

livelihoods

today and tomorrow

April 2008



Dalit Livelihoods



Oppression of Our Times - 10



Leather value-chain - 18



Four Contexts - 20



Happy Sarvadhari Ugadi! Happy New Year!

Social Worker of repute, Samskar fame Hemalatha Lavanam has passed away. May her work continue to inspire us!

Oppression continues and the livelihoods of the oppressed are pushed further into margins. The oppression is pretty systematic. Many a time the oppressed do not realize the processes of oppression and the oppressors do not realize how they are oppressing. The visible and humiliating oppression is giving way to subtle not-so-visible but comprehensive oppression. The oppressed still form the majority in the society. The oppressed are not going through homogenous oppression. Some are more oppressed than others. Some are subjected to multiple oppressions (burdens). Some suffer oppression over generations.

Dalit means oppressed. In due course of time, Dalit has come to mean oppressed over generations, roughly translated as Scheduled Castes. Social Discrimination, that deprived them resources/capitals, opportunities and importantly spaces, has been the main instrument of oppression. Incidentally, oppression is not uniform. SCs, within themselves, have a spectrum of oppression. Post-independence, social discrimination has been 'banned' and space for the communities to 'catch up' has been provided in terms of reservations in political and government establishments. These catered to the needs of not even 5% of the needy dalits.

Six decades of independence elapsed and a lot of changes could be noticed in the landscape of the livelihoods of dalits. There are no livelihoods left that are practiced only by dalits. Earlier traditional livelihoods of dalits - bonded agriculture labour, wage agriculture labour, construction labour, masonry work, leather work, weaving, etc., have continued to be part of their portfolio. Some livelihoods that are not dignified are on their way out. Some others are not remunerative enough. Out migration is on the increase. Literacy and Education are providing new opportunities. Thus, new livelihoods have joined the portfolio. These include farming, dairying, artisanal livelihoods, professional livelihoods, jobs in the public-private sector including armed forces, businesses/trading, driving, modern skill-based services, education-based jobs and services, ICT-based jobs and services, entrepreneurship etc. In fact, there are no livelihoods activities that have not been entered into. Dr Ambedkar (14 April) drafted the Indian Constitution and Babu Jagjivanram, another member of the Constituent Assembly, was denied the Prime Ministership when the occasion arose.

Thus, the Dalits have demonstrated their capabilities and competencies, in every sphere of economic activity. However, it is an irony that vast majority of economic establishments that operate outside of governments are reluctant to take them in.

It is at this juncture, we are witnessing liberalization, privatization and globalization. The dalits have not securely established themselves in their new portfolio of livelihoods. India, as a country, has not figured out the products and services (therefore, livelihoods) in which its vast majority of people have competitive edge. This would mean, dalits like all others, have to move from learning fishing skills to meta-fishing skills double quick. It would, further, mean that they have to come together for their needs – purchases, risks, employment, value-addition processes, pooling, storing, and sales. They have to come together for their solidarity and learning. They have to also fight and seize leadership from non-oppressed in all their endeavours in general and their livelihoods and self-respect movements in particular.

A majority of SCs are poor and SCs are the largest strata within the poor. The efforts of civil society and government poverty reduction projects (like Velugu - Indirakranthi Patham), rightfully focused on them. SCs remained the special vote banks of the political parties. Welfare schemes have special focus on SCs. Yet, they have to go a long way in their pursuit of equal and equitable opportunities and resources. The dalit movements have focused on self-respect and/or categorization, galvanizing the lakhs of youth. Dalit literature is picking up. Dalit intelligentsia is growing. Dalit leadership is growing. Now, they need to focus on livelihoods agenda. They need to build economic leadership now.

Further, if there is cross solidarity and use of pedagogy of the oppressed within dalits and outside with other oppressed, the fruits can be more certain and more substantial.

Durgabai's colossal institutions made her the legend. Ravindra Sharma became a Guruji for his efforts in understanding and preserving handicrafts and artisanal livelihoods.

In our 'livelihoods' journey, we zero on 'orientation' in various forms, channels and levels as the key. As the people understand the 'elephants' and 'ants', they will act forthwith.

Please do not forget that your support and encouragement can only take us forward.

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

G. Muralidhar

the 'livelihoods' team

‘livelihoods’ team

Editor in Chief	G Muralidhar
Working Editor	T Nirmala
Edit Associates	G Bhargava
	Ch Ramesh
	V Muralidhar
	M Vijaybhaser Srinivas
	K Bharathi
Cartoonist	G Dayanand

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Majority of the Dalits in India are poor. Majority of the poor in India are Dalits. ‘livelihoods’ team attempts to highlight the wide range of livelihood activities practiced by Dalits and tries to understand the livelihood gaps that exist.	
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For enquiries contact:
Ch Ramesh
Mobile: 09949369720

Or

AKSHARA Network for Development Support Services,

HIG II B-25 F-6, APHB Colony,
Baghlingampally, Hyderabad - 500044

Mobile: 09347802302

www.aksharakriti.org

akshara@aksharakriti.org

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Response

We present the readers' response here.

The old age angle is very helpful to HelpAge India.

Anuradha Sen

Old age is emerging as one of the large problems especially in urban India and an opportunity for good NGOs/ organizations to address these gaps. It is good to read livelihoods magazine which highlights this issue.

The magazine is a good source of livelihoods information. It vividly covers various issues on livelihoods.

Shakun

Meera Shenoy

The magazine has interesting flavours. Keep up the quality work.

It is very informative and well researched magazine. Dealing of real issues seem very original and down to earth.

Thomas

Kumaran

The magazine gave new insights into old-age livelihoods. It made me think.

Kairunisha

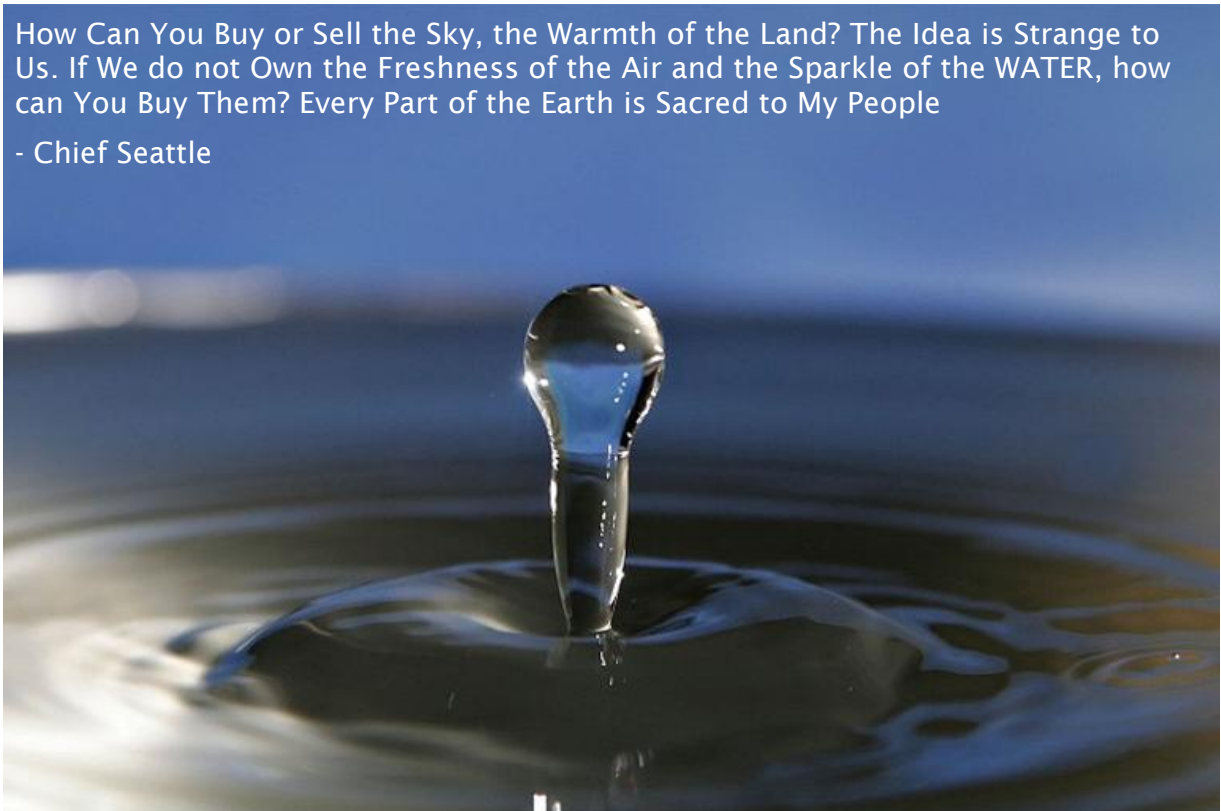
Contributions Solicited

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.

How Can You Buy or Sell the Sky, the Warmth of the Land? The Idea is Strange to Us. If We do not Own the Freshness of the Air and the Sparkle of the WATER, how can You Buy Them? Every Part of the Earth is Sacred to My People

- Chief Seattle



2008 Stockholm Water Prize - The innovator of 'virtual water', Professor John Anthony Allan from King's College London and the School of Oriental and African Studies has been named the 2008 Stockholm Water Prize Laureate. Professor Allan pioneered the development of key concepts in the understanding and communication of water issues and how they are linked to agriculture, climate changes, economics and politics. He introduced 'virtual water' which measures how water is embedded in the production and trade of food and consumer products. The Professor also developed the concepts of 'hydro-hegemony' and 'problemshed' which led to better understanding of potential and real conflicts in trans-boundary regions.

Mal Warwick on Fundraising - Mal Warwick is a leading author, consultant and public speaker on fundraising and an advocate for socially and environmentally responsible policies and practices in the private sector. Talking on 'Sustainability, Capacity Building and Best Practices from International Learning' organized by Times Foundation, Mal Warwick stated that the development mindset is that of top-down approach and this is the root cause of why development is painstakingly slow. Warwick also observed that the development initiatives should rely on indigenous philanthropy rather than on foreign funds because individual interest and commitment plays a vital role.

125 million face displacement in South Asia - According to Blue Alert - Climate Migrants in South Asia: Estimates and Solutions, a paper submitted by IIT professor and a climate expert, 125 million in India and Bangladesh will face displacement if the global temperature rises as projected. About 75 million people from Bangladesh will migrate to India due to rising sea levels, drought, shrinking water supplies etc. Greenpeace is launching a 'Blue Alert' campaign in five most vulnerable coastal cities in India - Kolkata, Mumbai, Chennai, Kochi and Goa. The aim is to catalyze citizens in these cities and empower them with information so that the citizens can bring up their concerns with their elected representatives.

India NGO Awards - Deepalaya has bagged the Regional Award for Northern India for promoting best practices in accountability and transparency through its various programs on education, health and community development initiatives. Among other NGOs the national winners were - Goonj, The Banyan, Childline Foundation of India and Child Rights and You. The India NGO Awards were instituted in 2006 as a joint initiative of the Resource Alliance and the Nand and Jeet Khemka Foundation to advance the country's non-profit sector by promoting financial and organizational sustainability and strengthening community support of civil society.

India on Top of the World Polio Map - The Global Polio Eradication Initiative has placed India on top of the World Polio Map. 82 new cases were diagnosed till February this year. The situation in Bihar and UP remains grim with P1 virus strain. India set 2000 as the target year for complete eradication of polio and reset the target year twice since then to 2005 and 2007. To be declared polio-free, a country must have no new cases for 3 consecutive years. India recorded 268 cases in 2001, 1600 in 2002, 225 in 2003, 136 in 2004, 676 in 2006 and 864 in 2007.

Global Employment Trends for Women, ILO Report - According to the ILO report issued this year on the occasion of International Women's Day, the number of women employed reached to 1.2 billion in 2007 compared to 1.8 billion men. This is 200 million more women compared to last decade. In spite of increased employment for women the inequities continue to exist. Compared to men, women get low-productive, low-paid and vulnerable jobs with no social protection or basic rights or voice. However, worldwide the female unemployment rate stood at 6.4 per cent compared to the male rate of 5.7 per cent. Less than 70 women are economically active for every 100 men globally. The female employment-to-population ratio (which indicates how much economies are able to take advantage of the productive potential of their working-age population) was 49.1 per cent in 2007 compared to a male employment-to-population ratio of 74.3 per cent.

A.C. Neilsen ORG MARG Survey - This is the first-ever all-India survey conducted to evaluate the impact of 10.5 lakh women in Panchayati Raj. The survey is conducted across 24 States. According to the survey these women are empowered and do not depend on sarpanch patis to take key decisions. 80000 women sarpanchs have been elected to positions of responsibility. According to the survey women panchayat members are concerned about issues dealing with the effective functioning of the midday meal program, health and sanitation issues and potable drinking water, their male counterparts are more concerned with road and building construction, cleaning tanks etc. The survey also highlights that illiteracy continues to remain major problem with women panchayat members.

Economic and Social Survey of Asia and the Pacific 2008 - This is the flagship publication of United Nation's Economic and Social Commission for Asia and the Pacific (UNESCAP) marking its 60th anniversary this year. Through this survey UNESCAP attempts to analyze policy options like diversification and commercialization of rural economic activities. The Survey states that fresh attention needs to be paid to agriculture and recommends two-pronged strategy - 1. improving agricultural technology and 2. facilitate migration out of agriculture and promote rural non-farm sector.

HIV Anti-Discrimination Law - Indian Government is planning to put a legislation in place to penalize anyone found guilty of discrimination against people living with HIV/AIDS including doctors, corporate establishments, schools and colleges. The legislation will have health ombudsman in every district to curb discrimination. According to latest estimates India is home to 2.7 million HIV/AIDS patients including 80000 children below the age of 14.

Monthly Pension for HIV affected in Orissa - The impoverished eastern state of India, Orissa will be the first state to offer monthly benefits to people living with HIV/AIDS. Under Madhu Babu Pension Yojana over 60000 HIV-positive people will receive Rs.200 per month under the first phase.

World Tuberculosis (TB) Day, March 24 - According to World Health Organization (WHO) India accounts for 22 per cent of 3 million TB cases reported in the South East Asian region every year. Most cases occur in the age-group of 15-54 years. The number of males affected is very high. Over 300000 children are orphaned each year by this disease. The number of school dropouts and child labour increase once the parents get TB especially the father.

