form service collectives. And, they need opportunities to transform from being 'urban poor' into 'urban workforce'! ✪

Photo Essay - Festival Livelihoods



As Long As Customers Are With Us...

Dhanpat Rai of Gujarat migrated 15 years back to Hyderabad. He ekes out his living by making Ganesh idols and other decorative items with plaster of paris. He does his business at road side in Uppal. He says confidently if for any reason they were to vacate the road side place, his customers would still place orders for his idols over phone thereby not hampering his business in any way. Dhanpat speaks to **Lavanya** giving more insights into his idol-making livelihoods

Question: Where do you come from?

Answer: I come from Gujarat, Pratapgarh village of Pali district. My brother stays here in Hyderabad, with his family. The rest of our family is in Gujarat. About 50 families from our village migrated to Hyderabad and nearly 500 families from near by villages also migrated and settled in Hyderabad. Most of us are working on making idols with plaster of paris.

Q: Why did you migrate from Gujarat? Can you share the reasons behind your migration?

A: Most of us have agriculture land in Gujarat. But, due to water scarcity we could not cultivate our land. I have done MA but still could not get any job. 15 years back Budhram from Punjab taught us to make the idols and other art pieces using plaster of paris. Last 5 years I have seen tremendous business boom with Ganesh idols. But, last year due to bomb explosion at Gokul chat in Hyderabad, few people hesitated to have community Ganesh puja. So, some of my friends incurred losses in their business.

Q: How do you arrange for the finances?

A: We get finances from our local people here with 3 to 4 rupees per 100 as interest. Income from Ganesh idols and small items is fetches us money. We invest money in savings and to repay loans taken from local money lenders. We do not get bank or, government loans. Most of us are illiterate so, did not even open bank accounts here. Even I do not have a bank account.

Q: Do you have any identity card and insurance policy in Andhra Pradesh?

A: I got ration card. Most of our people also have ration cards. I have insurance policy in Gujarat, not in Andhra Pradesh.

Q: Where do you stay?

A: We have taken a place to stay on rent. But, most of our people stay in the sheds made at the road side.

Q: Tell me about your family?

A: I have 3 children studying second, third and fourth classes. I see that they get their basic education. It is up to them if they want to continue the same profession like me or, to continue education and seek other professions. All of them are staying in my native place now. Every 2 to 3 months I visit my home town.



Q: From where do you get the material for making the idols?

A: We get the material from Ranigunj near Secunderabad. We require plaster of paris, coconut fiber, iron and colours for making the idols. For a 4 feet high idol we require 3 -4 days to complete. All the men and women work on this. Women participate in various stages of idol making. I have coloring machines and other tools. Four people work under me during the time of making Ganesh idols making.

Q: When do you typically start making Ganesh idols in the year?

A: We start preparations for making the idols from 5 -6 months prior to the festival. Coloring is done 15 days before the festival. We take advance from customers when they book the idol. Even if somebody is willing to pay twice the price we will not give the pre-booked idol to some one else. Transport cost will be bared by the customer only.

Q: Where do you keep all the idols?

A: The completed idols are placed in the godown. We have taken an empty plot on rent. These days due to road widening we are force to move back and the available space is shrinking. We are paying 300 rupees to municipality as tax for using this space. If there is no place to continue our work, we will shift to outskirts. Any how we have our own customers who reach us on phone also. So, we are confident to get the business.

Q: Are your people involved in recovering idol material from lakes after immersion of Ganesh?

A: Only iron can be recovered and plaster of paris once immersed in water cannot be used again. We are anyway not involved in the recovery of the material. Our work is only in preparation of the articles.

Q: What are your future plans?

A: These days people are afraid of huge gathering due to bomb attacks from terrorists. So, the demand may come down and our sales may drop. But, as of now throughout the year we are busy in making smaller art pieces which also have huge demand. So we are in a position to bear the risk. Now I am constructing a house in my village. We also have plans to buy plot at outskirts. So that our children can settle here with own house and business space to carry out the work. Two to three of us are planning to buy the plot together. **As long as customers are with us our business will thrive.** ☺

Construction

The world is moving towards urbanization across. According to UN estimates by 2050 it is expected that more than 65 per cent of the people will be living in the urban areas. By the same estimates urban population in India will be about 55 per cent in 2050. Currently, nearly 29 per cent of India's population is living in urban areas. The urban annual growth rate is 2.39 per cent in the country.

Industrialization triggered urbanization around the globe. While existing cities are bustling with diversified economic activities, new cities and tier two towns are fast emerging and expanding. These trends are giving tremendous boost to construction sector across. New buildings are coming up and old ones are getting renovated or replaced.

Construction in India is one of the largest and oldest industries' generating employment in the country, next to the agriculture sector. There are more than 33 million construction workers in India at present.

Migration is a significant livelihoods strategy for poor households in several regions in India. Apart from the factors abetting pull migration like industrialization in urban areas and consequent increase in employment opportunities, push factors like poverty, declining traditional rural livelihoods including agriculture, the ever widening rural-urban gap in terms of infrastructure and other facilities are forcing people in large numbers to migrate. A significant migrant population in India is getting absorbed as non-skilled or semi-skilled workers in the construction sector. They are engaged in huge industrial constructions, residential flat construction, laying roads or road maintenance works, city beautification works etc.

Most of the unskilled construction labour are engaged in

works like digging ditches and holes with shovels, cutting steel bars with mallets, moving sand with spades. Almost all women construction labour are engaged in unskilled manual works like carrying loads of bricks on their heads and other construction material. Some of the semi-skilled and skilled construction labour take up works like brick laying, rod bending, welding, leveling, plumbing, tiling, wall painting, carpentry, rigging, grinding etc. There is severe shortage of skilled and semi-skilled construction labour in the country today. More than 80 per cent of India's construction labour are unskilled.



While the skilled labour are making anywhere between Rs.1000 to Rs.400 per day the wages of unskilled continue to hover around Rs.40 to Rs.100. The women labourers are paid less. Many a time they are viewed as assistants to their husbands and confined to unskilled jobs.

Many construction labourers are migrating to cities and towns either permanently or temporarily as freelance or through contractors/mestri. For a number of industries recruitment is often done by middlemen or contractors who many belong to the source area. In other cases construction labour move to destination areas on their own through some established bridgeheads. This lowers their potential risks and costs associated with the urban market and job search. Some labour move in groups sharing kinship ties and some leverage social networks in the urban areas. Social networks provide initial income support, information, accommodation

Value-chain of Building Construction

	Stages			
	Preparation	Foundation	Bare Structure	Finishing
Activities	<ul style="list-style-type: none"> Purchase of land and registration Engage professional for house plans, budget, plan sanction Hire labour contractor and prepare schedule and monthly budgets 	<ul style="list-style-type: none"> Layout, excavation and foundation 	<ul style="list-style-type: none"> Brick work Shuttering for roof slab, reinforcement, casting, curing Casting of lintel Earth filling Removal of shuttering, inside plastering, curing 	<ul style="list-style-type: none"> Fixing doors, windows, flooring, Electrical, sanitary & plumbing works Telephone, water, electricity and drainage connections Roof treatment, outside painting Plaster of paris, painting walls, grills, gates, windows, doors etc.
Labour Requirement	Agent, Architect, Engineer, Labour Contractor/Mestri	Unskilled labour for digging, semi-skilled labour for laying foundation	Unskilled labour for carrying bricks and other material and earth filling, semi-skilled and skilled labour for brick laying, laying roof, casting, curing, plastering etc	Skilled labour like Carpenters, Electricians, Plumbers, Telephone men, Painters etc

and access to jobs.

Some of the skilled, semi-skilled and even unskilled construction labour from India are moving to Persian Gulf, Singapore etc to catch up with the building boom there.

In the construction industry workers are largely recruited through contractors who settle wages, retain part of the workers earnings and sometimes also play supervisory roles. This system of recruitment through organized middlemen/contractors often leads to well entrenched systems of advances resulting in bondage. The case 'Palamuru labour' of Mahaboobnagar in AP has drawn of attention of many. Most of the labourers here hail from landless and small farm households in drought prone regions and increasingly rely on advances and loans from contractors. The labourers work for about 12 hours each day at the work sites and are paid a small wage that gets adjusted against advances and loans at the end of 8 to 9 month contract period.