International Year of Sanitation - World Water Day on March 22nd this year adopted the theme of Sanitation. 2008 is commemorated as the International Year of Sanitation. By 2030, about 5 billion people are expected to be without a connection to public sewerage worldwide. Globally, 1.2 billion people still lack access to safe drinking water and 2.6 billion are without sanitation. According to UN report released on the occasion China and India are making poor progress in improving sanitation. China and India account for two thirds of Asia's population without safe sanitation.

Global Forest Resources Assessment - The Food and Agriculture Organization (FAO) has called upon countries to participate in the next Global Forest Resources Assessment to be finalized in 2010. The forests in 225 countries will be reviewed. This is the most comprehensive data collection on the state of the world's forests to date. The Assessment provides information on how much forest exists, how it is being managed and how it is being lost. According to FAO global forest cover is currently about 30 per cent of the world's land area and the world is losing about 200 km² forest a day.

Rising Food Prices - According to the UN the average world food prices rose by 40 per cent last year. International wheat prices are up more than 83 per cent. The main reasons stated by FAO are rising consumer demand and production of biofuels. The FAO is taking steps to boost farming outside of the world's traditional food baskets. The aim is to spur crop production in Russia, Eastern Europe, Central Asia and the Middle East.

Indira Life Insurance Scheme - The Government of AP is launching insurance scheme for farm laborers

and landless poor. The aim is to provide Rs.75000 in case of accidental death or permanent disability, Rs.37500 for partial disability and Rs.30000 in the event of natural death to the families of policy holders. In addition two children of the beneficiaries studying from 9th to 12th classes would be provided a scholarship of Rs.1200 a year. About 38 lakh members are proposed to be covered under the scheme. The premium amount of Rs.200 will be equally shared by the State and the Central Governments. The policy holder should pay a nominal amount of Rs.10 a year as service charge to the respective village samakhya.

Dhan Laxmi - The Centre launched a conditional cash transfer scheme for the girl child. The conditions include - registration of birth of the girl, following total immunization schedule, school enrolment and delaying of marriage until the age of 18 years. An insurance cover to the tune of Rs.1 lakh will be provided to the girl child at birth. In all the cash package of Rs.2 lakh will be provided to the girl's family preferably to the Mother. The scheme is launched on a pilot basis in 11 educationally most backward blocks of AP, Chhattisgarh, Orissa, Jharkhand, Bihar, UP and Punjab. The scheme will cover both those living below and above the poverty line.

UNDP Poverty Alleviation Plan for BIMARU - Under the United Nations Development Assistance Framework, a five-year plan is chalked out for poverty alleviation in the States of Bihar, MP, Rajasthan and UP. The thrust areas will be on Panchayati Raj, Social Audit and Inclusive Growth. The strategy would also incorporate HIV/AIDS awareness, optimum utilization of natural resources, environmental protection in the backdrop of climate change and preparedness to counter natural disasters.

Empowering Women in the Hill State - Himachal Pradesh Government has declared 50 per cent reservation for women in all Panchayati Raj Institutions and Urban Local Bodies. The Social Security pension is increased from Rs.200 to Rs.300 a month. Under Mukhya Mantri Kanyadaan Rs.11001 is provided to poor and helpless girls as a marriage grant. Rs.25000 grant is given to young widows for their remarriage. Rs.1000 is

given per year to widows, helpless and divorcee women to bear the expenses of two children besides social security pension under the Mother Teresa Asahay Matri Sambal Yojana.

Micro-land ownership - Under the 11th Five Year Plan the government will spread micro-land ownership initiative across the country. This will potentially help 50 lakh people to secure land. The Plan aims to allot micro-plots to the size of 1/10th or 1/15th of an acre to at least 10 lakh families. The property will be given in the name of the wife. Such schemes are already operational in different forms in Kerala, Karnataka and West Bengal.

Multi-sectoral Development Program - A centrally sponsored scheme, Multi-sectoral Development Program aims to address development deficits in rural and semi-rural areas across the 90 minority concentration districts. The program seeks to upgrade the socio-economic parameters and basic amenities for improving the quality of life of the people and reducing imbalances. Financial assistance will be given to the districts to implement the program.

Training for Employment in BPO Sector - The Institute of Electronic Governance is planning to launch a program to train graduates from socially and economically backward sections for employment in the BPO sector. The pilot batches will start in Hyderabad, AP. The training will be given free of cost to all the selected candidates and some centers will have residential accommodation. On completion of training a job fair will be conducted to provide placement opportunities. NASSCOM study indicates that there is huge demand in the BPO sector and IT and ITES sector will generate 28 lakh jobs in the next five years.

Education for Illiterate Women - The AP government initiated a project to educate illiterate women representatives of local bodies belonging to SC/ST communities. The 30 days residential training includes basic education, knowledge about functions of all departments and their role in the development of villages and knowledge on income generation activities and marketing and social mapping of villages. ☻

World Water Day - March 22nd

The theme of World Water Day this year is Sanitation. The United Nations General Assembly declared 2008 as an International Year of Sanitation. The UN resolution expressed concern over the slow progress made in achieving the global sanitation target. One of the MDG target is to reduce by half the proportion of people without access to basic sanitation by 2015. According to UNICEF even after MDGs are achieved by 2015 the number of people without improved sanitation will be about 1.8 billion. It is alarming to digest the fact that 88 per cent of the diarrheal deaths in the world are related to poor water and sanitation. More than 40 per cent of the world population continue to live without improved sanitation.

In India sanitation coverage in rural areas is a meager 26 per cent compared to about 83 per cent in urban areas. 55 per cent of the population still defecates in the open. 11 million to 14.6 million metric tonnes solid waste generated annually in rural areas alone proves a major threat to environment. 5 of the 10 top killer diseases among children aged 1-5 are



mainly caused by poor sanitation, inadequate water supply and poor personal hygiene. According to 2007 UNICEF estimates daily 1000 child deaths in India are attributable to diarrhea alone. Further poor sanitation and related diseases burden India with the annual loss of 180 million man-days and an economic loss of Rs.1200 crore.

India launched its national sanitation program - Total Sanitation Campaign (TSC) which is operational in 578 rural districts with an outlay of Rs.13423.97 crore in which central share is 60 per cent and states and the community contribute about 20 per cent. The Government of India through TSC aims to achieve full sanitation coverage by 2012. In the Eleventh Plan provision is made to provide all rural schools and Anganwadis with safe drinking water and sanitation. The 2008-2009 budget saw a nine-fold increase from Rs.135 crore in 2001-2002 to Rs.1200 crore in 2008-2009.

Nirmal Gram Puraskar (NGP-Clean Village Award), a central government scheme was initiated to award the Panchayati Raj Institutions (PRIs) for eliminating open defecation. In 2005 38 Gram Panchayats (GPs) and 2 Block Panchayats won this award. In 2006 760 GPs and 9 blocks received the award and in 2007 4944 GPs and 15 blocks were awarded with NGP. Already in 2008, 30,245 PRIs have applied for 2008 NGP awards; out of which 334 are blocks and 12 are districts.

The urgent need is to integrate water and sanitation access because availability of water is one of the major drivers of safe sanitation. We look forward to see when all Gram Panchayats in India receive the Nirmal Gram Puraskar award. ☺

Water in India

- ◆ India has 1/25th of the world's water resources. The total utilizable water resources of the country are about 1086km³.
- ◆ India receives annual precipitation of about 4000 km³ including snowfall. Of this the monsoon rainfall is about 3000 km³.
- ◆ Rainfall in India is dependent on the southwest monsoon between the months of June and September for about 100 to 120 days and northeast monsoon during October and November. Apart from monsoons India also gets shallow cyclonic depressions and disturbances and local storms.
- ◆ India has high spatial and temporal variability in precipitation. About 15 per cent of the country receives rainfall in excess of 1500 mm and 21 per cent of the country receives less than 750 mm of rain annually.
- ◆ India has 20 major rivers and several tributaries. Many of these rivers are perennial and some are seasonal. The total average annual flow per year for the Indian rivers is estimated as 1953 km³. Average water yield per unit area of the Himalayan rivers is almost double that of the South Peninsular rivers system.
- ◆ Ground water sources in India service about 80 per cent of domestic water requirements and more than 45 per cent of the total irrigation in the country. The total annual replenishable groundwater resources are assessed as 432 km³. The annual utilizable surface water and groundwater resources of India are estimated as 690 km³ and 396 km³ per year respectively.
- ◆ In India per capita surface water availability in the years 1991 and 2001 were 2309 and 1902 m³ and these are projected to reduce to 1401 and 1191 m³ by the years 2025 and 2050 respectively.
- ◆ About 74 per cent of India's rural population take their drinking water from protected sources as against 93 per cent of urban population.
- ◆ Water quality problems in India include - fluoride, arsenic in ground water, varying iron levels, presence of nitrates and heavy metals, bacteriological contamination and salinity.
- ◆ India loses 0.4 to 0.5 million children under five years due to diarrhea

Durgabai Deshmukh - Mother of Social Service

A great visionary and multi-faceted woman, Durgabai Deshmukh was a freedom fighter, planner, administrator, educationist, feminist, social reformer and a parliamentarian. Truly, a legend among women in her lifetime she founded Andhra Mahila Sabha and several other institutions and social welfare organizations. Durgabai Deshmukh is aptly recognized as the 'Mother of Social Service' in India.

"One honest, sincere and efficient worker could create millions or billions of rupees, no millions or billions of rupees could create an honest, sincere and devoted worker" is what Durgabai Deshmukh said. Her achievements in life and the number of lives she touched through her work goes to prove her saying.

Born in a middle-class family in 1909 at Rajahmundry in AP, Durgabai got married at a very young age of 8 into a zamindari family. When she grew up into her teens she convinced her husband and decided to part with him and join public service.

Since very young, Durgabai was tremendously influenced by Mahatma Gandhi and his ideologies. She wore khadi and boycotted English Medium schools. Durgabai actively participated in the freedom struggle of India. She involved and also encouraged others in involve in - 'Vidheshi Vastra Dahan, Swadeshi Vastra Apnao Andolan' (boycotting and burning of foreign cloths).

During Salt Satyagraha Durgabai was arrested thrice. When she was sent to prison in Vellore, the misery and ignorance of fellow women prisoners came to her as a painful shock. She vowed to work for the enlightenment of women. Durgabai spent time in Madurai prison during her last term and was moved with the conditions of the prisoners in the neighboring cells. She made it her mission to live for the poor, the oppressed and the downtrodden.

One is never too old to learn was Durgabai's motto. She decided to continue her education. She took crash course at Banaras Hindu University for Matriculation. Then she did B.A.(Hons) from Madras University and won a scholarship to the London School of Economics. But she could not go due to war. She joined Law college and specialized in criminal law and went on to become one of the most successful lawyers of her time. She decided never to send back any woman in need of legal aid.

In 1937 Durgabai established Andhra Mahila Sabha (AMS). The aim was to help women in all ways - from teaching them hygiene to making them aware of the country's welfare. The institutions run by AMS cater to women, child care, senior citizens care, care for the disabled, health care and education. Today about 30 organizations work under the umbrella of AMS including two hospitals, an orthopedic center, two colleges, three High Schools, handicraft trainings institute for women, legal aid center for women and functional literacy projects. She worked as a President of the Blind Relief Association in [Delhi](#), and in that capacity, she set up a school, hostel and a light engineering workshop for the blind. She headed a crusade against illiteracy,



ignorance, social injustice against women by establishing several institutions, in the field of Health, General Education and Nutrition.

Durgabai believed that population control will set the country on the trajectory of progress and prosperity. She organized 4 regional conferences to enunciate Population Policy for India and submitted reports to national leadership and the UN.

As a member of Parliament Durgabai relentlessly worked towards enacting a number of social laws. She advocated setting up of family courts on the lines of those in China. Durgabai also became a member of the Constituent Assembly and a member of Planning Commission. She was instrumental in the setting up of Central Society Welfare Board in 1953 and managed it successfully for 10 years. She mobilized thousands of voluntary organizations and workers to carry out the programs of the Board. The aim was to provide education, training and rehabilitation of needy women, children and the handicapped. Durgabai pioneered the concept of condensed courses of education for women. The Central Social Welfare Board has later constituted Dr Durgabai Deshmukh award that is given each year to voluntary organizations that have done outstanding and innovative work in the field of women's development. Durgabai also found Council for Social Development in New Delhi.

Durgabai married C.D.Deshmukh, then Finance Minister and former Governor of Reserve Bank of India. Along with her husband she conceived India International Center and Population Council of India in New Delhi.

Durgabai Deshmukh received several awards in her life. For her outstanding contribution to peace, social welfare and literacy and work among the downtrodden she received honors both nationally and internationally. She won Nehru Literacy Award and UNESCO Award for her exemplary work in the field of Literacy. Durgabai also received Padma Vibhushan. Indian Posts and Telegraphs Department issued a commemorative stamp in her honor.



A courageous freedom fighter, committed educationist and active social reformer, Durgabai breathed her last on 9th May 1981. However the indelible legacy she left behind keeps her alive among us. She is greatly remembered for the institutions she built and nurtured which continue to function and serve effectively even today. ❀

Organic Farming

Organic farming is an age old practice in India which got disturbed during the first generation green revolution. Green revolution introduced high yielding varieties of crops which demanded more water, chemical fertilizers and chemical pesticides. Severe shortage of food grains during that time encouraged the government and scientist community to embrace green revolution. With high yields farmers readily accepted the package.

However after 50 years the dark side of the indiscriminate use of chemicals on the soil is surfacing. Chemical intensive agriculture has diminished the quality and quantity of the natural nutrients in the soil. Pests gained resistance to several chemical pesticides. While the corporate sector greatly benefitted in supplying newer varieties of chemicals the farmers are losing out with increased costs of cultivation. Water-intensive agriculture has greatly depreciated the ground water levels across. Farmers health is in jeopardy. Chemicals crept into the food we eat everyday.

Winds are now blowing the organic way again. Organic farming is becoming key component of second generation green revolution. In India it is relatively easy to switch back to organic farming because about 70 per cent of the arable land is mainly rain-fed with little or zero use of fertilizer.