Some of the travails of construction workers include -

- ⇒ Being a highly unorganized workforce complemented with poverty and illiteracy they are easy prey to exploitation particularly by contractors. Apart from economic exploitation, women labourers face sexual exploitation as well
- ⇒ Temporary nature of jobs, unregulated working hours, violation of minimum wage standards, no pay for overtime characterize their livelihood
- ⇒ Working conditions are hazardous, safety measures are not always met and there is no provision for financial or medical aid in times of accident
- ⇒ Living conditions are poor with temporary shelters and poor access to drinking water and toilets; Children have no access to education and most often are put to work at the work sites
- ⇒ Problems of regionalism as recently witnessed by migrant labour from Bihar in the states of Maharashtra and Assam
- ⇒ There are no strong leaders that can fight for the unorganized labour rights.
- ⇒ Migrant construction labour lower the cost of labour in the destination market. For instance the construction labour in Kerala costs Rs.150 per day, labourers from Orissa and Bengal work in Kerala for less than Rs.80 per day. Employers also prefer migrant labour because they are cheap and do not develop social relationships.

India is undergoing a construction boom but faces a shortage of workers with basic skills. Nearly 40% of 657 large government infrastructure projects with set dates are running late.



In order to regulate the employment and conditions of service of building and other construction workers and to provide for their safety, health and welfare measures the Building and Other Construction Workers (Regulation of Employment and Conditions of Service) Act 1996 was passed. Delhi constituted Building and other Construction Workers Welfare Board in 2002. Accordingly any construction project costing more than Rs.10 lakh and engaging more than 10 construction workers will have to contribute 1 per cent of the total cost to the board. Most recently the government of AP proposed to insure building masons in the state. Trade unionists and leaders of construction workers are demanding inclusion of all kinds of construction workers in the plan. Many states are yet to implement the 1996 Act.



Much needs to be done by governments and all other stakeholders to improve the conditions of construction workers. Imparting various skills is critical to enable unskilled construction workers to graduate into skilled areas of work. More training institutions on the lines of National Academy of Construction should come into being. Some corporate houses are recruiting and training workers in various areas like slicing steel, carpentry, welding, plumbing, rigging and grinding. Some industrial houses are also issuing training certificates which help increase the employment prospects of the construction workers in the market. Few work sites are providing the construction labour with decent living facilities.

CSOs, NGOs can facilitate service collectives and skill-based collectives of construction workers. These collectives can help mitigate the ills perpetuated by contractors. They can improve the bargaining capacities of the construction labour, and can provide forums for solidarity. They can also meet their future needs of training and skill-building. ☺

Value chain analysis is an examination of different stages in a good or service till it reaches the customer. In this analysis, backward and forward linkages are studied to identify gaps and possible interventions.

Resource Map

Resource mapping in LEAP is done to understand the quality, quantity, location and usage of natural resources in the village such as land, water, forests etc. With resource mapping one can understand the characteristics, area, ownership and rights of people on lands in the village. They may be private lands, common lands, waste lands, forests and others. A variety of water resources exist in the village which can be studied to understand the surplus, area, usage and peoples rights on it. This way resource mapping helps us to know the natural resources available in the village and especially the rights of the poor on such resources, their utility status, access and condition.

Once the land data is available with area, access and usage information, one can think of interventions like distributing the land to landless poor where possible and also give the land on lease for agriculture or grazing. For example waste lands, ceiling lands, wakf and devadula lands can be used for this purpose. When the land and water resources are known clearly one can plan for their development like land leveling, tree felling, provision of irrigation facilities, bores, community wells, tank, water, lift irrigation, soil erosion control measures, applying silt from the tanks, improving soil fertility, bunds formation etc. Information of soil types, water and soil fertility gives better idea to plan the livelihood interventions.

In villages, the poor get many useful produce from the common lands such as fuel wood, fodder, house construction, creepers (for fencing, doors, partitions), fiber producing plants, leaves (for leaf plate making, tamarind leaves for consumption), fruits (amla, neem, tamarind). To acquire these produce poor pay a minimum tax to local bodies and need to acquire collections skills. As they are obtained almost free of cost poor get much benefited by them. But, as all the people in the village have rights on common lands poor may not access to all the resources and sometimes these lands are occupied illegally by a handful of rich in the village.

The people, tribes living in surroundings of the forest areas depend the most on minor forest produces such as gum, lac, medicinal plants, mahua, nuts, beedi leaves, honey for their livelihood. A deep understanding of availability, usage, extraction methods, legalities, permissions, marketing links reveals the gaps and best practices existing in the village for livelihood enhancement. Other resources such as minerals also might exist in the villages that can lead to industrial development and consequent employment generation.

These days due to so many factors the land, water and

forest resources are depleting and degrading. The productive area is depleting year after year. By protecting, conserving, developing, these resources and giving the poor access to them, the poor get an equal share and their livelihoods can be supplemented with additional income.

The village map earlier drawn can be used for this purpose, otherwise villagers can draw a sketch map of the village with only important landmarks to identify locations within the village. Followed by discussions with the villagers on topography, quality of land, tree cover, source of irrigation, forest resources and mineral resources etc in different parts of the village. We need to facilitate the villagers to indicate all the discussed resources on the map.

Typically in a resource map the following data can be obtained. land category: waste land, dry land, fallow land, wet land; soil types; common property resources; forest coverage; minor forest produce; water bodies; irrigation and drinking water sources; type of mineral resources, etc.

The data of Mudireddypally village of Balanagar Mandal, Mahabubnagr district is provided here to understand resource mapping.

Land Resources:

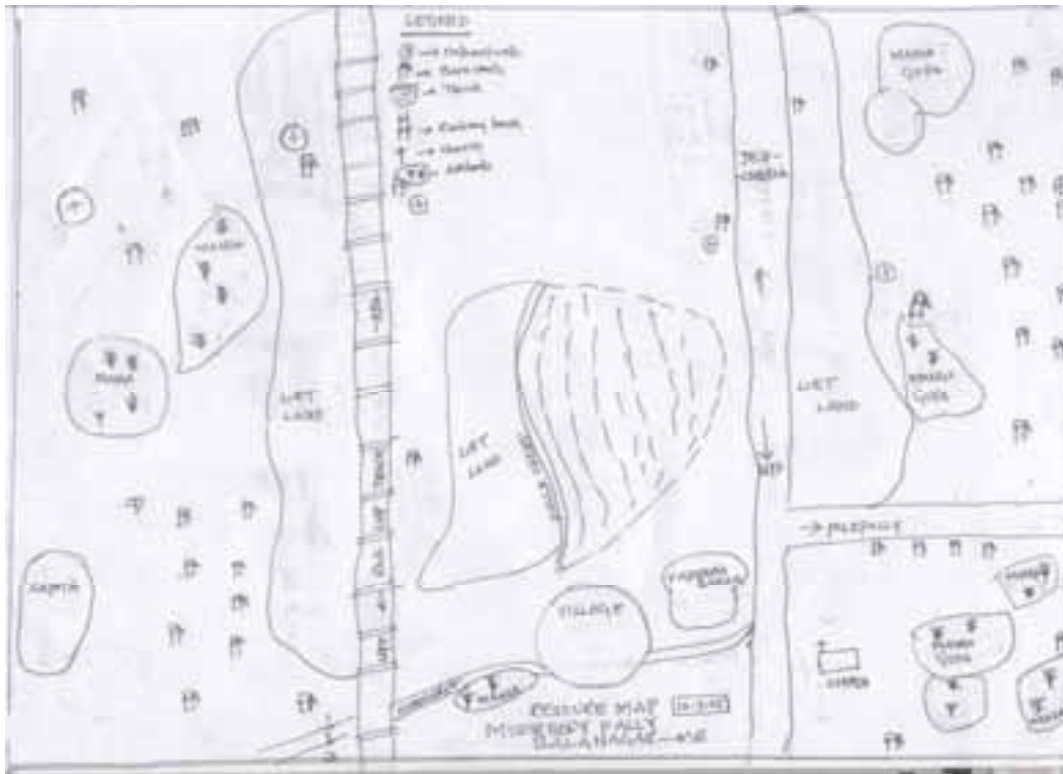
Village consists of a total of 1346.5 acres of land. 74 % of the total land is cultivated. There is no forest land. Grazing lands also exist in the village supporting their livestock.

The soil types are red, red loamy and black soils. The sand content is relatively high in these soils. The following table gives the details of land use pattern in the village.

Type	Acres
Forest	-
Barren and Uncultivable	15
Land put for non-agriculture purposes	150
Grazing Land	80
Other fallow	100
Net Area Sown	1000.5

Cropping Area and Cropping Pattern:

When we observe the cropping pattern in the village in kharif season all the cultivable land is used. But in rabi season the situation is drastically different. Around 200 acres of the land comes under horticulture and around only 90 acres is put under cultivation in rabi season. The reasons are lack of perennial water sources and lack of enough ground water in



the commercial crops. For ex. the area under cotton has been reduced year after year owing to the increased pest incidence and decreased market price. This area in turn is being used to grow sunflower & castor for the last two years.

Water Resource:

Major sources of irrigation are bore wells, which are 70 in number. Earlier, tank was another source of irrigation in this village. However, this water source disappeared because of silting. A

canal flows across Rajapur village, which is not perennial in nature. This otherwise could have been another source to irrigate the fields through lift irrigation (individual pumps). Approximately 140 acres of land is irrigated.

The depleting water table is a matter of concern. This is owing to the limited sources of irrigation and change in the cropping pattern from low duty crops to heavy duty crops.

Common Property Resources (CPRs):

Land on either sides of railway track and Rajapur canal can be considered, as CPRs. Norms for usage of these resources have not been laid out clearly. CPRs are source of fuel wood, karanja, neem seeds, custard apple, adda leaves etc. About 15 families depend on these CPRs during off-season. It is to be noted that the dependency is seasonal and not exclusive.

Mineral Resources:

There are no major mineral resources in and around the village other than deposits of granite. These formations serve as source of livelihoods for ten members in the village. The livelihood is specific to BC (vaddera) community and is being passed on to the subsequent generations.

Once the resource situation is understood through the use of this map, the resources that can be used/ improved to enhance the livelihoods, along with the access to these resources by the target community, can be identified. This provides necessary direction for the planning. ❁

Type of crop	Rabi / Extent	kharif / Extent
Paddy	50	120
Jowar		125
Maize	3	15
Horsegram		10
Red gram		25
Chillies	4	10
Mango	150	150
Oranges	80	80
Guava	30	30
Other Fruits	25	25
Vegetables	5	10
Cotton		10
Castor		250
Sesame		5
Sunflower	10	60

the village .

The cropping pattern has been changed phenomenally over the last ten years. Increasingly, commercial crops like castor, cotton and sunflower have replaced food crops. Factors like frequent pest incidence, remunerative prices for the final produce, etc have lead to reshuffling of cropped areas under

Confederation of Voluntary Associations - COVA

In India a number of NGOs are working on a variety of issues and subjects like education, health, gender, women, youth, sanitation, environment, communal issues, human rights etc., it is always true that the coordination, linkage and networking between such NGOs, voluntary Organisations and Governments would compound the strength of the organisations, subjects towards developing policies, taking up initiatives, learning and sharing from each other. COVA has proved the point.

Confederation of Voluntary Associations (COVA) is a national network of over 800 organisations working in the states of Andhra Pradesh, Gujarat, West Bengal, Uttar Pradesh and Jammu Kashmir to promote communal harmony, peace and social justice. COVA works with international organisations to promote peace across the globe.

COVA started working in 1994 with community based organisations in the communally sensitive old city areas of Hyderabad. Following the deadly communal riots of 1992, the Hindu and Muslim communities came together to work towards establishing communal harmony and COVA thus came into existence. The organisation slowly spread to having networks with organisations, institutions and voluntary organisations as members.

COVA believes that involving people from different communities in development programs is an effective way of achieving communal harmony and national integration and ensures it to happen. In line with its belief, COVA today works with women, children, youth and men from different sections and communities on the issues of women's empowerment, child rights, youth advancement, education, health, environment and civic amenities. The organisation also works with educated and professional classes to acquire their support and involvement for social transformation through college discussion groups and professional clubs. COVA undertakes programs at the grassroots, networking of organisations and institutions, research, training, advocacy and policy interventions. COVA also works in alliance with a number of international organisations to promote peace in the Indian sub-continent and across the globe.

COVA promotes local area networks in districts. Each district network has 25 to 35 organisations as members spread over around 20 mandals or blocks. District Networks focus on undertaking and implementing three programs - education and recreation centers for children, self-help groups (SHGs) for women, and career counseling and self-employment guidance for youth. Each district has trained resource persons for career counseling and self-employment guidance. Mandal resource persons (MRPs) are attached to and work in collaboration with the member organisations of the district networks. A senior voluntary organisation of the district is enlisted as mother NGO to provide free infrastructure facilities and guidance to the members of the network. Similar models are adopted in different states.

COVA through interfaith forums brings together leaders of different religions to conduct interactive sessions in colleges

and at the locality level. They talk about the core principles and values of different faiths with the objective of promoting understanding so that people are able to celebrate the rich diversity of our country in harmony.

In Andhra Pradesh networks are working with a goal to empower Muslim and other marginalized communities in the rural areas of Andhra Pradesh to work together on humanitarian principles and across community lines for integrated development to promote socio economic empowerment, communal harmony and social justice. The objectives are, enabling the district networks to function as independent and self-reliant entities, economic and social empowerment of marginalized communities through promotion of SHGs and co-operatives, enable community based organisation and their network to adopt rights based approach for claiming basic services and amenities as a matter of basic rights, build district wise data bases on the socio-economic, educational and political status of Muslim community in Andhra Pradesh.

COVA involves its volunteers during religious gathering such as Ganesh immersion, Mecca Masjid prayers to prevent riot initiations. COVA organizes the celebration of festivals jointly such as Ganesh Chaturdhi, Raksha Bandhan, Id. Youth and children of different communities are brought together to tie Rakhi, entire family participates with other community in their festivals to build communal harmony. Some plays will be performed at gatherings on the issues of violence and need for peace. To promote across the border understanding and harmony COVA conducts cricket match between students of Pakistan and India where the audience will be students from the member institutions.

In West Bengal the first intervention was started in Kolkata in the year 2000 as situation prevailing in slums of Hyderabad and in those of Kolkata and Howrah are similar. Around 40 groups working in different slums of Kolkata came together to form a network named MASDEV which was initiated with COVA's support and is modeled on COVA's pattern. MASSDEV in Kolkata supported by COVA, has tie ups with many training and microfinance organisations. With their support MASSDEV is providing trainings and small grants. It conducts a series of dialogues with the National Campaign for Right to Information, Kolkata chapter for the benefit of its member organisations and the beneficiaries.

Saharanpur in Uttar Pradesh has a very large Muslim population and faces the problem of communal tension. A network was initiated by COVA in this town as a pilot so as to replicate it in other parts of Uttar Pradesh. Around 30 organisations constitute the network. SAVAN (Sahanpur



minimal. Such interactions are the need of the hour today. Strong intercommunity structures and institutions help cushion the impact of such a situation.

The programs COVA takes up as a member of these alliances are in the form of campaigns, awareness activities, research & studies and policy interventions. COVA is also a member of the AP Alliance for Child Rights and AP Child Rights Advocacy Forum. COVA collaborates with Social Watch, Credibility Alliance. COVA is a member of VANI and the Director of COVA is a member of the Working Committee of VANI. COVA is a member of Coalition for Nuclear Disarmament and Peace (CNDP). COVA is the Secretary for Andhra Pradesh Chapter of Pakistan India People's Forum for Peace and Democracy (PIPFPD). COVA is member of ESCR Net (Economic, Social and Cultural Rights Network).

The Planning Commission of the Government of India constituted a national level body called the joint machinery to formulate policies for the voluntary sector and to function as an interface between the voluntary sector and the Government. The Joint Machinery has 22 representatives from the voluntary sector from all over the country and all the secretaries of the Government of India dealing with different departments engaged in the development sector. The Deputy Chairman of the Planning Commission is the Chairman of the Joint Machinery. The Director of COVA was inducted as the member of the Joint Machinery. COVA is a member of the state level GO-NGO Co-ordination Committee set up by the government of Andhra Pradesh.

The PAP (Peace Alliance Partners) Program of COVA aims to bring together large development organisations into a national network to secure communal harmony and social integration through their ongoing development interventions by acquiring new attitudes and skills.

People's Union for Civic Action and Rights (PUCAAR) is a result of the effort of COVA to evolve a suitable model that enables marginalized communities to adopt rights based approach for claiming basic services and amenities as a matter of basic citizenship rights. A core group consisting of COVA personnel facilitated the formation of PUCAAR. The group studied existing models, had in depth consultations with the community to understand various issues and initiated the collective as the learning progressed. This resulted in a process that involved over 10,000 community members in the initial stage itself and encouraged them to articulate their issues and suggest possible solutions.

Learning from experience in the old city of Hyderabad, COVA and PUCAAR now seek to facilitate the initiation of a National Campaign for Right to Basic Services in collaboration with other civil society organisations in the country to improve the living conditions of the most deprived and marginalized. This Campaign would also bring together different castes and communities for a common cause and could help in cementing social integration and promoting harmony.

From humble beginnings in Hyderabad, AP, as an organisation resolved to promote communal harmony, COVA now has spread beyond AP and beyond communal harmony. It provides different platforms/networks for different interest groups across the country who can voice their concerns, dialogue, fight for rights and work in harmony. COVA has created many avenues for women to come together and take up livelihood activities. ☺

Voluntary Action Network) network was established that organizes campaigns for promoting communal tolerance, conducts seminars on communalism, impacts of globalization on education, health and employment.