Organic farming excludes use of off-farm inputs such as chemical fertilizer, pesticides, insecticides etc and is primarily based on the use of natural organic inputs and biological plant protection measures. Organic management relies on local human resources and knowledge to enhance natural resource processes respecting ecological carrying capacities.

A case study from Palavancha mandal of Khammam district of AP reveals how lives changed for better with the transition to organic farming. Prior to 1980 the villagers in Palavancha mandal were growing paddy, jowar, bengal gram and green gram. During that time few farming families from Guntur district migrated to Punukula and Pullaigudem villages in Palavancha mandal and started cultivating cotton. The cash crop gave them huge returns and this encouraged others in the village to take up cotton cultivation. About 800 acres came under cotton cultivation in these villages.

In the initial years the crop was good, only first and second generation pesticides were used by expending about Rs.500 per acre. But in due course the pests gained resistance and farmers had to shell out more money to use much stronger fifth generation pesticides. Farmers were caught in debt trap while the villages saw mushrooming of pesticide dealers. The per acre cost of pesticide shot to Rs.6000-7000. The per capita farmer debt was anywhere between Rs.20,000 and 2 lakhs. Many farmers had to engage in distress selling of their produce to the dealers from whom they purchased inputs on credit thus losing about Rs.400-500 per tonne.

On the other hand increased used of chemical pesticides also killed those insects that were benefitting the crops. Farmers exposed to these chemicals suffered health problems. The cattle grazing in these fields got affected as well. Milk production came down. All these spiraling effects

threw the farmers into a vicious cycle of debt and poverty.

During that time an organization called Secure with support from Center for World Solidarity started initiating integrated sustainable methods of agriculture in these villages. Caught in dire situation the farmers immediately responded to these initiatives. The organization undertook several awareness camps to disseminate information on organic farming methods and its benefits. Once the farmers gained confidence Secure practically demonstrated the making of neem solution, chilli and garlic solutions etc. The farmers could realize the positive results after using them in their fields. Secure conducted trainings on organic pest management. The ease of making the solutions attracted lot of women and gradually many more farmers adopted organic methods.



Today all the cotton farmers of Punukula and Pullaigudem have adopted complete organic farming. The expenditure on pesticides dramatically dropped from a whopping Rs.6000-7000 to Rs.300-500. The yields remained the same. Pesticide dealers lost their business and moved out of these villages. Farmers are now set on the trajectory of restoring their health. Now the attention has shifted to reducing the dependence on fertilizers. Farmers are digging up vermicompost pits in their farms.

In India, Agricultural and Processed Food Export Development Authority (APEDA) is involved in promoting Indian organic agriculture. According to APEDA India has 2508 thousand hectare area under organic farming and the Indian organic farming industry is estimated at \$20 million. There is great scope for improvement. To promote Indian organic movement National Program of Organic Production is launched to provide an institutional mechanism for improvement of national standards for organic products and bring them on par with international standards.

The Indian farmer does not have adequate information on organic markets. Currently the transaction costs of getting certified as organic are high and the process is lengthy and complex. Government initiatives so far have been limited and slow in this sector. And there are very few organizations managing the entire value chain of organic products.

Currently most of Indian organic products depend on export market and fetch premium price. With increased awareness on health and associated aspects the demand for organic products within India is also showing an upward trend. Focus on organic methods will give much needed impetus to dry land farming in India. With decreased costs of cultivation and management with local inputs without reduction in the productivity the time of organic farming has arrived. The Indian farmer has to catch on to it. ☘

Oppression of Our Times!

Happy Ugadi – New Year.

March symbolizes Spring and ushering in new flowering.

In addition to the workshop for fine-tuning MIS (Management Information System) for various players in the Cotton Textile Supply Chain, a series of hops from one consultation workshop to the other have marked the month that went by.

All this have taught us to spend more time on 'new ideas' to build arguments in favour of the poor, articulate the arguments logically, learn from the piloting of these ideas, and finally disseminate in a variety of forms that appeals to the minds that 'receive'.

While we have more than 80% of India oppressed broadly, some have felt multiple oppressions and some have faced generations of oppression. These include disabled poor, vulnerable women, tribals, dalits, traditional service providers, artisanal poor, bonded labor etc. Some have acquired enough escape velocity to get out of the clutches of oppression successfully. Some others are struggling to escape out. Many more are still languishing. The issue is how we could facilitate them to have decent portfolio of livelihoods that offers them remunerative enough income with less risks. Related issue is how we could reduce their expenditure without compromising the quality of life. The most important thing is how they could live dignified lives with confidence and self-respect. Their oppression and their vulnerabilities have made them strong in certain aspects of life. These can be leveraged, without compromise and loss of dignity. Their 'weak points' can be converted into their strong points. We need to 'manufacture' new lenses



and offer to the mainstream society so that they see this new picture. We need to catch them young so that using new lenses becomes a habit with them. Sure enough, like the spectrum in non-oppressed (should I say, not-so-oppressed) mainstream, there exists a spectrum in the oppressed. Like every body else, oppressed should acquire meta(fishing) skills so that they have insights, skills and tools to identify the gaps and opportunities and build up one's capacities towards tapping them. Interestingly, historically, the oppressed are a large number vis-à-vis the oppressors and/or the non-oppressed. This is a good base for further action.

It is amply clear that all oppressed are not a homogenous lot. Some carry a burden of generations on them. They need infrastructure to unburden themselves. They need space. They need to have some additional capitals. Importantly, they need more equal treatment so that they catch up. They

display, it appears, stamina and mental toughness to face difficulties and uncertainties, better than many others.

In addition to soft life skills for leading productive lives in the quick-paced dynamic contexts, they need to assimilate what it means to be moving from one set of 'oppressions' to other. I am not able to visualize a situation without any oppression. I wish I am proved wrong!

There was an argument in the AP Assembly whether the previous leadership of government made more money or this leadership of government for themselves. For a neutral listener of the arguments, it comes across as if both leaderships have built properties. No other player could demonstrate that meteoric rise, with such a low base with which they started off.

Government of AP suddenly woke up after more than 10 months of the High Court decision in the MACS contention to continue as MACS. It appears seeking stay on this. Supreme Court, has maintenance of status quo before the Government Action to bring the dairy MACS under traditional cooperatives' Act. Let us see what becomes of it.

Perspectives

G. Muralidhar

The draft country strategy (2009-12) of the World Bank in India has mentioned three themes – inclusive growth, government effectiveness and responsible growth, in line

with XI Five Year Plan. The key principles that govern it are: be more strategic and selective; do fewer things better; focus on better design and implementation.

The quick pointers that come to mind are –

- Is it not time for advocating prosperity paradigm for poverty reduction – working with the poor, who are moving out of poverty; simultaneous special focus on the destitute/last decile.
- Is it time to think about investing in generating, analysing, evaluating, testing, piloting ideas rather than focussing on access to finance [this has become a more or less perfected art]?
- How do we ensure that poor have more choices in terms of institutions that work with them? Need to transcend direct projects of Government and consider direct funding within the projects and direct from the donors.
- Most models are still in the realm of Civil Society. Is not that its job?
- Is it not time to ensure availability of authentic institutional framework and Acts with autonomy for building people's institutions? Recent controversy has ensured that no state Act guarantees that autonomy.
- Most growth is in the service sector. It has a deep effect (negative) on the traditional occupations. The time is ripe for re-skilling and meta-skilling (the skills to identify opportunities and acquire abilities to tap the opportunities) people.
- Communities need market intelligence and information like all others who have access to it. That is the huge catch!

- Responsible growth demands responsible and concerned cutting-edge and integrating professionals to work with the communities, their organizations and their support organizations. We also need paraprofessionals and other service providers, and some 'structure' to hold them.
- We need to understand and integrate Corporate Social Responsibility Mechanisms, Public-Private Partnerships, Civil Society Networks and CBO Federations so that the poor do not lose. This needs lots of time, energy and effort to appreciate and build mechanisms.
- Some thinking on Food and other social securities to the poor and the growth engines helps.
- More insights into the effect of Liberalisation, Privatisation, Globalisation on livelihoods of the poor and the lower middle class are needed. This in turn has to throw up the areas of competitive advantage for the poor.

Foundation Lecture at Kuchibhotla Vasanthi Foundation has helped me to see two decades of development with hindsight.

Livelihoods Framework indicates that Livelihoods are a Play of Six Capitals Towards Four Arrows within Four Contexts. The **spiritual** capital is the most important capital and denotes the spirit to survive, improve upon the present conditions and fight back in the case of shocks.

From the framework emerges the agenda for the livelihoods work. The poor themselves have to take informed decisions about their way forward. As this is not one time affair, particularly in this dynamic age, they should internalize the processes themselves. At least, they should have access to a system or an institutional mechanism that provides support in these processes. There are some elements of the livelihoods spectrum, not attempted adequately – and some are not even considered crucial for livelihoods development. New initiatives in this area need to be attempted. Further more and more people have to be working on the complex but critical issue of enhancing livelihoods of the poor. These have to be brought in a variety of forms including professional full-timers, volunteers, staff with the communities/their organizations, paraprofessionals, community livelihoods resource persons and best practitioners from community.

The self-help movement of women has reached a stage to move on to livelihoods from the micro-finance/micro-finance+. They are willing to experiment with various collectives that could meet their livelihoods needs. The time has come for the community to move beyond taking 'fish' to learning 'fishing' to learning 'the skills to



identify and learn the skills that can fetch a livelihood dynamically' (meta-fishing skills). This would require handholding support for a while. Community would also require service providers. They would require backward and forward linkage providers and marketing supporters. It is amply clear now, if poor do not get organized and command significant bulk in supply of products and services or in buying their needs, they will not be in a position to realise remunerative and legitimate share in this impressive growth trajectory.

Therefore, we need to think about decentralized but widespread/replicable/scalable/self-replicating systems, processes and structures so that we move beyond one more or two more additions to these sporadic examples. That may mean a network(s) of Livelihoods Support Organizations anchored by committed, talented, bright and passionate social/development entrepreneurs/professionals or their groups, instead of organizations with centralized pools of professionals may be the way forward.

People - the bright and young minds - make all the difference and therefore, working on them matters. The need is huge. Therefore focus is on identifying, inducting, training, mentoring, encouraging them to be entrepreneurs/volunteers/ staff/ field practitioners and ensuring quality support to community. Our critical appreciation is that the bright and young minds like to get freedom and independence, not bound by bureaucratic chains to be in development. They need to be handled with care and mentored.

Gradually, advocacy towards mainstream institutions responding positively to support poor in their endeavors to enhance their livelihoods in terms of policy, design (of poverty reduction/livelihoods projects), infrastructure, regulation, market access, partnerships, financing, jobs etc., has to begin.

And some organization(s) has to anchor this agenda. Its role is facilitating individuals and organizations to take up parts of the agenda and the processes to integrate these different parts.

With this in context, we at Akshara are after a dream. In ten years from now, we reach out to at least 50 million poor families; 5 million with skills for productive jobs; a quarter of 500,000 volunteers mobilized provide one-day a month towards enhancing livelihoods of the poor; 100,000 paraprofessionals/community livelihoods resource persons from diverse livelihoods situations/backgrounds, 10,000 livelihoods professionals (created afresh and/or upgraded from the existing development workers' pool) service the poor directly/ indirectly through LSOs; 100 LSOs with 1000 livelihoods professionals service the poor in their livelihoods domain; 600 CBOs/Development Organizations/PRIs as field partners/stations in livelihoods domain; 10 large Collaborators (Government, Corporate Bodies, Donors etc.) in livelihoods domain. This scaling-up and replication for significance begins by the end of 2010.

Can this be a reality? Can we be able to build life-workers, mentors, anchors and core team members who pursue this dream? Are we day-dreaming? We hear universe conspires to help the strong and good desires. Is it not?

This is driving us. Hope you & me forge ahead and make a difference! ☺

Dalit Livelihoods

Dalits account for more than 16 per cent of India's population. Majority of them belong to the poorest sections of the society and predominantly based in rural India. While a small percentage are small and marginal farmers, many of them are engaged as agricultural wage labourers. Where dalits got opportunities and access to resources, they proved to be on par with rest of population in delivering products and services. They have excelled in what they do. There is a huge untapped potential amongst the dalits. Multiple opportunities should be created by various stakeholders at all levels to unfold this potential.



Dalit is a Sanskrit word from the root 'dal' which means 'broken' or 'crushed'. It means oppressed. Oppression in various forms continues to exist in the world. According to UN globally more than 250,000,000 people suffer discrimination based on descent or work and occupation. Of these an alarming number of people about 160,000,000 to 180,000,000 are in India.

The caste system practiced in India perpetuated and still continues to perpetuate oppression of certain sections of the society. The term 'Dalit' is used to represent these oppressed sections/communities. In the Constitution of India these communities are referred to as Scheduled Castes (SCs). The practice of untouchability removed from dalits the opportunity to grow economically and socially on par with rest of the population. They were either completely denied or

dalits got an opportunity to pursue education - formal and/or skill-based they found way into various sectors - government jobs, engineering, medicine, IT, fashion designing, development, entrepreneurs just to name a few. And in all these fields they are delivering on par with rest of the population and in some cases excelling too.



The dalits come with a distinct advantage in the sphere of livelihoods. Traditionally many were engaged in providing services/helping hand directly or indirectly to almost all the economic activities thriving in the villages. Most of them were not fixed to any particular livelihood/skill. This gave dalits the innate flexibility to take up any livelihood with ease. Some of the livelihoods that were practiced by dalits traditionally include -

- Farming
- Agricultural labour
- Removers of animal carcasses
- Flayers and cleaners of dead animals
- Cobblers
- Drummers in fairs
- Village helpers (collecting and paying village revenues)
- Taking care of others cattle
- Event broadcaster in the villages
- Village messengers
- Deliverers of messages of death
- Wood cutters for fuel
- Manual scavengers
- Sweepers and drainage cleaners
- Keepers at the graveyard
- Village Jogini/Devadasi/Matangi
- Begary (grave diggers)
- Rural weaver
- Watchman for others crops
- Watchman for irrigation tanks
- Talari (village watchman)
- Performers of animal sacrifices etc.

According to UN globally more than 250,000,000 people suffer discrimination based on descent or work and occupation. Of these, about 160,000,000 to 180,000,000 are in India.

unfairly restricted access to the capitals - natural, physical, human, social, financial and spiritual. They were denied any hold/say in managing the contexts - whether techno-economic or ecological or income, expenditure and distribution. This discrimination jeopardized every aspect of their life - health, housing, education, livelihoods, social interaction etc.

The dalits account for more than 16 per cent of the country's population. This is over 160 million people, about one sixth of the country's population. Their contribution in terms of labour, art and culture is enormous but their share in the country's resources is negligible. The poorest people in the world survive on an income less than \$1 a day. About half of the dalit population lives at or below this level of income. This number is simply alarming.

About 77 per cent of the dalits/SCs are landless without any productive assets and sustainable employment opportunities. Majority of them are landless agricultural labourers and where they own land its only marginal and of low quality. Irrigation in India has a caste geography to it.

While upper castes cultivate at the headwater, the intermediate castes at the middle stream the lower castes cultivate at the tail ends. Some per cent of dalits are engaged as rural artisans and the rest in non-farm agricultural sectors. Where



2001 Census

SCs constitute 16.2% of the total population in India. The state of Punjab has the highest proportion of SCs at 28.9% while Mizoram has the lowest at 0.03%.

Many of these livelihoods practiced by dalits were poorly paid. And due to lack of access to resources/capitals and social stigma attached to their economic activities, majority were left behind in the development process. Dalits were excluded from a wide range of work opportunities in the area of production, processing and sales. Limited access to

Under Article 341 of the Constitution of India, the President in consultation with Governors and Rajpramukhs of the concerned States has formulated The Constitution (Scheduled Castes) Order 1950. This Order lists the Castes recognized as Scheduled Castes in each State. The Order has since been modified to accommodate changes to the list.

Andhra Pradesh - Adi Andhra, Adi Dravida, Anamuk, Aray Mala, Arundhatiya, Arwa Mala, Bariki, Bavuri, Beda, Jangam, Budga jangam, Bindla, Byagara, Chachati, Chalavadi, Chamar, Mochi, Muchi, Chambhar, Chandala, Dakkal, Dokkalwar, Dandasi, Dhor, Dom, Dombara, Paidi, Pano, Ellamalawar, Yellammalawandlu, Ghasi, Haddi, Relli, Chanchandi, Godagali, Godari, Gosangi, Holey, Holey Dasari, Jaggali, Jambuvulu, Kolupulvandlu, Madasi Kuruva, Madari Kuruva, Madiga, Madiga Dasu, Mashteen, Mahar, Mala, Mala Dasari, Mala Dasu, Mala Hannai, Malajangam, Mala Masti, Mala Sale, Nethani, Mala Sanyasi, Mang, Mang Garodi, , Manne, Mashti, Matangi, Mehtar, Mitha Ayyalvar, Mundala, Paky, Moti, Thoti, Pambada, Pambanda, Pamidi, Panchama, Pariah, Relli, Samagara, Samban, Sapru, Sindhollu, Chindollu

Assam - Bansphor, Bhuinmali, Mali, Brittila Bania, Bania, Bhupi, Dhobi, Dugla, Dholi, Hira, Jalkeot, Jhalo Malo, Jhalo-Malo, Kaibartta, Jaliya, Lalbegi, Mahara, Mehtar, Bhangi, Muchi, Rishi, Namasudra, Patni, Sutradhar

Bihar - Bantar, Bauri, Bhogta, Bhuiya, Bhumij, Chamar, Mochi, Chaupal, Dabgar, Dhobi, Dom, Dhangad, Dusadh, Dhari, Dharhi, Ghasi, Halalkhor, Hari, Mehtar, Bhangi, Kanjar, Kurariar, Lalbegi, Mushar, Nat, Pan, Sawasi, Pasi, Rajwar, Turi

Gujarat - Ager, Bakad, Bant, Bawa-Debh, Debh-Sadhu, Bhambi, Bhambhi, Asadaru, Asodi, Chamadia, Chamar, Chambhar, Chamgar, Haralayya, Harali, Khalpa, Machigar, Mochigar, Madar, Madig, Mochi, Nalia, Telegu Mochi, Kamati Mochi, Ranigar, Rohidas, Rohit, Samgar, Bhangi, Mehtar, Olgana, Rukhi, Malkana, Halalkhor, Lalbegi, Balmiki, Korar, Zadmalli, Chalvadi, Channayya, Chenna Dasar, Holaya Dasar, Dangashia, Dhor, Kakkayya, Kankayya, Garmatang, Garoda, Garo, Halleer, Halsar, Haslar, Hulasvar, Halasvar, Holar, Valhar, Holaya, Holar, Lingader, Mahar, Taral, Dhegu Megu, Mahyavanshi, Dhed, Dhedh, Vankar, Maru Vankar, Antyaji, Mang, Matang, Minimadig, Mang-Garudi, Meghwal, Meghwal, Menghwar, Mukri, Nadia, Hadi, Pasi, Senva, Shenva, Chenva, Sedma, Rawat, Shemalia, Thori, Tirgar, Tirbanda, Turi, Turi Barot, Dedh Barot

Haryana - Ad Dharmi, Balmiki, Chura, Bhangi, Bangali, Barar, Burar, Berar, Batwal, Bauria, Bawaria, Bazigar, Bhanjra, Chamar, Jatia Chamar, Rehgar, Raigar, Ramdasi, Ravidasi, Chanal, Dagi, Darain, Deha, Dhaya, Dhea, Dhanak, Dhogri, Dhangri, Sigg, Dumna, Mahasha, Doom, Gagra, Gandhila, Gandil Gondola, Kabirpanthi, Julaha, Khatik, Kori, Koli, Marija, Marecha, Mazhabi, Megh, Nat, Od, Pasi, Perna, Pherera, Sanhai, Sanhal, Sansi, Bhedkut, Manesh, Sansoi, Sapela, Sarera, Sikligar, Sirkiband

Himachal Pradesh - Ad Dharmi, Badhi, Nagalu, Balmiki, Bhangi, Chuhra, Chura, Chuhre, Bandhela, Bangali, Banjara, Bansi, Barad, Barar, Burar, Berar, Batwal, Bauria, Bawaria, Bazigar, Bhanjra, Bhanjre, Chamar, Jatia Chamar, Rehgar, Raigar, Ramdasi, Ravidasi, amdasia, Mochi, Chanal, Chhimbe Dhobi, Dagi, Darain, Darai, Daryai, Daule, Deole, Dhaki, Toori, Dhanak, Dhaogri, Dhuai, Dhogri, Dhangri, Sigg, Doom, Doomna, Dumna, Dumne, Mahasha, Gagra, Gandhila, , andil, Gondola, Hali, Hesi, Jogi, Julaha, Julaha, Kabirpanthi, Keer, Kamoh, Dagoli, Karoack, Khatik, Kori, Koli, Lohar, Marija, Marecha, Mazhabi, Megh, Nat, Od, Pasi, Perna, Phrera, Pherera, Rehgar, Rehara, Sanhai, Sanhal, Sansi, Bhedkut, Manesh, Sansoi, Sapela, Sarde, Sarera, , arare, Siryare, Sarehde, Sikligar, Sipi, Sirkiband, Teli, Thathiar, Thathera

Jharkhand - Bantar, Baurri, Bhogta, Bhuiya, Chamar, Mochi, Choupal, Dabajar, Dhobi, Dom, Dhangad, Dusadh, Dhari, Dharhi, Ghasi, Halalkhor, Hair, Mehtar, Bhangi, Kanjar, Kuraiar, Lalbegi, Musahar, Nat, Pan, Sawasi, Pasi, Rajwar, Turi

Karnataka - Adi Andhra, Adi Dravida, Adi Karnataka, Adiya, Ager, Ajila, Anamuk, Aray, Mala, Arunthathiyar, Arwa Mala, Baira, Bakad, Vant, Bakuda, Balagai, Bandi, Banjara, Lambani, Bathada, Beda Jangam, Budga Jangam, Bellara, Bhangi, Mehtar, Olgana, Rukhi, Malkana, Halalkhor, Lalbegi, Balmiki, Korar, Zadmalli, Bhambi, Bhambhi, Asadaru, Asodi, Chamadia, Chamar, Chambhar, Chamgar, Haralayya, Harali, Khalpa, Machigar, Mochigar, Madar, Madig, Mochi, Muchi, Telegu Mochi, Kamati Mochi, Ranigar, Rohidas, Rohit, Samgar, Bhovi, Bindla, Byagara, Chakkiliyan, Chalavadi, Chalvadi, Channayya, Chandala, Chenna, Dasar, Holaya Dasar, Dakkal, Dokkalwar, Dakkaliga, Dhor, Kakkayya, Kankayya, Dom, , Dombara, Paidi, Pano, Ellamalwar, Yellammalawandlu, Ganti Chores, Garoda, Garo, Godda, Gosangi, Halleer, Halsar, Haslar, Hulasvar, Halasvar, Handi Jogis, Hasla, Holar, Valhar, Holaya, Holar, Holey, Holey Dasari, Jaggali, Jambuvulu, Kadaiyan, Kalladi, Kepmaris, Kolupulvandlu, Koosa, Koracha, Korama, Kotegar, Metri, Kudumban, Kuravan, Lingader, Machala, Madari, Madiga, Mahar, Taral, Dhegu Megu, Mahyavanshi, Dhed, Vankar, Maru-maru-vonkar, Maila, Mala, Mala Dasari, Mala Hannai, Mala Jangam, Mala Masti, Mala Sale, Netkani, Mala Sanyasi, Mang, Matang, Minimadig, Mang Garudi, Mang Garodi, Manne, Masthi, Mavilan, Meghwal, Menghwar, Moge, Mukri, Mundala, Nadia, Hadi, Nalkadaya, Nalakeyava, Nayadi, Pale, Pallan, Pambada, Panchama, Panniandi, Paraiyan, Paraya, Paravan, Raneyar, Samagara, Samban, Sapari, Silleykathas, Sindhollu, Chindollu, Sudugadu, Siddha, Thoti, Tirgar, Tirbanda, Valluvan

Kerala - Adi Andhra, Adi Dravida, Adi Karnataka, Ajila, Arunthathiyar, Ayyanavar, Baira, Bakuda, Bandi, Bathada, Bellara, Bharatar, Boyan, Chakkiliyan, Chamar, Muchi, Chandala, Cheruman, Domban. Gavara, Godagali, Godda, Gosangi, Hasla, Holey, Kadaiyan, Kakkalan, Kalladi, Kanakkan, Padanna, Karimpalan, Kavara, Koosa, Kootan, Koodan, Kudumban, Kuravan, Sidhanar, Maila, Malayan , Mannan, Mavilan, Moger, Mundala, Nalakeyava, Nakadaya, Nayadi, Padannan, Pallan, Palluvan, Pambada, Panan, Panchama, Paraiyan, Parayan, Sambavar, Paravan, Pathiyan, Perumannan, Pulayan, Cheramar, Pulaya Vettuvan, Puthirai Vannan, Raneva, Samagara, Samban, Semman, Thandan, Thoti, Vallon, Valluvan, Vannan, Velan, Vetan, Vettuvan

Madhya Pradesh - Audhelia, Bagri, Bagdi, Bahna, Bahana, Balahi, Balai, Banchada, Barahar, Basod, Bargunda, Basor, Burud, Bansor, Bansodi, Bansphor, Basar, Bedia, Beldar, Sunkar, Bhangi, Mehtar, Balmiki, Lalbegi, Dharkar, Bhanumati, Chadar, Chamar, Chamari, Bairwa, Bhambhi, Jatav, Mochi, Regar, Nona, Rohidas, Ramnami, Satnami, Surjyabanshi, Surjyaramnami, Ahirwar, Chamar, Mangan, Raidas, Chidar, Chikwa, Chikvi, Chitar, Dahait, Dahayat, Dahat, Dewar, Dhanuh, Dhed, Dher, Dhobi, Dohor, Dom, Dumar, Dome, Dumar, Doris, Ganda, Gandi, Ghasi, Ghasia, Holiya, Kanjar, Katia, Patharia, Khatik, Koli, Kori, Kotwal, Khangar, Kanera, Mirdha, Kuchbandhia, Kumar, Mahar, Mehra, Mehar, Mang, Mang Garodi, Mang Garudi, Dankhani Mang, Mang Mahasi, Madari, Garudi, Radhe Mang, Meghwal, Moghia, Muskhan, Nat, Kalbelia, Sapera, Navdigar, Kubutar, Pardhi, Pasi, Rujjhar, Sansi, Sansia, Silawat, Zamra

Maharashtra - Ager, Anamuk, Aray Mala, Arwa Mala, Bahna, Bahana, Bakad, Bant, Balahi, Balai, Basor, Burud, Bansor, Bansodi, Beda Jangam, Budga Jangam, Bedar, Bhambi, Bhambhi, Asadaru, Asodi, Chamadia, Chamar, Chamari, Chambhar, Chamgar, Haralayya, Harali, Khalpa, Machigar, Mochigar, Madar, Madig, Mochi, Telegu Mochi, Kamati Mochi, Ranigar, Rohidas, Nona, Ramnami, Rohit, Samgar, Samagara, Satnami, Surjyabanshi, Surjyaramnami, Bhangi, Mehtar, Olgana, Rukhi, Malkana, Halalkhor, Lalbegi, Balmiki, Korar, Zadmalli, Bindla, Byagara, Chalvadi, Channayya, Chenna Dasar, Holaya Dasar, Holey Dasari, Dakkal, Dokkalwar, Dhor, Kakkayya, Kankayya, Dohor, Dom, Dumar, Ellamalvar, Yellammalawandlu, Ganda, Gandi, Garoda, Garo, Ghasi, Ghasia, Halleer, Halsar, Haslar, Hulasvar, Halasvar, Holar, Valhar, Holaya, Holar, Holey, Holiya, Kaikadi, Katia, Patharia, Khangar, Kanera, Mirdha, Khatik, Chikwa, Chikvi, Kolupulvandlu, Kori, Lingader, Madgi, Madiga, Mahar, Mehra, Taral, Dhegu Megu, Mahyavanshi, Dhed, Vankar, Maru Vankar, Mala, Mala Dasari, Mala Hannai, Mala Jangam, Mala Masti, Mala Sale, Netkani, Mala