COVA is making interventions in Jammu & Kashmir to strengthen the civil society there and initiate development of the region in the hope of creating conducive climate in the region to restore normalcy. Van-Kashmir, a network of 35 organisations working in the six districts of the Kashmir Valley, organized training programs for member organisations on accounts and auditing, on project planning, report writing and log frame preparation and on solid waste management.

COVA responded to Gujarat in the wake of 2002 bloody riots in the state and the complete alienation and division between Hindus and Muslims of the state. COVA has undertaken voluntary work and also training of volunteers in various aspects. COVA was involved in building networks between Muslim organisations and other NGOs who were trying to tackle the riot situation and provide relief and rehabilitation to the victims.

During 2003-04, COVA facilitated formation and strengthening of first Muslim women's group in Godhra and established linkages with Muslim bodies and Christian and Hindu educational groups for the benefit of Muslim community and also as a measure of confidence building exercise. The other purpose is to train volunteers of riot relief camps on the principles and practices of activism. For various reasons a network could not be initiated as yet in Gujarat.

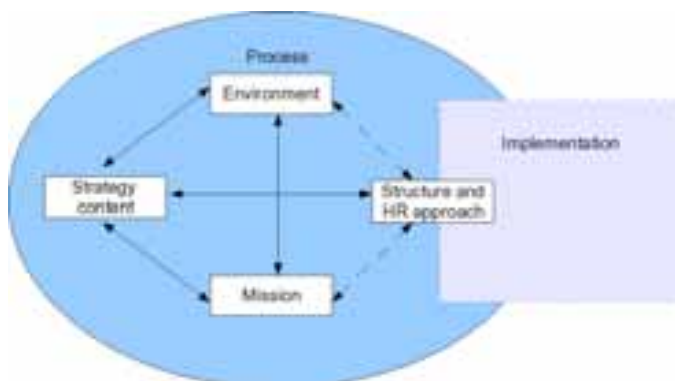
In the sphere of national networks, Inter Community Alliances for National Integration and Development (ICANID) a national network was formed as result of consultations held between development NGOs and religious organisations in a number of cities across India to address the rise of fundamentalism, violence and general disharmony. COVA observes that though many organisations are working with the issue of violence they do not involve religious groups. The membership in ICANID is open to voluntary organisations, networks, donor/resource agencies, trade unions and individuals by invitation. It is envisaged that a national body with state and district level units will eventually emerge. Interactions between different religious organisations are largely non existent and wherever they exist are mostly symbolic in nature with out extending into collaborations and partnerships in implementing programs and activities. Similarly, interactions between secular groups and religious organisations on development issues are very

Dimensions of Strategy in Non-profits

Strategy in non-profits includes decisions in relation to mission, environmental analysis, strategic content, organisational structure and the process of strategy formulation.

Much of the discussion on the strategic management in the non-profits is based on the literature relating to strategic management of for-profits. Therefore, there is a need for understanding the strategic management processes in the non-profits separately.

The following model has been suggested in recent literature.



Adapted from Mary Lee Rhodes and Justin F. Keogan, "Strategic Choice in the Non-Profit Sector: Modelling the Dimensions of Strategy", *The Irish Journal of Management*.

As the above model shows, the dimensions of strategy in a non-profit include mission, strategy content, environment, structure and HR approach, and the strategy formulation process itself. Strategy content refers to those decisions about the courses of action needed to fulfil the organisation's mission. Examples of such decisions include:

- ♦ The appropriate size of the organisation and whether to expand/maintain/contract,
- ♦ The type of organisational activity,
- ♦ Whether to compete or cooperate with other organisations that were active in the same domain of operation,
- ♦ The implications of any change on the organisational mission

Mission is a description of the purpose, values, behaviour standards of the organisation. Mission is 'the' reason for the existence of the organisation. Once the mission is accomplished, the organisation (or team) can be disbanded.

The strategic decisions are implemented through the organizational structure and human resource approach. Hence, this dimension is also considered for formulation of strategies. The organizational structure and HR approach includes decisions on organisational culture, organisational structure, operational plans, resource implications and monitoring approach, systems and human resource management.

The environment involves both internal aspects (like strengths and weaknesses, resources available to the organisation, organizational structure, processes and culture, etc.) and external aspects (like opportunities and threats, competitive stance, political, economic, social and technological influences, and relations with stakeholders,

etc.) The resourced-based approach to strategic management has been influential in environmental analysis in both non-profit and for-profit organisations since the beginning of the 1990s. The premise of this approach is that each organisation is a unique cluster of resources and capabilities. The type of resources included are financial, physical, human, technological, reputation and organisational. Intangible resources and people-based skills are regarded probably as the most strategically important resource. Some tools to assist in external analysis include PEST (Political, Economic, Social and Technological aspects), Porter's Five Forces model, scenario planning and stakeholder mapping.

The elements of mission, strategy content, environment and implementation are each affected by the strategic management process and, in fact, organisations may choose to focus on any one of these in any order. Furthermore, the decision to address these other elements in a particular order, particularly if this becomes the organisation's ongoing pattern of strategy formulation is crucial to the description of the strategy process.

There are two broad perspectives in relation to the strategy process: planned and incremental. In the planned perspective the emphasis is on intentionally designed strategy, discovery by analysis, formal and comprehensive structures for arriving at strategy, a linear process between deciding and acting, hierarchical decision making and programmed, top-down implementation. In the incremental perspective, the emphasis is on gradually shaped strategy, discover by finding out, informal and fragmented formation processes, intertwined decision making and active, wide involvement in decision making, and implementation influenced by learning and cultural and cognitive shifts. While some of the strategic decisions are made deliberately, some could emerge in a series of incremental steps. The manner in which these are differentiated, and the manner in which and whose participation is sought are the key elements in the strategy process.

Going alone or cooperating with other organisations is one of the key decisions in the strategy content. A cooperative strategy is one where an organisation works closely with other service providers and development actors on a common production strategy, builds up long-term partnerships with its target group, and gets involved in joint ventures with competitors for a number of purposes such as research and channeling external expertise and funds. On the other hand, an organisation can decide to go all alone in serving its target group and achieving its mission. It could compete with other agencies for funds and resources, and work only in the sphere of its mission. This approach can be mild or very fierce.

As the trend is towards moving from non-profit to not-for-profit, grants to soft-loans, charity to social ventures, etc., development organisations have to learn to integrate business planning processes into strategic planning; and thus strengthen their strategic planning processes further. 🌟



Livelihoods around Ganesha

It appears that Ganesha is providing millions of person-days of employment in the country.

On September 3rd this year, the festival of Lord Ganesha is celebrated in India. This festival is celebrated for durations upto 11 days. The festival is celebrated with traditional gaiety and large number of youth are involved in the celebrations. There are a variety of idols from 6 inches to 50 feet made up of Plaster of Paris and Clay (smaller size) with Lord Ganesha in different forms. A number of livelihoods can be observed for the festival season in any area - from making of the idol to immersion and recovery of the material.

We can observe the livelihoods from preparatory phase, during the festival and after the festival. These livelihoods are prevailing from medium range towns to metropolitan cities. In small towns and villages also most part of the livelihoods exists during the season.

People sell the raw material for idol making such as Plaster



of Paris, iron, jute fiber, coconut fiber and colours at whole sale markets. It is purchased by the idol makers who would be working 6 to 8 months prior to the Ganesh festival. There is an owner and 3-4 labour working under him or her. Family members of the owner will also be busy with the Ganesh idol preparation. There are two kinds of idols: smaller once for the purpose of puja in the houses, and big ones for community celebrations. For making an idol of 4 feet height it takes 4-5 days of work of a single labour. Livelihoods are also generated during transportation of idols to the



customers' place (particularlry for the community celebration idols.)

People selling coconut, puja material, fruits, 21 varieties of leaves, flowers and traditional sweets (prasad) have handful of business. A large number of workers are engaged in building the pandals (mandap), its electrification, light and sound arrangements, decorations, watch and ward. Priests also get

work during the duration of festivals, both at the community celebrations and household level.

There are artists and singers who perform bhajans and cultural performances during festival season. These people are a group of 5-10 members who may come from near by towns and villages to the urban areas during the festival season.

During the immersion days there will be another cultural team who plays drum and other instruments from the mandap to immersion place. Immersion may happen in between the 11 days and on the final day. But 75 % of the



Ganesh idols are immersed on the last day. People required during the immersion are transporters, crane operators, and the labour to arrange the immersion from the crane are in demand. People watch processions directly and also on the channels that air these processions live. Several food vendors have a field day all along the procession.

After immersion, the idols are recovered and this process provides further employment.

And the cycle begins again ...

Some people get small time employment of 2-3 days owing to this festival, while some get year long employment. In all, the festival provides 100 million person-days of employment throughout India providing not less than Rs.200 crores. ☺



Domestic Workers Act 2008

In many households particularly in urban areas, domestic workers are increasingly playing a crucial role in sharing domestic work. Being unorganized work force domestic workers are highly vulnerable on various fronts including the insecurity imposed by the temporary nature of their livelihood. In this context the Domestic Workers (Registration, Social Security and Welfare) Act assumes significance.

Domestic worker is a person who is employed for remuneration whether in cash or kind, in any house through any agency or, directly, either on a temporary basis or, permanent, part time or, full time to do the household work or, allied work. Household work and allied work include the activities such as cooking or a part of it, washing clothes or, utensils, cleaning or, dusting of the house, caring and nursing of the children or sick or old or handicapped.

Many a time domestic workers in urban areas, cities, metros and semi urban areas face exploitation by the employers or, placement agencies for several reasons. They stand to be the worst affected in cases of human trafficking. They are work for about 18 hours a day and the remuneration they get is no where close to meeting the rising prices of essential commodities. High urban dwelling costs is cutting deep into their pockets and their quality of life is significantly reduced. Sometimes their children are also involved in domestic work. Their living conditions and facilities are poor to minimal. They are forced to cut off from their village and social groups and kinship ties, they are also in some cases come as bonded labours and subjected to sexual exploitation by the agent, office and also households.

Domestic workers are important segment of the workforce in service sector, but, unfortunately they are not in the reckoning under any law for their rights and benefits. The ignorance of their identification leads to their exploitation. Their dire need for eking out a living by earning some money make them mute victims. On the other side of the coin, the households employing the domestic workers face the risk of theft and at times even crime by the domestic workers. The households especially those of old and sick are vulnerable.

In this context Domestic Workers Act 2008 was drafted to support the welfare of the workers and also ensure that the households have access to workers with good credentials. Three things in the Act are significant - registration of the domestic worker, domestic welfare fund and fundamental rules for the employer to follow. The domestic worker should be 18 years of age but should not exceed 60 years of age. Only those that have been engaged in domestic work for not less than ninety days during the preceding twelve months shall be eligible for registration under this Act. Each worker will be provided an identity card. Domestic worker, employers or service providers can apply to the district board within one month of the commencement of the employment of the domestic worker in the household. If the domestic worker is not engaged through any placement agency the worker himself or, herself has to register with the district board. The worker may be working in one or more than one household. If the worker is moving out of the district for work then the worker or, agency need to inform to the district board and to the board at new working place also. After

registration it needs to be renewed every year with the prescribed fee by the board. The domestic worker needs to provide prescribed fee for registration and other details. This Act will apply even if the worker is working at one house or, more on part time or full time basis. No child should be employed as domestic worker otherwise legally the employer and the agency will be punishable.

A domestic worker registration will cease after attaining sixty years of age and also when the worker is not engaged in any domestic work for not less than ninety days a year. The absence from work can be exempted in few cases of injury. Workers Facilitation Centers are provided in the district to facilitate the registration of the domestic workers under the supervision of district board. Centers are Local Panchayat Raj Institutions (PRI) or urban local bodies, Resident welfare associations or, society and non profit organisations working with the domestic workers. In these centers other services such as renewal of the registration, identity cards, trainings, skill developments, information on social security schemes and the collection of workers share towards fund are provided.

The domestic worker welfare fund may be a grant or fees collected for registration, fines and incomes. A beneficiary may contribute to the fund from monthly salary. In other case beneficiary may authorize the employer to deduct the money from wages and remit the same to the board within fifteen days. Only the registered members can be the beneficiary of the fund. . In special cases the payment from beneficiary may be exempted for 3 months. The sanction of the money is in aid of any scheme for the welfare of domestic worker including family welfare, family planning, education, insurance and other welfare measures. The fund is administered and applied by the state board.

Employer shall ensure a daily rest period between ending and commencing of work for the domestic worker who lives in the premises of the work place. Annual leave with wages for at least 15 days to the domestic worker who lives in the household should be provided. The wages should be paid as per the minimum wages act. The placement agencies should ensure that unless the worker is registered he/she should not be provided to any employer. Any agency, employer who violates the law is punishable with fine and imprisonment up to 7 years and depending on the offence.

This Domestic Workers Act if implemented as stated and with integrity will, to some extent, streamline the livelihoods of domestic workers and ensure safety for both workers and employers. At the same time, caution should be exercised not to let bureaucratic procedures overwhelm the workers. A forum bringing together the employers and workers to discuss implementation of the Act will help. 🌐

Show Signs Of Education

What is the difference between those who went through the formal schooling and those who did not? The former, having increased the strength of their mind, have 'learnt to learn on their own' from the informal sources, that are the repository of vast sources.

Strength of the mind is very important for a good personality, enjoy functional relationship with others, and lead others. This is important because it enables a person to learn from various sources. Therefore, one needs to cultivate a strong mind, seek to learn from sources other than the formal schooling system and display the behaviours associated with learning.

Strength, in reference to human body (or physical), can be easily understood in terms of four dimensions:

- ♦ Speed, as in the case of walking, running, batting, reacting, etc.
- ♦ Coordination, of various parts of the body. What is the use if only one part can move fast, but others don't cooperate.
- ♦ Power, as demonstrated in the ability to lift heavier objects or withstand an opposing thrust.
- ♦ Endurance, of sustaining the speed, power and coordination over a period of time. For football, the requirement is of a moderately fast runner who can run for 70 minutes for football, and not of a person who can compete for 100 m race in Olympics.

As in the case of the body, strength of the human mind can also be thought of as having these four dimensions. The speed of the mind can be looked at in terms of the pace at which a person can study a situation, identify important aspects of the situation, understand new concept, think of application of the learning, communicate our thoughts clearly. The coordination is reflected in the way a person handles complexity of the theories, understanding complex relationships, describing visuals using words and vice-versa, etc. In these cases, different learning skills like visualization come in play and the mind needs to coordinate these different learnings. Power is shown by the way a person pays attention to detail, do detailed calculations, the memory that is brought into use, etc. Endurance is shown by the duration for which a person can concentrate on a particular task.

Education in the schools should contribute to improving all the dimensions of the mental strength, just as a sports training should help the candidate in improving all the dimensions of physical strength. A person with a strong mind would be able to start learning on their own in an informal manner. Learning in the formal systems needs to reinforce the learning that happens in an informal manner and needs to pave way for recognizing fallacies in the general observations and application of theories in different contexts. This should further increase the ability of the

students in the institutions of higher education to learn more from the informal sources. Looked at from this perspective, the role of formal education is to strengthen the mind of human beings and enable faster learning from informal sources. Thus the main difference between those who went through the formal schooling and those who did not can be stated as 'the pace of learning from the informal sources'.

In addition, education in formal institution also imparts certain locomotor skills like writing in a neat and clean manner. The formal educational system also orients a person to behave like a social being, even under competition. One learns to manage the emotions by going through events calling for contrasts, like competing in one game while cooperating in another game. Other skills and attitudes imparted by the educational system include diligence, punctuality and respect for authority.

But, with disuse, these areas of mental strength vegetate. The occasions in the present life where one concentrates on one theme for over 3 - 4 hours are very rare. The habit of reading novels or large books is waning. The mind has become so weak that it cannot even view one full film without making undue noises and talking with others. One does not even get exposure to expression in its various forms - the face is slowly losing its power of expression, except those of intense cases.

Recent research shows that the employers are rewarding the learning skills that the formal schooling imparts. Most of the differences in the earnings could be explained by the learning skills acquired at the formal educational institutions. This is easier to reason. There are various job specific and organisation specific skills required to do a good job, which the incumbent may not possibly possess. Hence, the person selected needs to learn on the job in an informal manner. Only if a person has such skills, he can grow in the job and continue to be relevant.

Therefore, one needs to be aware of the different ways in which the learning skills are exhibited and start displaying those behaviours. The ways in which the learning skills are exhibited include framing questions, answering questions, separating important from the unimportant considerations, bringing issues to the fore and articulating them, etc.

To be able to exhibit learning behaviour, one needs to be conscious of the several aspects that can be learnt from the informal sources. This sphere of education not only refines the literacy and numeracy skills, but also gives ample opportunities to improve the knowledge of cooperation and community work - like responding to emergencies in coordinated manner, health, nutrition, child care and other issues of family, and skills required in occupational and organizational life. These need to be consciously learnt so that learning is faster. However, to be able to learn from informal sources, one needs to have a strong mind. The aspects of strong mind discussed here need to be cultivated and the behaviour associated with learning exhibited. ☺

Hey Day for Electricians!

Shining Livelihoods



Time Ticking Off For Watch Repairers!