Sanyasi, Mang, Matang, Minimidig, Dankhni Mang, Mang Mahashi, Madari, Garudi, Radhe Mang, Mang Garodi, Mang Garudi, Manne, Mashti, Meghval, Menghvar, Miitha Ayyalvar, Mukri, Nadia, Hadi, Pasi, Sansi, Shenva, Chenva, Sedma, Ravat, Sindhollu, Chindollu, Tirgar, Tirbanda, Turi

Manipur - Dhupi, Dhobi, Lois, Muchi, Ravidas, Namasudra, Patni, Sutradhar, Yaithibi

Meghalaya - Bansphor, Bhuinmali, Mali, Brittrial Bania, Bania, Dhupi, Dhobi, Dugla, Dholi, Hira, Jalkeot, Jhalo, Malo, Jhalo-Malo, Kaibartta, Jaliya, Lalbegi, Mahara, Mehtar, Bhangi, Muchi, Rishi, Namasudra, Patni, Sutradhar

Orissa - Adi Andhra, Amant, Amat, Audhelia, Badaik, Bagheti, Baghuti, Bajikar, Bari, Bariki, Basor, Burud, Bauari, Bauti, Bavuri, Bedia, Bejia, Beldar, Bhata, Bhoi, Chachati, Chakali, Chamar, Mochi, Muchi, Satnami, Chandala, Chandhai Maru, Cherua, Chhelia, Dandasi, Dewar, Dhanwar, Dhoba, Dhobi, Dom, Dombo, Duria Dom, Dosadha, Ganda, Ghantarghada, Ghantra, Ghasi, Ghasia, Ghogia, Ghusuria, Godagali, Godari, Godra, Gokha, Gorait, Korait, Haddi, Hadi, Hari, Irika, Jaggali, Kandra, Kandara, Karua, Katia, Kela, Khadala, Kodalo, Khodalo, Kori, Kummari, Kurunga, Laban, Laheri, Madari, Madiga, Mahuria, Mala, Jhala, Malo, Zala, Mang, Mangan, Mehra, Mahar, Mehtar, Bhangi, Mewar, Mundapotta, Musahar, Nagarchi, Namasudra, Paidi, Pinda, Pamidi, Pan, Pano, Panchama, Panika, Panka, Pantanti, Pap, Pasi, Patial, Patikar, Patrati, Patua, Rajna, Relli, Sabakhia, Samasi, Sanei, Sapari, Sauntia, Santia, Sidhria, Sinduria, Siyal, Tamadia, Tamudia, Tanla, Tiar, Tior, Turi, Ujia, Valamiki, Valmiki

Punjab - Ad Dharmi, Balmiki, Chura, Bhangi, Bangali, Barar, Burar, Berar, Batwal, Bauria, Bawaria, Bazigar, Bhanjra, Chamar, Jatia Chamar, Rehgar, Raigar, Ramdasi, Ravidasi, Chanal, Dagi, Darain, Deha, Dhaya, Dhea, Dhanak, Dhogri, Dhangri, Saggi, Dumna, Mahasha, Doom, Gagra, Gandhila, Gandil, Gondola, Kabirpanthi, Julaha, Khatik, Kori, Koli, Marija, Marecha, Mazhabi, Megh, Nat, Od, Pasi, Perna, Pherera, Sanhai, Sanhal, Sansi, Bhedkut, Manesh, Sansoi, Sapela, Sarera, Sikligar, Sirkiband

Rajasthan - Adi Dharmi, Aheri, Badi, Bagri, Bagdi, Bairwa, Berwa, Bajgar, Balai, Bansphor, Bansphod, Baori, Bargi, Vargi, Birgi, Bawaria, Bedia, Beria, Bhand, Bhangi, Chura, Mehtar, Olga, Rukhi, Malkana, Halalkhor, Lalbegi, Balmiki, Valmiki, Korar, Zadmalli, Bidakia, Bola, Chamar, Bhambhi, Bambhi, Bhambi, Jatia, Jatav, Jatava, Mochi, Raidas, Rohidas, Regar, Raigar, Ramdasia, Asadaru, Asodi, Chamadia, Chambhar, Chamgar, Haralayya, Harali, Khalpa, Machigai, Mochigar, Majar, Madig, Telugu Mochi, Kamati Mochi, Ranigar, Rohit, Samgar, Chandal, Dabgar, Dhanak, Dhanuk, Dhankia, Dhobi, Dholi, Dome, Dom, Gandia, Garancha, Gancha, Garo, Garura, Gurda, Garoda, Gavarua, Godhi, Jingar, Kalbelia, Sapera, Kamad, Kamadia, Kanjar, Kunjar, Kapadia Sansi, Khangar, Khatik, Koli, Kori, Kooch Band, Kuchband, Korua, Madari, Bazigar, Mahar, Taral, Dhegumegu, Mahyavanshi, Dhed, Dheda, Vankar, Maru Vankar, Majhabi, Mang, Matang, Minimidig, Mang Garodi, Mang Garudi, Megh, Meghwal, Menghvar, Mehara, Nat, Nut, Pasi, Rawal, Salvi, Sansi, Santia, Satia, Sarbhangi, Sargara, Singiwala, Thori, Nayak, Tirgar, Tirbanda, Turi

Tamil Nadu - Adi Andhra, Adi Dravida, Adi Karnataka, Ajila, Arunthathiyar, Ayyanavar, Baira, Bakuda, Bandi, Bellara, Bharatar, Chakkiliyan, Chalavadi, Chamar, Muchi, Chandala, Cheruman, Devendrakulathan, Dom, Dombara, Paidi, Pano, Domban, Godagali, Godda, Gosangi, Holeyga, Jaggali, Jambuvulu, Kadaiyan, Kakkalan, Kalladi, Kanakkan, Padanna, Karimpalan, Koliyan, Koosa, Kootan, Koodan, Kudumban, Kuravan, Sidhanar, Madari, Madiga, Maila, Mala, Mannan, Mavilan, Moger, Mundala, Nalakeyava, Nayadi, Padannan, Pagadai, Pallan, Palluvan, Pambada, Panan, Panchama, Pannadi, Panniandi, Paraiyan, Parayan, Sambavar, Paravan, Pathiyan, Pulayan, Cheramar, Puthirai Vannan, Raneyar, Samagara, Samban, Sapari, Semman, Thandan, Thoti, Tiruvalluvar, Vallon, Valluvan, Vannan, Vathiriyar, Velan, Vetan, Vettiyan, Vettuvan

Tripura - Bagdi, Bhuimali, Bhunar, Chamar, Muchi, Dandasi,

Dhenuar, Dhoba, Dum, Ghasi, Gour, Gur, Jalia Kaibarta, Kahar, Kalindi, Kan, Kanda, Kanugh, Keot, Khadit, Kharia, Koch, Koir, Kol, Kora, Kotal, Mahisyadas, Mali, Mehtor, Musahar, Namasudra, Patni, Sabar

Uttar Pradesh - Agariya, Badhik, Badi, Baheliya, Baiga, Baiswar, Bajaniya, Bajgi, Balahar, Balai, Balmiki, Bangali, Banmanus, Bansphor, Barwar, Basor, Bawariya, Beldar, Beriya, Bhantu, Bhuiya, Bhuyiar, Boria, Chamar, Dhusia, Jhusia, Jatava, Chero, Dabgar, Dhangar, Dhanuk, Dharkar, Dhobi, Dom, Domar, Dusadh, Gharami, Ghasiya, Gond, Gual, Habura, Hari, Hela, Kalabaz, Kanjar, Kapariya, Karwal, Khairaha, Kharwar, Khatik, Khorot, Kori, Kori, Korwa, Lalbegi, Majhwar, Mazhabi, Musahar, Nat, Pankha, Parahiya, Pasi, Tarmali, Patari, Rawat, Saharya, Sanaurhiya, Sansiya, Shilpkar, Turaiha

West Bengal - Bagdi, Duley, Bahelia, Baiti, Bantar, Bauri, Beldar, Bhogta, Bhuimali, Bhuiya, Bind, Chamar, Charmakar, Mochi, Muchi, Rabidas, Ruidas, Rishi, Chaupal, Dabgar, Damai, Dhoba, Dhobi, Doai, Dom, Dhangad, Dosadh, Dusadh, Dhari, Dharhi, Ghasi, Gonrhi, Halalkhor, Hari, Mehtar, Mehtor, Bhangi, Jalia Kaibartta, Jhalo Malo, Malo, Kadar, Kami, Kandra, Kanjar, Kaora, Karenga, Koranga, Kaur, Keot, Keyot, Khaira, Khatik, Koch, Konai, Konwar, Kotal, Kurariar, Lalbegi, Lohar, Mahar, Mal, Mallah, Musahar, Namasudra, Nat, Nuniya, Paliya, Pan, Sawasi, Pasi, Patni, Pod, Poundra, Rajbanshi, Rajwar, Sarki, Sunri, Tiya, Turi

Mizoram - Bansphor, Bhuinmali or Mali, Brittrial-Bania or Bania, Dhupi or Dhobi, Dugla or Dholi, Hira, Jalkeot, Jhalo, Malo or Jhalo-Malo, Kaibartta or Jaliya, Lalbegi, Mahara, Mehtar or Bhangi, Muchi or Rishi, Namasudra, Patni, Sutradhar

Arunachal Pradesh - Bansphor, Bhuimali or Mali, Brittrial-Bania or Bania, Dhupi or Dhobi, Dugla or Dholi, Hira, Jalkeot, Jhalo, Malo or Jhalo-Malo, Kaibartta or Jaliya, Lalbegi, Mahara, Mehtar or Bhangi, Muchi or Rishi, Namasudra, Patni, Sutradhar

Goa - Bhangi (Hadi), Chambhar, Mahar, Mahyavanshi (Vankar), Mang

Chhattisgarh - Audhelia, Bagri, Bagdi, Bahna, Bahana, Balahi, Balai, Banchada, Barahar, Basod, Bargunda, Basor, Burud, Bonsor, Bansodi, Bansphor, Basar, Bedia, Beldar, Sunkar, Bhangi, Mehtar, Balmiki, Lalbegi, Dharkar, Bhanumati, Chadar, Chamar, Chamari, Bairwa, hambhi, Jatav, Mochi, Regar, Nona, Rohidas, Ramnami, Satnami, Surjyabanshi, Surjyaramnami, hirwar, Chamar, Mangan, Raidas, Chidar, Chikwa, Chikvi, Chitar, Dahait, Dahayat, Dahat, Dewar, Dhanuk, Dhed, Dher, Dohor, Dom, Dumar, Dome, Domar, Doris, Ganda, Gandi, Ghasi, Ghasia, Holiya, Kanjar, Katia, Patharia, Khatik, Koli, Kori, Khangar, Kanera, Mirधा, Kuchbandhia, Mahar, Mehra, Mehar, Mang, Mang Garodi, Mang Garudi, Dankhani Mang, Mang Mahasi, Madari, Garudi, Radhe Mang, Meghwal, Moghia, Muskan, Nat, Kalbelia, apera, Navdigar, Kubutar, Pasi, Rujihar, Sansi, Sansia, Silawat, Zamral

Uttaranchal - Agariya, Badhik, Badi, Baheliya, Baiga, Baiswar, Bajaniya, Bajgi, Balhar, Balai, Balmiki, Bangali, Banmanus, Bansphor, Barwar, Basor, Bawariya, Beldar, Beriya, Bhantu, Bhuiya, Bhuyiar, Boria, Chamar, Dhusia, Jhusia, Jatava, Chero, Dabgar, Dhangar, Dhanuk, Dharkar, Dhobi, Dom, Domar, Dusadh, Dharmi, Dhariya, Gond, Gwal, Habura, Hari, Hela, Kalabaz, Kanjar, Kapariya, Karwal, Kharaita, Kharwar (excluding Vanwasi), Khatik, Kharot, Kol, Kori, Korwa, Lalbegi, Majhwar, Mazhabi, Musahar, Nat, Pankha, Parahiya, Pasi, Tarmali, Patari, Sahariya, Sanaurhiya, Sansiya, Shilpkar, Turaiha

These Scheduled Castes are further classified into A B C D categories. This classification varies from State to State. Some communities among the Scheduled Castes are demanding separate reservation quote based on the categories rather than one common quote for all Scheduled Castes as a whole. Further, there is demand from other communities from time to time to be included in the Scheduled Castes list.

education, training and resources such as land and credit have impaired their opportunities.

The Constitution of India recognizes all communities that faced extreme social, education and economic backwardness arising out of the traditional practice of untouchability as Scheduled Castes. Several provisions are made in the Constitution to redress the discrimination and exploitation meted out against the dalits. Article 17 makes untouchability a punishable crime. Articles 15, 16, 330 and 335 talk about provisions for reservations to SCs in educational institutions, Parliament, State Legislative Assemblies, appointments or posts and promotions.

Many States have implemented reservation system in government schools, colleges and jobs. At the national level 22.5 per cent of the national government jobs, state legislature seats, seats in the lower house of the parliament and higher education are reserved for members of SCs and STs. However SCs comprise majority of the poor in India. This results in poor enrollment and high drop out rates of SC children in schools. Added to this the highly dysfunctional government schools in villages have contributed to the illiteracy among SCs. Poor health also becomes a major impediment. There are instances where the reserved seats in colleges and government jobs did not fill up. Dalit representation in university teaching posts is less than 1 per cent. Further there is internal strife among different communities in SCs to find space in those reservation categories that derive maximum benefits. This competition within may dilute the strength of dalit solidarity movements.

The impacts of privatization and globalization have not left the dalits untouched. The few educated and skilled among them could catch up and reach higher echelons but many have remained poor and worse becoming even poor. Statistics show that about 80 per cent of the dalits live in rural India. Under globalization agriculture has become very expensive and unviable. When the backbone of village economy is suffering so are agricultural labourers majority of whom are dalits. Many of them are earning as little a wage as Rs12 to Rs.30 per day. With real estate boom agricultural lands are getting converted for non-agricultural purposes. SEZs are taking away some more land.