✪

Declining Livelihoods



‘Timbaktu’ Bablu

Choitresh Kumar Ganguly is showing people how to take up and carry forward protection and regeneration of degraded, drought-ridden lands in South India. Using simple, natural techniques, he is helping community to improve the productivity of their land, take control of their surroundings and improve their livelihoods. Choitresh Kumar Ganguly also known as Bablu is famous for the forest regeneration work done successfully in Timbaktu collective of Anantapur district in Andhra Pradesh and the spread of the methodologies to the drought prone areas of the country.



Bablu studied commerce at Bangalore University, worked as a political and theatre activist for 12 years. While in theatre he came close to the rural people. Then he formed the Timbaktu Collective with other like-minded activists to understand whether the conventional methods followed are benefiting them actually. Inspired by the book *One Straw Revolution* by Masanobu Fukuoka he decided to go the natural way. His acquaintance with Bill Mollison's permaculture further inspired him to do his work based on the philosophy of natural farming and permaculture.

Bablu chose Anantapur district in Andhra Pradesh for his natural way. It is one of the most arid districts in India, with an average rainfall of 540 mm per year. The problem of drought is further intensified with large scale deforestation and soil erosion. Groundwater levels have dropped as the water intensified crops are raised in these areas. Problems of improper resource management by the communities led to the depletion of the resources. Slowly people started migrating out of the district. These problems are common to most of the drought affected areas and where resources are mismanaged. Many a time to promote reforestation such drought affected areas were encouraged to grow foreign species of plants and monoculture mainly focussing on the pulp, wood and firewood. There were not attempts to develop the original ecosystem of forests.

Bablu planned to revive the dry and degraded land at Timbaktu through natural means. He terraced the undulating land, built water channels and mini earthen and stone dams to retain rainwater, and prepared the ground for planting. He built a nursery to grow indigenous seedlings and collected seeds from the nearby forests, especially those of lesser-known species that the Forest Department had not used. He also had seeds brought in from seed banks in other parts of the country to experiment with their suitability to the local terrain. Existing bush trees were trimmed to encourage growth, and though the first newly planted seedlings did not take root easily, with time, varieties such as neem and tamarind began to grow. Fire breaks were made in the surrounding hills to prevent summer forest fires, and the area was patrolled heavily to stop unauthorized tree cutting. There are now over 90 species of plants, 60 different species of birds, many varieties of snakes that keep the rat population in check, and animals such as porcupines and wild pigs in Timbaktu. Bears, foxes, and jackals also roam the area, and

peacocks have returned to the hills.

Bablu formed a Forest Protection Committees in the nearby village of Mushtikovila and Kogira with representatives of landless labour, the village head, local nongovernmental organisations, and women. The committees are protecting about 1,000 and 600 acres of wasteland respectively. They employed forest watchers to have a check on cutting and transporting the trees illegally. Town Council imposes severe fines on transgressors. This way the tree felling has fallen drastically. Desilting activity is also taken up by the Mushtikovila Committee where farmer contributes towards labour and finance. Bablu has developed an effective methodology of local participation, government sanction, and technical expertise to enable the regeneration of the wastelands. He is spreading the lessons learnt at Timbaktu and Mushtikovila through the Anantapur District Environment Protection Committee of which he is the founding member. The 24 members of the Committee have undertaken the funding of plant nurseries and the protection of almost 5,000 acres of land. They are also actively promoting the concept of natural regeneration to other organisations, including Action for Food Production, a national nongovernmental organisation with which Bablu is conducting a survey of another 7,000 hectares of cultivated and uncultivated wastelands.

Bablu has successfully rebuilt an agro-forest habitat on a 32-acre piece of land situated in one of the worst drought affected districts in India. It was facing desertification when he took it over in 1991. Beginning with systems to retain rainwater, collect seeds, and police tree cutting in the surrounding forests, Bablu has developed a holistic approach to regeneration which has restored the former ecosystem. Many different species of plants, birds, and animals now flourish in the area.

Bablu is one of the joint conveners of the 'Jan Vikas Andolan' (People's Welfare Movement), a federation of activists from throughout India that monitors development policies. He is the founding member of the Andhra Pradesh Agricultural Labourers Union.

Bablu was selected as Ashoka Fellow in 1993 for his holistic approach in regenerating the agro-forest and positively impacting the eco-system through community participation.

Having achieved success on this first plot, Bablu is now translating his methods into a program that can be used on many other pieces of degraded land. He is spreading his Timbaktu approach to villages in the region through an alliance of voluntary agencies, agricultural unions, and village volunteers. The alliance is initiated by the people, and their commitment to protecting their land and making this approach work is high.

In times when desertification is threatening many lands around the world, Bablu's work shows a model for way forward. ☺

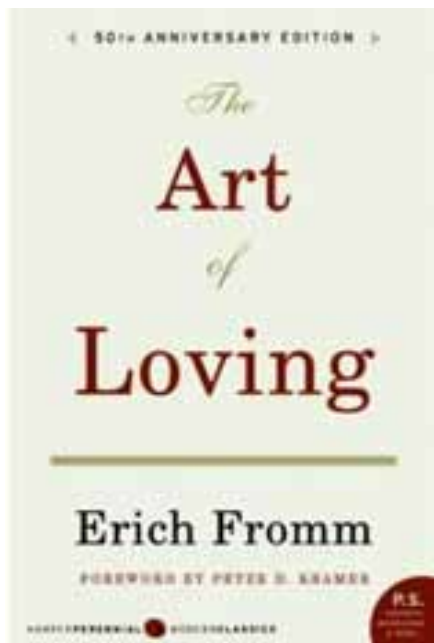
Books

Book Summary

Name: **The Art of Loving**

Author: **Erich Fromm**

Publishers: **Perennial**



Erich Fromm, the renowned psychoanalyst says in his book *The Art of Loving*, that man is gifted with reason; his life is being aware of itself. This awareness of himself as a separate entity, the awareness of his own short life span, of the fact that he will die before those whom he loves, or they before him, the awareness of his aloneness and separateness, of his helplessness before the forces of nature and of society, all this makes him separated and disunited. So, man in his need to overcome his separateness, desires for a union which can happen through love. He says love is not primarily a relationship to a specific person: it is an attitude, an orientation of character which determines the relatedness of a person to the world as a whole, not towards one object of love.

This desire for interpersonal fusion is the most powerful striving in man. It is the most fundamental passion. It is the force which keeps the human race

together. The failure to achieve it means self destruction or the destruction of others. The incidence of alcoholism, drug addiction, compulsive sexualism, and suicide in contemporary society are symptoms of this relative failure of herd conformity.

Love is primarily giving, not receiving. Giving is the highest expression of potency. Giving is more joyous than receiving, not because it is deprivation, but because in the act of giving lies the expression of one's aliveness. Mature love is union under the condition of preserving one's integrity, one's individuality. Love is an active power in man, a power which breaks through the walls which separate man from his fellow men, which unites him with others; love makes him overcome the sense of isolation and sedateness, yet permits him to be himself, to retain his integrity.

He writes on love between parents and child, motherly love, brotherly love, erotic love, self love, love for god or, divine. He looks at the theory and practice of love as it appears throughout the cultures of the world, and how we show or fail to show love to one another. To attain love for an individual satisfaction first he should have the capacity to love the neighbor, with true humility, courage, faith and discipline.

Eric Fromm says the process of learning an art can be divided into 2 parts; one is mastery of the theory and the other the mastery of the practice. But aside from the two the mastery of art must be a matter of ultimate concern. We need to find it, individually and as a society as a whole. In a culture in which these qualities are rare, the attainment of the capacity to love must remain a rare achievement. One should ask himself how many TRULY loving persons he has known.

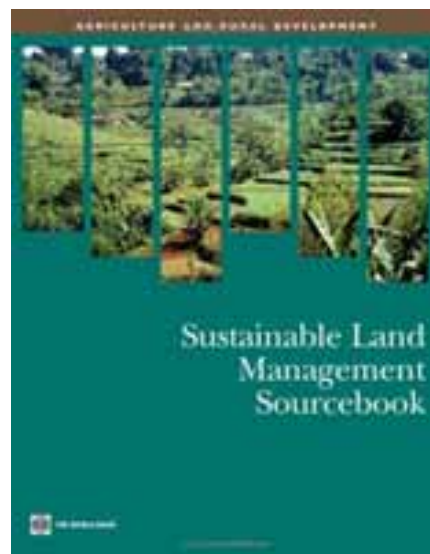
If I truly love one person I love all persons, I love the world, I love life. If I can say to somebody else, "I love you," I must be able to say, "I love in you everybody, I love through you the world, I love in you also myself."

The greatest impediment of mankind is not disease, it is despair. If one feels that Love is a basis to bring the human race together, quintessential for its survival, it is a must read book. 🌱

New Books

Name: **Sustainable Land Management Source Book (Agriculture and Rural Development)**

Author: **World Bank**



Name: **Gender and Natural Resource Management: Livelihoods Mobility and Interventions**

Author: **Bernadette P. Resurreccion and Rebecca Elmhirst**



Schemes For The Urban Poor

The schemes targeted for urban poor broadly falls under two categories - one aiming towards social and economic development and the other towards infrastructure development including housing schemes.