Several traditionally practiced livelihoods of dalits have either disappeared or banned or encroached upon by other players. More than 2/3rd dalits are engaged in less remunerative activities for eking out a living. In the rural areas except for NREGA they have nothing to look forward to. The State is steadily withdrawing from its obligations and duties towards the poorest and weakest sections.

All the stakeholders - the civil society organizations, CBOs, NGOs, professionals, individuals, institutions etc should work towards providing for



alternative livelihood opportunities for dalits. Livelihoods banned by the government because of their menial status can be either decentralized or mechanized and made highly remunerative like in the West. Majority of the dalits are landless or marginal farmers. Implementation of land reforms will help dalits gain access to natural capital.

Dalit movements, a highly organized force fighting for Dalit Rights is happening across. LPG (Liberalization, Privatization and Globalization) forces are shrinking the role of the government in various sectors. This means less and less government positions/posts going forward. There is a demand from dalit movements for extending reservations to private sector as well. If this demand is not considered the dalits will remain excluded from 'inclusive growth'. The momentum and energy of dalit movements should be tapped to strategically fight for economics, for pushing forward the livelihoods agenda.

Collectivization of dalits and other oppressed for solidarity and economics is emerging and can be further strengthened. They can form collectives of service providers and cater to the emerging demands in the service sector. They need access to quality education, skills and trainings. Wherever the dalits got opportunities they excelled. Their inherent flexibility in taking up different livelihoods should be leveraged and they can be introduced to a plethora of skills. Moreover, dalits have proved their ability to lead in SHGs and Federations of SHGs especially the women. They need opportunities to fine tune their leadership skills, their entrepreneurial skills. They need meta-skilling avenues. They need multiple doses of support to catch up with the rest of the population in grabbing growth opportunities. Dalits need to ride on the growth bus now else they will miss it one more time. There is definite need to build literature and have new voices heard to take dalit livelihoods agenda forward.

All the efforts to achieve MDGs (Millennium Development Goals) in India need to have dalit-specific focus and targeted policy frameworks. MDG campaigns can focus on dalits right to - land and common property resources, universal primary education, food and social security, water, sanitation and all basic needs, basic health and adequate and remunerative jobs.

India cannot go forward leaving behind a great section of its population. Its time to re-tap the potential of the oppressed including dalits. There is a need to create wider opportunities for them to realize their potential. All the stakeholders of inclusive growth, the oppressed (dalits, non-dalits), non-oppressed, governments, CBOs, NGOs, CSOs, corporate houses etc should work towards this. ☺



‘If Women Intend...’

It's the decade of building SHG movement across India. Several women came together to form Self Help Groups, to save and borrow, to share and express, to lead and find a way forward to improve their quality of lives and livelihoods. Andhra Pradesh leads the movement with more than 80 lakh women as members of SHGs. In various ways SHGs contributed to women empowerment built women leaders. **Ch Ramesh** interviews Patel Satya Ganga, leader of an SHG.

In the early days of the SHG movement forming groups and sustaining their existence was a very challenging task. However, over a period of time, increased awareness about the benefits of SHGs made this task less complicated. Today, it is hard to find any one person in the village that does not know about SHGs.

Patel Satya Ganga belongs to the first generation SHG movement. She took the initial challenges in her stride and played a vital role in the formation of groups in the village. She took initiatives to mobilize people and bring them to a common platform. Most recently the people of Ibrahimpatnam mandal of Karimnagar district in Andhra Pradesh in recognition of Patel Satya Ganga's hard work and commitment felicitated her on Women's Day, March 8th.



stage and addressed my village women telling them that we too should form into more number of groups and see that our groups should function properly. Our Mandal Parishad president also promised us to give revolving fund if we revive our groups. We took this as a challenge. We started saving regularly. We received fifteen thousand rupees as revolving fund. 17 SHGs were formed in our village. These SHGs were federated into a village organization. Now we have our own identity in our mandal.

Question: What is your name?

Answer: Patel Satya Ganga

Q: What is your age?

A: 40 years

Q: Please tell me about your family..

A: My native village is Sattekkapalli. It is located in Ibrahimpatnam mandal (block) of Karimnagar district in Andhra Pradesh. I got married at a very early age. But I got separated with my husband for some reasons. I have no children. Presently I am surviving with support from my two uncles. Both my uncles have good reputation in the village. They practice agriculture for living. I am helping them in domestic and agricultural works.

Q: Are you earning any thing on your own?

A: That need has not yet come. But still I make bidis in my leisure time. I save the income from bidis in the SHG.

Q: How did the SHG movement start in your village?

A: Fourteen years back I started a group with some other women of Sattekkapalli. The name of the group is Sai group. I am the leader of the group. This is the first group in our village. We did know much about SHGs back then. My uncle was the president of the village. The village secretary encouraged us to form in to a group. We all contributed 150 rupees a month towards savings. After some days, the person who collected money from us deceived us without depositing our money in the bank. During the same time, our local MLA conducted a meeting in our village and distributed revolving fund cheques to the women groups of our neighboring village. We could not benefit from the fund because there were no groups in our village. I went up to the

Q: How is the status of SHGs in your village and what are your future plans?

A: Our village organization was formed some three years ago. We want to strengthen it further in future. We will make our village as a model village with 100% individual sanitary latrines with support from our Gram Panchayat. We are also planning to market the produce of our village through village organization. We have to do business other wise our SHGs will not develop.

Q: What is your most satisfying achievement?

A: Working with women gives me lot of satisfaction. I don't have much in the way of family responsibilities hence I am able to give more time to groups. I do all bank transactions on behalf of my group. I go to Mandal Samakhya (Block level federation of SHGs) meetings on behalf of my village organization. If women intend... they can achieve anything says the village. We together are proving that. Many men of our village are migrating to gulf countries in search of work. Women are doing agricultural works, making bidis and contributing a lot to the family income. We all had a common feeling that with the help of our group we can grow, we will be happy. Men are also showing much respect to our groups now.

Q: What are your future plans?

A: I want to help more women. This is possible only with SHGs. I want to see all our villagers leading a happy life. I will do as much as I can to achieve this. Lot of change happened in the mindset of women due to SHGs. Previously they were very shy to come out of the house. But now they are participating in each and every activity. We are planning to do many activities for the development of our village in future. We have lots of courage and confidence now.

The strength and commitment of Patel Satya Ganga and her leadership is inspiring to her village. In spite of the challenges she faced in her personal life she stood strong for herself and the village. She says if women intend nothing is impossible. She proved it to be true. 🌟

Leather

Leather products around the world are much sought after. But this demand is not reflected in the increase in the incomes of the poor leather workers involved at various stages of the value chain. They need access to improved skills, technology, working capital and market.

Leather a by-product of dairy and meat industries, is obtained by flaying carcasses and tanning the cured skins of bovines, sheep and goat. This leather is converted into various products like clothing and accessories for humans, for upholstery purposes and book-binding etc. Reptile skins are used for fashion accessories/ ornamental purposes.

Poor are involved in the various stages of leather value-chain. Most of the 220 million cattle in India are reared on small farms in villages. Traditionally, the flayer, tanner and cobbler belonged to the most marginalized communities and stayed outside the village as untouchables. The cobbler was involved in both the production and repair/maintenance of the leather items like shoes, chappals, coats, saddles, agricultural implements, etc. Flaying of the animals is still done by the most marginalized in the villages. In contrast, the right to flay the animals butchered at many of the abattoirs has been purchased by tanners, who own small scale industries. The traditional flayers have become employees of these tanners. Though the tanners use machines to flay the animals, skilled flayers are not totally replaced. While most leather making elsewhere is done on a large scale, in India, the home/small scale sector dominates this activity. A large proportion of the hides prepared from carcasses in the villages also reaches the tanners. Thus, the poor have become employees in the tanneries.

The traditional cobblers have now shifted to non-leather footwear to a large extent. With increasing demand for leather products, the production process has become investment intensive and has shifted from traditional cobblers to industrial units. Despite this, the higher value addition activities like artistic cobbler, embroidery, appliqué, embossing, painting, etc., are done by hand and provide employment to the highly skilled cobblers. Further, the poor retain a major role in repair/mending the leather items.

The total produce of leather industry in the world is 18 billion square feet of leather a year, with the total value estimated at about US \$40 billion. Developing countries produce over 60% of the world's leather, and this proportion is growing reflecting improvements in cattle husbandry.. About 65% of

the world production of leather is estimated to go into leather footwear. Internationally, the largest producers of hides and skins are the US, China, Brazil, India, Argentina and Russian Federation. Auto industry (for new car leather upholstery) is emerging consumer for leather.

India accounts for about 15 per cent of global supplies of raw skins and hides, valued at US \$6.4 billion. Major leather producing states are TN, AP, West Bengal and UP. Under the cluster development program, the Government of India has identified 41 leather goods clusters in India. Being one of the thrust export areas, leather industry receives support from various research centres in India like Central Leather Research Institute, Chennai, Footwear Design & Development Institute, Noida, National Institute of Fashion Technology, New Delhi, Council for Leather Exports, Chennai, Central Footwear Training Institute (CFTI), Agra & Chennai, etc. However there is a gap of about 30% between the requirement and availability of leather produced as shown in the table below.

(in million sq. ft.)		
Item	Requirement	Availability
Cattle & buffalo	1480	1155
Goat	575	360
Sheep	280	135
Total	2335	1650

India is also a importer of leather. Over 70% of existing import is crust or semi-finished leather, while 24% of all exports under leather and footwear segment is finished leather. This indicates that there is excess capacity in tanneries and upwards, than the available hides and skins. This is the result of policies followed by the Government, whose main intervention was in the realms of modernization

Value-chain of Leather - Tanning

Inputs	Production Process	Marketing
Butchered cattle/ sheep/ goat, carcass, knife, drums, salt, acid, wooden frames for drying, tanning material (vegetable, or chemical), lime, pigments, formaldehyde	Cutting, flaying, separating tallow, wet salting, drying Soaking, liming, deliming, bating, pickling, tanning, neutralization, dyeing, fat liquor, finishing, ironing	Cured skin is sold to tanners. Tanned leather is sold to (a) products maker or cobbler who repairs/ makes shoes and other products. (b) wholesale leather agents, who in turn sell it to export agencies or leather product units.

of tanneries and leather products. Both these could be scaled-up to become SSI units, while flaying remained a household scale unit. Despite such inadequate supply of hides and skins, the flayers are unable to increase the price of hides due to quality constraints.



Skins being by-products of meat industry, the supply of skins is price inelastic with respect to the price of leather. Moreover, the seasonality in meat industry determines the availability of skins; but the production of leather products continues across the year. This means that the tanner has to hold the stock to even out the market. As a result, the prices of hides and skins are notoriously volatile. Imports play their own part in price determination.

Process of taking out the skin from animals and curing The marginalized are directly involved in the pre-curing and curing processes. The pre-curing processes include bleeding, cutting, flaying, and cooking. The curing processes include drying, brining, dry salting and pickling. Each of these processes need to be handled carefully else the value of skin will drop substantially. For instance if flaying is done poorly it results in tearing and splitting of skin. Similarly during curing, drying is inexpensive but results in poor quality skin compared to brining which is expensive but give good quality.

Leather Economics

A farmer is not paid for bovine carcass but for dead sheep/ goat, the farmer receives Rs.40-80 depending upon the size of animal, cause of death, season of death (as the skin needs to be dried) and the time period between death and sale of carcass. The flayer, after curing the skin, sells to tanners.



At the going rate of Rs.50-60 per kg cured skin, the flayer receives about Rs.800-1,400 per bovine hide

and Rs.80-150 per sheep and goat skin. A cobbler obtains leather from the tanners at Rs.80-120 depending on the season and quality. Generally, the cobblers obtain low quality leathers.

A cobbler uses about Rs.120-140 worth of material to make one pair of chappal, on which he makes a profit of Rs.50-80

after sale. In a entire day, a cobbler makes around 4 chappals and earns about Rs.180-200 per day. For this he needs to invest about Rs.8,000. On the other hand, if the cobbler combines his work with repair works he earns about Rs.250-300 per day without investing much and without carrying costs.

Real leather faces some competition from artificial fur and artificial leather.

Issues in the value-chain

- There is lot of inconsistency in the quality of skin. In India, the people who remove and flay dead animals are extremely poor and have no facilities for transporting carcasses. They drag the body on the ground and as a result skins and hides often get damaged. The damage can also happen skin parasites, husbandry practices, damage during flaying , inappropriate preservation techniques etc.
- Some flayers engage in tanning at household level. Absence of modern tanning techniques will result in longer tanning time and poor quality.
- Production of hides and skins in India has not kept pace with world production.
- Protests from animal rights activists.
- Leather industry using chromium III for tanning is one of the key polluting industries. The alternative to chromium is vegetable tanning but the later is not as efficient or versatile tanning agent.
- Stronger alternatives to leather are emerging that are long lasting and inexpensive.
- The price realized by flayer is very low. There is strong element of uncertainty in leather pricing and this gets reflected as low returns for the flayer in the value chain.
- Most research institutions work on aspects at tannery levels and above and not at the flaying and curing levels.
- Government schemes focus more on common work sheds. But cobblers make more out of mending leather goods moving from place to place. They engage in making shoes/chappals only during free time and therefore do no prefer to work in common work shed.

Leather is a thriving industry with rising demand both at national and international markets. Leather products are expensive. But the return on investment is not in the right proportion at all the stages of the value chain. The poor leather workers are losing out. 🌐

Value-chain of Leather - Products

Inputs	Production Process	Marketing	Post Marketing
Tanned leather, machinery, tools, gum, thread, PVC and other material for shoe/ chappal sole and uppers, sewing machines	Cutting, designing, sewing, gumming, colouring, emulsion, polishing, glazing, etc.	Leather shoes are sold in shoe shops and by some cobblers. Leather garments and accessories are sold to customers either in speciality shops or in general retail outlets. At the village level, saddlery is directly made by the cobbler to order.	Repairs and maintenance of the leather items. Polishing and re-glazing.

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

Four Contexts

The use of six capitals produces livelihoods outcomes – 4 arrows – depending on the context of the six capitals. Two households could use identical capitals in a similar manner, and yet could have different livelihoods outcomes. The explanation for the differences exists in the context in which the households and the capitals exist. In other words, context is the conditional variable in the livelihoods framework. The contexts, in turn, contribute to the presence, and quality, of capitals and their use. Thus, the contextual variables offer scope, as well as limit, the possible livelihoods options and livelihoods outcomes. Hence, understanding the contexts is critical for planning any livelihoods intervention.

The context can be analysed into four interacting parts:

- Environmental and ecological
- Techno-economic
- Distribution patterns
- Investment and consumption patterns

However, it must be remembered that the context is a whole and the division is for analysis only. Being different facets of the same phenomenon, the parts interact with each other in a dynamic fashion. A very clear distinction between these may not always be possible.

Environmental and Ecological Context

The environmental and ecological context denotes the larger natural and social environment within which a society (and the household) exists. The seasons, with all their sunlight and variations in climate, the moisture present in the air, the presence of vectors and pests that carry diseases and destroy crops over large tracts, and sea water intrusion are all examples of the larger natural environment.

Despite all capitals being same, the impact of this context can be seen from the following examples.

- ♦ One place has swarms of mosquitoes (and malaria) while at another, the mosquitoes are absent. This simple factor might explain a lot of variation in the livelihoods outcomes for the people in these areas. The repeated onslaught of malaria in the place with mosquitoes delays the interaction of the area with outside world. The productivity of people here could be lower due to the bad effects of malaria. Combined with TB, the situation could worsen. The expenditure of the persons on health could be high. The high death rate among the young ones in the community has its own psychological effects on the people. The concern being limited to survival in the near future, the investments made by these people in their other assets become lower. The place with mosquitoes has a different trajectory of growth compared to the other.
- ♦ At two places, the sea cuts into the land. At one place, it is just a bay; and all the rough tides of the sea are seen. But at the other, a natural formation separates the water and hence, it is quite. Despite their depth being equal, the place with calm waters grows to become a natural harbour and a port town. The other may not be so fortunate. Sea shells may be available in the place where the sea is quite.

- ♦ People of a few villages on the coast of Bay of Bengal, in Krishna district, Andhra Pradesh, fish a lot. These villages have no direct connectivity with the mainland. A launch, owned by a family in one of the villages, needs to bring the fish to the main land. The launch serves the native village on time, but does not reach other villages on time. As it is difficult to manage these timings, the fishermen do not make a good living despite all the natural capital. It is very difficult for one to lay road for places like this. Thus, the context constrains the development of physical infrastructure.

Examples of the larger social environment are the war-torn communities and societies that face repeated onslaughts from outsiders, as in the case of guerrilla wars. Stable law and order, with a sense of justness and openness, ushers in a different kind of livelihoods outcome, than is otherwise possible. In the words of Amartya Sen, "Democracy leads to less hunger."

Techno-Economic Context

This context tells us the state of progress on the technical and economic front, and how these forces act on the locale under discussion. Techno-economic context offers scope as well as limits the possibilities for effective and efficient use of the resource base in the production of goods and services to exchange in the market to create wealth. It denotes methods adopted to add value (form, place and time value) to various products, and is a continuum between primitive to the modern. This includes the policy climate and the interaction/exposure to outside markets. Some of the other aspects in the techno-economic context that influence our lives deeply are the distance from major markets, presence of industries in the vicinity, major roads nearby, economic policies, structure of the markets, quality of electric power and other services like drinking water, etc. The state of research institutions and how the community affects the research agenda dictates the direction of evolution and use of techno-economic context.

The following examples illustrate the impact of this context on the livelihoods options and outcomes.

- ♦ Development workers identified that the interior Parlahemundi and Ganjam districts are highly suitable for growing pine apple. But the tribal communities in these places had to move with head loads of pine apple to the nearby shandys to sell their produce, which was considered uneconomical by these people. The communities ate whatever they could and the rest were allowed to rot. Thus, the lack of connectivity with markets.
- ♦ Can you expect people from interior places where candle provides brighter light than the electric bulbs to be able to use any electrical motor?

The exposure to technology and resultant behaviours could be a factor that offers scope, as well as limits, the livelihoods options. In a highly agrarian economy of the delta areas of Andhra Pradesh, the agricultural labour were not exposed to the shift system. Entrepreneurs recount that even rice mills could be run only from 8 am to 5 pm. Similar was the case with coconut fibre (coir) extraction units that came up later in the vicinity. Unable to break-even under conditions of low

capacity utilization, some of the early plants had to close down. Similar constraints were reported for organizing fruit growers in the Himalayas to serve Delhi market directly - getting their agreement to a change in the time of plucking the fruits and getting them ready for pick-up was a major social mobilization exercise.

The techno-economic context came into clear relief from the behaviour of flower growers near Cuddalore. While there were no market and natural resource constraints, the flower growing was limited only to about 1/4th acre. Only the household labour was used to pluck the flowers and hand them over to the transporter, a public bus. These flower growers could not consider employing outside labour as they knew only of the whole day (full time) labour. They could not think of a half-day (part-time) labour, even during summer season when full time employment from other agricultural operations was not available.

Distribution Patterns

The distribution of wealth that gets produced in a society could assume various patterns. The distribution of existing resources, know-how, income, infrastructure, influence, patronage by outsiders, knowledge, education, exposure to outside world, skills, access to energy, technology, information and markets all influence the livelihoods options and outcomes.

The following examples indicate the impact of distribution patterns on livelihoods outcomes:

- ♦ In one village in western Andhra Pradesh, all the land belongs to one family. The lands are fed by a tank and provide employment for all the others in the village. Thus, all villagers are dependent on this one family for their survival, almost like serfs, and are called to work at will by the landlord. There is a very low scope for innovation - only the owner can innovate. Others cannot spend on diversifying their livelihoods as they live at the mercy of the landlord.
- ♦ In contrast, in a village in the southern part of Andhra Pradesh, all the villagers have small parcels of land. Lot of experiments were done at individual level. These results were shared among themselves, and this led to tremendous variation in crops and regular income.
- ♦ The distribution of knowledge also matters. In a village, the SCs were not allowed near the choupal are cut-off from the discussion on the efficacy of several measures to contain the pests. Thus their agricultural productivity depends more on the seller of the pesticides.

In a village in Eastern Karnataka, the students are encouraged to take up several streams of education. In contrast, students in Western Andhra Pradesh pursue a set pattern of graduation, followed by B. Ed. This contrast explained a lot about the presence of a larger percentage of employed youth in the former village. In addition, the diverse skills also translated into advice from diverse perspectives and thus strengthened overall entrepreneurial activity in the village.

Another dimension of distribution context that is often ignored in development interventions is the general reputation of workers of a particular area. Some areas are known to supply construction labour to all major dams across India. On the other hand, labourers from some areas are not preferred even by the local landlords or entrepreneurs. The

landlords and entrepreneurs in such areas get the labour from outside, despite higher costs involved. Unless the intervention works to change these perceptions, the areas with low reputation may not be able to improve. Similar is the case with an inclination to cooperate with others. Success of cooperatives in Gujarat is often attributed also to such behaviour among the people.

Patterns of Investment and Expenditure

The patterns investing or making expenditure in securing food, clothing, health, housing, education, credit, insurance, production and employment offer scope as well as limit the possibilities of further progress. The differences in the pattern can be explained in terms of culture, opportunity, exposure to financial instruments, etc.

A large domestic savings base has always been recognised as a key to development. Similar is the case at the household level.

An important investment could be time and energy at one's disposal. Certain behaviours are associated with most successful people. One of these is their reading habit. Despite all pressures that success brings, the successful people dogmatically invest their time in reading more and updating themselves. On the other hand, many youth are not seen investing their time in such pursuits. The farmers in a drought prone village of Anantapur, who were motivated by a local NGO, demonstrated their resilience by investing their free time in picking up stones from their fields and making their fields more productive.

The following examples illustrate the impact of this context on livelihoods outcomes:

- ♦ Two persons have similar incomes. But one person stays on a platform, while the other stays in a house. Because the person on the platform does not have an address recognised by the government, he would not be able to save what he has earned. On the other hand, the person in a house has some security and hence is able to save money. Because of the ability of save, and the difference in their expenditure pattern, the life style of these two persons and the livelihoods outcomes are entirely different.
- ♦ There are two farmers, both progressive and equal in all the endowments. But one farmer has a larger family, with the consequent higher expenditure. This difference between the two farmers results in totally different livelihoods outcomes.
- ♦ Some people plant trees with long life like mango or tamarind in their backyard, and with little investments in terms of money and time. Even after a generation, the tree comes to rescue in the event of risk to the family.

One important difference between the capitals and the contexts could be noted here: While one can assess and understand the capitals that can be accessed and used by a household by looking at the village itself, one may need to go beyond the village to understand the context.

The discussion shows that for sustainable impact, livelihoods interventions need to be based on a good understanding of the contexts. Efforts to improve the capitals with out taking into account the contextual factors that constrain the development and use of the capitals could lead to frustration. In such cases, interventions at the level of contexts would be need of the hour. ☺

Arthik Samata Mandal

Working for the disadvantaged and the vulnerable, Arthik Samata Mandal (ASM) has adopted multi-pronged approach to address the problems of women, children, disabled, and tribals. Education both formal and non-formal, health, women empowerment both social and economic and empowerment of the disabled are some of the thrust areas of ASM.

Arthik Samata Mandal (ASM) is a non-profit, non-sectarian service organization founded by two close associates and followers of Mahatma Gandhi, Gora and Joseph C Kumarappa. Gora was a freedom fighter and social reformer and Kumarappa was an economist.



With the vision to create a just and egalitarian society based on the values propounded by Mahatma Gandhi including supremacy of human being, dignity of labour, equality of all, social responsibility, self-sufficiency and decentralization of political and economic power Arthik Samata Mandal was registered as a society in 1978. It is headquartered in Vijayawada, AP.

The beginnings of ASM can be traced back to the November 1977 devastating cyclone that hit coastal AP. Two districts, Guntur and Krishna suffered heavy losses both in terms of life and property. ASM at that time engaged in extensive relief and rescue operations. It helped those who lost crop, livestock, houses, their families and near and dear ones. It set up emergency feeding centers and provided immediate health care services

Today ASM works in the drought prone and tribal areas of Nalgonda district in Telangana region and flood prone areas of Krishna, West Godavari and East Godavari districts of coastal AP.

The mission of ASM is to impart and promote scientific, secular and democratic outlook among the people and to make them better citizens by helping them realize their goals in a participatory manner through various social, economic, educational and cultural programs. The focus is to create a society based on Gandhian values of truth, non-violence, equality, dignity, freedom and justice.

The aims of ASM are to make formal and non-formal education accessible to the community, to improve the quality and sustainability of child education programs and to improve mother and child survival rate by improving health, hygiene and sanitation levels. ASM is also focused to protect, rehabilitate and mainstream the disabled, to create sustainable source of livelihood for disadvantaged communities, to empower women as decision makers and managers in the community and to engage in institution building and/or strengthening like women groups, youth associations, gram sabhas etc.

By being in constant dialogue with the target community and other stakeholders ASM has done good foundation work in identifying the issues and needs of the community. Based on this knowledge, ASM has undertaken / is undertaking several initiatives. One of the early initiatives undertaken was in the field of literacy. ASM worked for supplementing the

efforts of government system of education by promoting community participation, working for improving the quality of education and also providing for infrastructure development. ASM initiated and developed Balwadis, primary schools, shepherd schools, remedial centers. It also provided for school supplies including bicycles to some children. Solar lamps were given to children who did not have electricity.

In Lambada hamlets primary schools were set up for children upto to 4th class. ASM introduced Telugu script for Lambada language and brought out a book titled "Lambada Primer" the first of its kind. Night schools were started for working children.

Under the remedial schools concept, ASM organized various holiday camps, children clubs, art, dance, sports etc. These activities brought out the innate talents of the child. The number of school dropouts in the area was high because many children were engaged in household chores, rearing cattle, sheep, goat, were working in rice mills, quarries, aquaculture farms etc. ASM undertook shepherd school program to cater to these children. Under the program the school would go to the children. The education volunteers of ASM went to farmlands where children worked and taught them basic arithmetic, songs and other lessons. Gradually the working kids and their parents gained interest in education and the kids were sent to regular schools. ASM also child to mother education and parent teachers associations and other school development programs.

Growing up healthy is another preferred domain of ASM. The organization carries out health awareness programs and counseling services for children, pregnant and lactating mothers, adolescent girls, eligible couples, traditional birth attendants and health workers. The children are covered under immunization and supplementary nutrition programs. Along with awareness building activities ASM conducts health camps including eye camps, ENT, skin and dental camps. Health programs focused on physically challenged children are carried out. Providing accessories for disabled children, corrective surgeries, institution and home based physiotherapy, treatment and counseling of developmentally delayed children, leprosy treatment and child insurance are taken up. As a follow up of the intervention, educational support and vocational training are



given so they become active bread earning member of the family. ASM motivates them to take up entrepreneurship of small shops and provided for the startup grants. The organization has networked with external agencies to address various issues like HIV/AIDS, TB, female feticide, child marriages, child trafficking etc.

Working in flood prone areas, ASM also assumes the responsibility of taking up habitat initiatives. The involvement ranges from formation and strengthening of feeder roads, protected water supply schemes, drainage facilities, support for construction of houses, school buildings, school toilets and community halls. ASM encourages children to protect and maintain the environment by planting trees, constructing bunds etc.

ASM initiated comprehensive child sponsorship program to make children realize their fundamental rights and become productive citizens. This program started in 1979 with partnership of ACTIONAID. ASM also partnered with Save the Children Fund for children of Srikakulam district. Currently ASM is working with 6500 children in Nalgonda district and 1900 children in Krishna district with the support of Plan International, UK. The program emphasizes both formal and non-formal education. Many children benefited through this program went on to pursue higher education and took up professional careers. Various children committees are formed to promote leadership among children and make them responsible citizens of the village. On behalf of ASM children from target communities participate in various forums like Seminar on Universal Birth Registration organized by Plan International, Tribal Conventions, Child Rights Conventions, Weavers Conventions etc.