SWARNA JAYANTI SHAHARI ROZGAR YOJANA (SJSRY): SGSRY provides employment to the urban unemployed or underemployed poor through encouraging the setting up of self-employment ventures or provision of wage employment. It is funded on 75:25 basis between the Centre and the States. In targeted urban areas Community organisations like Neighbourhood Groups (NHGs), Neighbourhood Committees (NHCs) are set up working on Thrift and Credit mode. Along with the savings they take up the group activities and individual activities also. These groups may form into societies to generate further financial sources for their self sustainability. They may get registered under the Societies Registration Act or other appropriate Acts to provide them direct access to funds under various schemes as also a wider finance and credit base.

SGSRY has 2 components -

- ⇒ Urban Self Employment Program (USEP) and
- ⇒ Urban Wage Employment Program (UWEP)

The USEP provides assistance to the urban poor but excludes those beneficiaries that are educated beyond the IX standard. The assistance provided include -

- ◆ Financial assistance to individual urban poor beneficiaries for setting up gainful self employment ventures. Rs. 50,000 of unit cost with 15 % subsidy will be provided for setting up of micro enterprises
- ◆ The Scheme for Development of Women and Children in the Urban Areas (DWACUA) sets a ceiling of 1.25 lakh or 50 % of the cost of the project whichever is less. Thrift and Society of DWACUA group will be given revolving fund of Rs. 25,000.
- ◆ Training of beneficiaries, potential beneficiaries and other persons associated with the urban employment program for upgradation and acquisition of vocational and entrepreneurial skills. Training cost per person with amount to Rs. 2000.
- ◆ Special assistance may be provided for setting up of community infrastructure which could be used for multifarious activities such as work places/marketing centers etc. for beneficiaries under this program.

The UWEP provides wage employment to beneficiaries living below the poverty line within the jurisdiction of urban local bodies by utilizing their labour for construction of socially and economically useful public assets. This program is implemented in urban local bodies where the population is less than lakh as per the 1991 Census. The material labour ratio for construction works under this component is to be maintained at 60:40.

JAWAHARLAL NEHRU NATIONAL URBAN RENEWAL MISSION (JNNURM): JNNURM encourage reforms and fast track planned development of identified cities. It focuses on urban infrastructure and service delivery mechanisms, community participation, and accountability of ULBs/ Parastatal agencies towards citizens.

The Mission shall comprise two Sub- Missions, namely:

(1) Sub-Mission for **Urban Infrastructure and Governance:** This will be administered by the Ministry of Urban Development through the Sub- Mission Directorate for Urban Infrastructure and Governance. The main thrust of the Sub-Mission will be on infrastructure projects relating to water supply and sanitation, sewerage, solid waste management, road network, urban transport and redevelopment of old city areas with a view to upgrading infrastructure therein, shifting industrial and commercial establishments to conforming areas, etc.

(2) Sub-Mission for **Basic Services to the Urban Poor:** This will be administered by the Ministry of Urban Employment and Poverty Alleviation through the Sub-Mission Directorate for Basic Services to the Urban Poor. The main thrust of the Sub-Mission will be on integrated development of slums through projects for providing shelter, basic services and other related civic amenities with a view to providing utilities to the urban poor. The duration of the Mission would be seven years beginning from the year 2005-06.

Integrated Housing & Slum Development Program (IHSDP): IHSDP aims at combining the existing schemes of VAMBAY and NSDP under the new IHSDP Scheme for having an integrated approach in ameliorating the conditions of the urban slum dwellers who do not possess adequate shelter and reside in dilapidated conditions. The scheme is applicable to all cities and towns as per 2001 Census except cities/towns covered under Jawaharlal Nehru National Urban Renewal Mission (JNNURM). The scheme seeks to enhance public and private investments in housing and infrastructural development in urban areas. ☺

From Fish To Ant

It is natural human tendency to search for reasons and this nature become more obvious when searching for reasons behind problems. How far we go in search of the real reason is significant. Many a time the reasons that appear on the surface may not be the actual reasons. The reason might be deeper or elsewhere. It is important for a development worker to sieve the problem till he/she arrives at the root cause.

Once upon a time there was a king who had seven sons. Upon growing they were introduced to hunting along with other skills. One fine morning the seven sons went to the forest for hunt on their horses. For long time they did not find any game to hunt. Finally the sons gave up and rested under a tree near the pond. Looking at the pond they considered fishing. Each of them caught one fish and travelled back home with their catch.

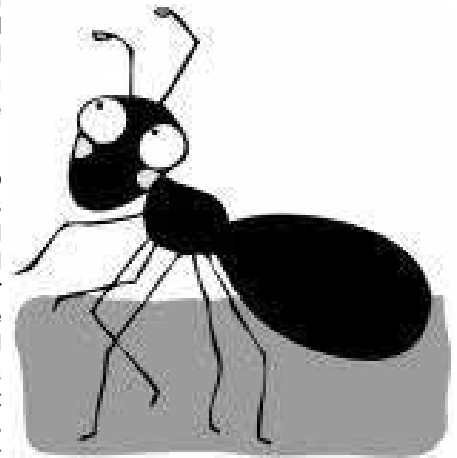


The sons dried all the fish in the sun in their backyard. All the fish duly dried except one. When the prince asked the fish as to why it did not dry like the other ones', the fish responded that it was placed under the shadow of grass and therefore did not receive enough sunlight to dry.

The prince did not stop at that. He went to the grass and asked why it is still there and would obstruct the fish from drying. The grass said that it was supposed to be feed for the cow but the cow did not feed. So now, the prince asked the cow as to why it skipped the grass meal. The cow responded that the person who usually takes her for grazing did not show up. Therefore the cow remained tied and could not feed on the grass.

Now the prince approached the cattle herder and asked him why he did not do his job of grazing the cow? The cattle herder was quite frightened and mumbled that his mother did not give him food this morning and therefore he did not have enough energy to take the cow for grazing.

The prince went to the herder's mother and asked her why she did not give food for her son. The mother responded that she had a small baby at home that was crying loud at that time and therefore she had to give her attention to the small child and could not attend to the needs of her elder child. She could not take time to give food for the elder one.



Then the prince asked the baby 'Why were you crying loud?'. Then the baby answers, 'Ant has bitten me, so I cried'. Then the prince asks the ant as to why it had to bite the baby. Then the ant questions back, "If anybody disturbs me what will do, do I not bite them?"

Now the prince is convinced with that he found the root cause of why his fish did not dry. He went home happily having found the reason.

Many times we look at the surface of the problem and try to figure out reasons and solutions. However we forget the fact that it is important to go deeper into an issue and work towards finding right reasons. Unless right reasons are figured out we cannot find right solutions to the problem. So it is important to go till the ant and this aspect assumes great significance in development work.

In development work, many times reasons are disguised and one should make serious and sincere efforts to dig deep into the problem and excavate the reasons. But one should also be careful not to fall into the trap of paralysis of analysis. This balancing approach comes with experience. Also some situations like emergencies require immediate response. But even in these cases after attending to the immediate needs, it will be important to understand the root cause of the emergency situation. Once the cause is identified, efforts can be made to avoid its recurrence. ☺

Regions For NSS Sampling

Orissa - Southern	UP-Eastern	Assam - Western Plains
Bihar -Northern	Madhya Pradesh - Northern	West Bengal - Himalayan
Orissa - Southern	Karnataka - Inland Northern	Maharashtra - Inland Northern
Bihar - Northern	J&K - Outer Hills	Maharashtra - Inland Central
Orissa-Southern	Orissa - Northern	Maharashtra - Inland Northern
Bihar - Northern	UP– Eastern	West Bengal - Himalayan
Andhra Pradesh - Southwestern	UP - Southern	West Bengal - Himalayan
Madhya Pradesh - Vindhya	UP - Eastern	Madhya Pradesh - Malwa
Madhya Pradesh - Vindhya	Maharashtra - Inland Central	Madhya Pradesh — Malwa
Madhya Pradesh - South	Madhya Pradesh - South	Madhya Pradesh – Malwa
Manipur Hills	Madhya Pradesh - Central	Andhra Pradesh -Inland Southern
Madhya Pradesh - Northern	Rajasthan - Southern	West Bengal - Western Plains
Andhra Pradesh - Southwestern	Rajasthan - Southern	Maharashtra-Inland Northern
Orissa - Coastal	Rajasthan - Southern	J&K - Outer Hills
Bihar –Central	Tripura	Gujarat - Eastern Plains
Madhya Pradesh – Southwestern	Madhya Pradesh - Central	Gujarat-Eastern Plains
Madhya Pradesh - Vindhya	UP - Southern	Rajasthan - Southeastern
Andhra Pradesh - Southwestern	Maharashtra– Eastern	Assam - Eastern Plains
Bihar - Central	West Bengal - Eastern Plains	Gujarat - Dry Areas
Orissa - Northern	Tripura	West Bengal - Western Plains
Assam- Hills	UP - Southern	Gujarat - Dry Areas
Assam - Hills	Orissa - Northern	West Bengal –Western Plains
Madhya Pradesh -Southwestern	Maharashtra - Eastern	Gujarat - Eastern Plains
Madhya Pradesh -South Western	Rajasthan - Southeastern	Karnataka - Inland Eastern
Orissa - Coastal	Andhra Pradesh - Inland Southern	Rajasthan-Southeastern
Madhya Pradesh - Central	Maharashtra - Inland Central	Gujarat - Dry Areas
Karnataka - Inland	Madhya Pradesh Northern	Andhra Pradesh - Inland Southern
Northern Karnataka - Inland Northern	Tripura	Assam- Eastern Plains
Assam - Hills	West Bengal - Eastern Plains	Assam - Eastern Plains
Orissa - Coastal	Assam - Western Plains	Maharashtra - Inland Eastern
Madhya Pradesh - South	Maharashtra - Eastern	Rajasthan-Western
Bihar - Central	Assam - Western Plains	Karnataka - Inland Eastern
	West Bengal - Eastern Plains	

Source - Mean Consumption, Poverty and Inequality in Rural India in the 60th Round of the National Sample Survey - Raghbendra Jha, Australian National University, Raghav Gaiha, University of Delhi, Anurag Sharma, Monash University

Out of Poverty

Padma Towards Sustainability

In India 75 per cent of the population depend on agriculture. Most of them are small and marginal farmers. Though they are experts in their livelihood they are not aware of the global changes happening in their livelihoods. They are not quite aware that organic cultivation is picking up!

The extensive use of chemical fertilizers and pesticides in agriculture lead to the loss of soil fertility and natural defensive mechanism of the crop towards pests. Desire for high profits has led people to adopt chemical intensive cultivation methods unaware of the long time ill effects. These practices have adversely effected soil and cropping. The scientists are advising the small farmers to go for cultivation of barren lands, adopting of organic methods of cultivation, water shed management, and composting. Now farmers are gradually showing inclination towards such techniques. Mylaram Padma belongs to the category of farmers that want to go the organic way.

Padma belongs to scheduled caste in Bhongiri, Nalgonda district of Andhra Pradesh. With the help of Peace, an NGO, Padma has transformed her barren lands into cultivable lands by adopting natural methods of cultivation.

Initially Padma was practicing chemical method of cultivation. She raised sesame and horse gram with a investment of Rs.30000. However due to various reasons she incurred huge loss.

Later on she adopted non Chemical Pest Management methods and slowly shifted to organic agriculture. She has practiced crop rotation, mixed cropping techniques. Then she got good results.

Now she is a role model to many. She lives with her in laws. Her husband is an agriculture labour. During lean seasons of work he goes to Mumbai for wage labor.

Padma has two sons. In 1995 when her father got retired he gave her Rs. 20,000. With that money she purchased 5 acres of land in Mariyala village near Chedarapally. She could not get the land in her hand as it was in some big farmers hands. Later on with the help of police and government officials she got her land.

Now Padma is a resource person to the programs organized by many organisations. Her confidence, commitment together with facilitation from PEACE (NGO) improved her quality of life. ☺

Broken Lives

Back Broken Venkataratnam

The poor and lower middle class families hardly have any fall back option in times of unforeseen risks in life. It becomes very difficult for them to cope up. Even those who graduate out of poverty are many a time pushed back into poverty in times of unforeseen events like ill health and death.

Venkataratnam of Gonuguntlavaripalem of Vinukonda mandal, Guntur district faced a similar situation in her life. She has two sons and one daughter. Elder son is studying engineering and younger son is doing multimedia course. She has 2 acres of dry land. She does tailoring works also to supplement her income from land. She is a leader of Victoria Self Help Group and was an active member of Chaitanya Village Organisation. She invested in tailoring and agriculture by taking loan from group. Her earnings were

reasonable enough to take care of her family including education of her children.

But ill-fate struck her one day when suddenly rice bags fell on her when she was busy stitching. Her spinal cord and wrist were broken. She spent more than Rs. 30,000 for treatment. Doctors have advised to take her minimum of 3 months bed rest. She could not earn anything during that time and took money on loan to bear her hospital expenditure. To meet the education expenses of her children she took more money for interest.

Now Venkataratnam is struggling to repay the loans with poor or no income. However she is determined to continue education of her children and she is ready to part with her paltry assets if needed to pay up for the education the expenses. ☹

Ramzan fasting has begun, followed by Ganesh Chaturthi, festival of charming God with elephant head. Krishanasthmi has just passed by. As we are going through the festivities in quick succession, Bihar is going through the floods of gigantic proportions, dubbed to be more terrible than the Tsunami in terms of its impact. More than 5 million people are displaced. Strangely, the reason is that India has not attended to its maintenance functions on the structures on Kosi River in Nepal.

At Beijing Olympics 2008, the display of China to the world that a Nation has arrived continued even in the end show. Of course, it got close to 100 medals way ahead of everybody else. India could manage three medals – one gold in shooting and two bronzes – boxing and wrestling, thanks to Abhinav Bindra, Vijender Kumar and Sushil Kumar. Individual gold for India is the first in a century of Olympics!

Amidst all these, we are realizing that Nuclear Deal is a real 'deal' for India. We will not get high-end technology, we may not get Uranium supplies etc., if we go for tests!

Continued interpretations of the baseline data from farmers, weavers, workers, and consumers, continued involvement in the new one-year program in rural development management, going forward at Pochampally, some consultation meetings etc., have marked the month that went by.

A small group of NGOs have started to think about initiating a forum of NGOs in Greater Hyderabad. An informal forum of the donors in Hyderabad existed earlier. This new forum is expected to include a variety of CSOs including donors and support organisations. This will also be a formal body. It is an interesting idea forward. Let us see!

The next have been consultations of the Ministry of Environment and Forests on its new Coastal Management Zone Notification (in place of Coastal Zone Regulation) at the state level at Hyderabad. The conclusions of the consultations are straight forward - This change is not required; If really required, this needs to be stated with the clear rationale; the preamble of CMZ itself should include the rights of the coastal communities, the protection of coastal resources and the livelihoods of the coastal communities; these consultation should be with more than a specified minimum % of the population, say 0.1%, covering all the coastal villages; the scope for multiple interpretation needs to be reduced etc.

The third has to do with the evolution of an organizational set-up covering several similar projects undertaken by the partners, with feasibility, viability, sustainability and self-

reliance in focus.

The last has been a start-up lunch, an interesting idea where the start-up enterprise managers meet the potential partners, staff and investors, before, over and after lunch and size up each or one another.

Our involvement in the one-year program in rural development management of NIRD has helped us peep into development organisations – profit, non-profit and not-for-profit; public, member and support; group, firm, trust, society, company, section 25 company, producers' company, cooperative; informal and formal; individual, group, federation, federation of federations and so on; organisation and institution etc.

Ganesha appears to be a role model for development workers! Ganesha's lessons for us include: purpose matters the most - act in good faith; take ownership and action for your actions and outcomes; faith in yourself to overcome obstacles; simplicity and modesty; and seek – read, explore, listen, learn and practice.

While we have faith in our pursuit, we need to learn take things that do not matter lightly. An alert and mature mind would take all these things in its stride. Seeing things in true light would reveal, many a time, how we are causing pain to ourselves by just our ways of thinking. It is like pricking oneself and thinking that there is pain. If we see this we stop pricking ourselves. In stead of entertaining judgmental thoughts about people and going in circles over them, we need to remain focused on what needs to be and can be done and just do it.

Krishna discusses two ways – Jnana yoga and Karma yoga or alternatively referred to as Samkhya and Yoga. To achieve the purpose to which we are tied, we need to merge theory and practice appropriately. This merger is ably facilitated by the guru. It varies from person-to-person and situation-to-situation. As we progress, we are in the process of learning - theory and practice, we are also learning the art of facilitation and we start mentoring as we mature, towards building capabilities of those who offer promise, in addition to building our own capabilities.

Jnana yoga and Karma yoga are two tracks on which we have to go on and on. Let us not stop. This is yoga for us – mixing theory and practice of acquiring and offering our capabilities and enabling others to offer their capabilities.

Join us in the world of yoga – the merger of theory and practice of acquiring abilities. You will not regret it. ☺

G Muralidhar