One of the guiding values of ASM is community empowerment through community participation. ASM believes that rural reconstruction can happen only with community ownership and partnership. Towards this end ASM has nurtured several village level CBOs, Health Committees, Youth Groups, SHGs etc.



ASM also gave financial assistance to the SHGs. Trainings are given in formation, maintenance and accounting procedures for SHGs. Today more than 10000 women in Krishna and Nalgonda districts have formed into MACS and are rotating close to Rs.2 crore.

Women empowerment is another key focus of ASM. Capacity building programs and trainings for alternative sources of employment are given to the women. ASM provides assistance to women for starting petty business and for availing credit. ASM directly organized several economic initiatives like ambar chakra, book binding, sericulture, bee keeping, vermin compost, social forestry, handloom weaving, tailoring, tie & dye printing, screen printing etc. In some cases the husband and other family members joined their wives profession and worked in joint collaboration thus improving the overall family status.



ASM provided startup grants for women to become small-scale entrepreneurs. Some women utilized these grants for petty shops, vegetable vending, buying raw material for weaving etc. Women literacy programs are conducted and various issues including health, superstition, family planning, child spacing and life skills are discussed. Moneylenders and landlords exploited illiterate tribal communities and coastal communities. To confront this problem ASM conducted functional literacy programs that concentrated on 3 R's - Reading, Writing and Arithmetic.

In 30 years span ASM undertook multifold initiatives in the areas of development of disadvantaged children, women and physically challenged people. ASM recognizes that "helping people to help themselves" would facilitate change in the mindset and make communities realize their potential to bring about changes. With this spirit in mind ASM ardently promotes community participation in all its initiatives. ☺

Arthik Samata Mandal is one of the three offshoots of the umbrella organization, Atheist Center. The other two are Samskar and Vasavya Mahila Mandali.

Samskar works among the denotified tribes (criminal tribes) of AP. Programs such as social counseling, economic, educational and social development and also relief and assistance to change criminals and the aged are undertaken. Samskar also took up the program of eradication of the Jogini system, heinous practice thrust upon the poor lower caste women in the villages. A Sister's Home was found in Nizamabad district for the Joginis. Samskar's work greatly contributed towards the enactment of AP Devadasi (Prohibition of Dedication) Act 1988. Social Activist and Samskar's Secretary Mrs. Hemalata Lavanam passed away on March 19th. She is the daughter of revolutionary Telugu poet Gurram Joshua.

Vasavya Mahila Mandali (VMM) is a women's organization. It has a hostel for working women in Vijayawada. There is Gora Abhaya Nivas, a short stay home for women with social problems who come for counseling and guidance. These women also receive vocational trainings. The Swetcha Gora Eye Bank does eye operations for the poor. VMM also works on home and community based HIV/AIDS awareness and rehabilitation of street children. There is a cultural center for children of different age groups called Vasavya Nrutya Vihar. ☺

Indian Constitution and Livelihoods

The Constitution of India makes several provisions directing the State to work towards ensuring that every citizen of India gets equal and adequate opportunity to pursue decent livelihood(s) and to live a life of dignity. To support and protect the economically and socially disadvantaged and vulnerable sections, the Constitution has incorporated measures so as to bring them to the same level playing field with rest of the population.

One of the fundamental focuses of the Constitution of India is to guide the State to work towards promoting economic equality; decent livelihoods for all. This focus reflects in several provisions of the Constitution starting with the Preamble itself. The Socialist aspect of the Preamble brings to the forefront the importance of the equality in the distribution of wealth, may it be **natural, physical, social, human, financial and spiritual** capitals in our livelihoods parlance and regulate/facilitate changes in contexts like ecological, techno-economic, income and expenditure and distributions patterns to enable continued equality in the distribution of wealth. The Preamble also highlights economic Justice, equality of opportunity and dignity of the Individual and is thus steered towards making provisions for decent livelihoods for the citizens of India.

The economic aspect of the Preamble is reinforced through several Articles in the Constitution. Part III of the Constitution deals with Fundamental Rights. While Article 16 guarantees Equality of Opportunity for all citizens, it also makes provisions for economically and socially backward class of citizens in the form of reservations to bring them on par with the rest of the population in making a decent living. People of India are free to practice any livelihood – profession, occupation, trade/business in any part of India. This is guaranteed by Article 19 which increases the livelihood options for people tremendously.

Article 21 guarantees Right to Life. Life without liberty amounts to some kind of slavery. The Supreme Court of India held that Right to Life and Liberty would not be meaningful without Right to Food. Therefore the Court gave a wider interpretation of Right to Life and included Right to Food. If every individual has access to decent livelihood s/he can gain access to adequate food and thereby Right to Life and Liberty.

Article 23 enforces dignified livelihoods. It makes traffic in human beings, begar and similar forms of forced labour a punishable offence. Similarly Article prohibits employment of children in factories, mines or other hazardous works. This means people should have dignified livelihoods that will give them decent income to be able to provide for themselves and their children so that the later will not engage in child labour.

Under Directive Principles of State Policy in Part IV of the Constitution, Article 38 says that the State shall strive to minimize inequalities of income and to eliminate inequalities in status, facilities and opportunities. This means the States should ensure that every individual (women and men) has adequate access to all the capitals so as to improve their income and reduce expenditure. This is reiterated in Article 39 which states that the State shall direct its policy towards securing that men and women equally have the right to an adequate means of livelihood and the ownership and control

of material resources of the community are so distributed to serve common good. Further there should be equal pay for equal work for both men and women. The Article goes on to promote appropriate distribution patterns so that it does not result in concentration of wealth in few hands. The State should also ensure that the means of productions is not controlled by just a handful of people.

Article 41 provides for Right to work, to education and to public assistance in cases of unemployment, old age and sickness and disablement. Similarly, under Article 42 the State shall make provision for securing just and humane conditions of work and for maternity relief. These Articles address the security and safety aspects in livelihoods.

Article 43 emphasizes quality of life. Accordingly the State shall strive to secure to all workers – agricultural, industrial or otherwise - work, a living wage, conditions of work to ensure a decent standard of life and full enjoyment of leisure and social and cultural opportunities.

The Constitution has made explicit provisions pertaining to some subsectors. Under Article 43 the State shall endeavor to promote cottage industries in rural areas. A subsection of this Article promotes workers participation in management of undertakings, establishments etc in any industry. In the areas of agriculture and animal husbandry Article 48 states that efforts should be made to introduce modern and scientific initiatives to preserve and improve breeds of cows and other milch animals and draught cattle.

Sixth Schedule of the Constitution of India makes provisions of the administration of tribal areas in the states of Assam, Meghalaya, Tripura and Mizoram. It provides for a three-tier system of political administration – the Legislative Assembly, the Autonomous District Councils (ADCs) and the Traditional Institutions. The ADCs have authority over traditional institutions, forest town committee, land, agriculture, veterinary, primary education, land taxes, non-tribal trading license thus impacting the various livelihoods in these areas directly. As per the Constitution the State has no jurisdiction in the ownership and management of lands owned by the domestic groups or by the clan or by the community. Land includes both natural and mineral resources. Further under the Sixth Schedule the forest lands called Green Block, District Council Reserved Forests and Unclassed Forests are directly controlled and managed by the District Councils. Some forest lands are privately owned and controlled and managed by the community.

The Constitution of India aims to promote quality of life by making provisions for ensuring dignified and decent livelihoods. Equality of opportunity to all including between men and women can happen when each individual has improved access to and adequate stock of capitals. The onus of responsibility to take this agenda forward is with all - Individuals, State, Organizations and others. ♣

Ambedkar - Messiah of the Oppressed

“Learn to live in this world with self-respect. You should always cherish some ambition to do something in this world. They alone rise who strive. Some of you nurse the wrong notion that you will not rise in this world. But remember that the age of helplessness has ended. A new epoch has set in. All things are now possible because of your being able to participate in the Politics & Legislatures of this country” these are the words of the messiah of dalits and downtrodden in India, Dr. B.R.Ambedkar.

Dr. Bhimrao Ramji Ambedkar, was elected as the chairman of the drafting committee of the Constitution of India and one of his greatest contributions is with respect to Fundamental Rights and Directive Principles of State Policy which provide for freedom, equality and abolition of untouchability. He spent his whole life fighting against untouchability practiced in the Indian caste system. He is credited for having sparked the Dalit Buddhist movement.



completed his work ‘The Buddha and His Dharma’ in 1956. At a formal public ceremony Ambedkar converted himself into a Buddhist and about 500,000 of his supporters were converted too. They all took 22 vows and explicitly condemned and rejected Hinduism and Hindu philosophy.

In 1936 Ambedkar set up Independent Labour Party and won 15 seats to Central Legislative

Assembly. He protested the Congress’ decision to call untouchables as Harijans. He published several books and pamphlets prominent among them being, *The Annihilation of Caste*, *Thoughts on Pakistan*, *What Congress and Gandhi Have Done to the Untouchables*, *Who Were the Shudras?*, *The Untouchables: A Thesis on the Origins of Untouchability*.

In post-independent India Ambedkar served as the nation’s first Law Minister. He was appointed as the Chairman of the Constitution Drafting Committee. Ambedkar shaped up the Constitution of India with Buddhist Sangha spirit, with Indian heart and Western models. He formulated several provisions for the social and economic rights of the oppressed and vulnerable, including women.

Ambedkar resigned from cabinet in 1951 following disagreement on Hindu Code Bill that he introduced in the Parliament to expound gender equality in the laws of inheritance, marriage and economy. He was later elected to Rajya Sabha and continued as its member till his death on December 6th 1956.

The crusader of Dalits, Dr. B. R. Ambedkar left a lasting impact on generations to come. Using the provision of reservation many dalits have become educated and improved their livelihoods. Today his inspiration is visible in a variety of forms in the sphere of human rights. Today we see many dalit political parties, publications, workers unions etc. This inspiration needs to be taken forward earnestly with right perspective. The responsibility for this lies on every one of us to take the dalit agenda forward. Caste has not left Indian society. Untouchability is still haunting us. When the lives of the dalits improve socially and economically, Ambedkar’s dreams will become fully true.

“My final words of advice to you are educate, agitate and organize, have faith in yourself. The battle is in the fullest sense spiritual. There is nothing material or social in it. It is a battle for freedom. It is the battle of reclamation of human personality...” said Ambedkar. ☺

Born on April 14th 1891 into an “untouchable” Mahar caste, Dr. Ambedkar who later on in life went to become a jurist, a bahujan political leader, a Buddhist revivalist and chief architect of Indian Constitution, faced several social and financial obstacles growing up. He was forced to sit in a corner in the school and teachers would not touch his books. The young kid in Ambedkar took every such discrimination and cruelty into stride and passed Matriculation in 1908. Later on he graduated in Political Science and Economics from Bombay University. In 1913 he travelled to the US and the UK and earned law degrees and multiple doctorates for his study and research in law and political science and economics.

On his return to India Ambedkar started a fortnightly newspaper, ‘Mooknayak’ and addressed several meetings on untouchability. As an invitee to the preparation of Government of India Act 1919 in London, Ambedkar advocated for separate electorates and reservations for dalits and other religious communities. He promoted Bahishkrit Hitakarini Sabha to promote education and socio-economic uplifting of the depressed classes. He became a member of the Bombay Legislative Council and launched many active movements against untouchability. He led the satyagraha in Mahad to fight for the rights of untouchables.

Ambedkar was very critical of the mainstream political parties for their lack of emphasis on the elimination of caste system. He argued for separate electorates for untouchables and had disagreement with Gandhi. Gandhi feared that such separation would divide Hindu society for future generations. After much debate Ambedkar settled for reservation of seats in the famous Poona Pact.

Delivering a speech at the Yeola conference near Nasik, Ambedkar expressed his intentions to convert into Buddhism which does not practice caste system. He travelled extensively to countries practicing Buddhism. Ambedkar founded Bharatiya Bauddha Mahasabha in 1955 and

National Rural Employment Guarantee Act

India is an agricultural country. Majority of Indians depend on agriculture. However, agriculture is characterized with seasonality. There are two seasons - peak/ harvest season in which agricultural labour demand is more and slack/ lean season where labour demand is less. During lean season people migrate to urban areas in search of work. This increases pressure on employment situation and land in urban areas. In this context, Government of India passed the National Rural Employment Guarantee Act (NREGA) to increase employment opportunities in the rural areas.

The National Rural Employment Guarantee Act passed in 2005, is considered as one of the most progressive bills passed by Indian Parliament in recent times. This Act essentially guarantees employment to the unemployed in rural areas for at least 100 days in a year through works such as constructing roads, improving water supply and works that are necessary to improve village infrastructure. Very recently the Government announced the spread of NREGA to all districts in the country.

As per the Act households domiciled in a village are entitled to register / apply for seeking unskilled employment. The Gram Panchayat will then issue job cards containing photographs to all entitled applicants within 15 days of receipt of application. Demand for work from job card holders should be acknowledged and work should be allotted within 15 days. Payment should be made within 15 days of work. The state's notified minimum wage for agricultural labour is applicable and the minimum wage should not be less than 60 rupees per day. If employment under the scheme is not provided within fifteen days of receipt of application daily unemployment allowance will be paid to the applicant. The payment may be in the form of cash or kind. Central government shall meet the cost towards the payment of wage and $\frac{3}{4}$ of the material cost and certain percentage of administrative cost. State Government shall meet the cost towards unemployment allowance and $\frac{1}{4}$ of the material cost and administrative cost of state council.

The NREGA works should be identified by the Gram Panchayats giving emphasis on unskilled manual labour. The works in focus include building roads and other village infrastructure facilities, water conservation, afforestation, land development and drought proofing etc. Thus this Act on one hand is utilizing the rich human resources for developing infrastructure in the villages and on the other hand is aiming to slow down the migration of rural farmers and workers to the cities.

The most novel and remarkable feature of this Act is that it completely banned the use of contractors in the works. It is known that in any government program contractors play a major role in implementation process and eventually emerge as exploiters of rural poor. This Act has taken a progressive decision by avoiding such contractors in the implementation of NREGA works. The Act also banned the use of machinery as far as possible.

The NREG Act is focused on the welfare of workers by providing statutory minimum wages, legal entitlements to

workers on working hours, rest, drinking water in place of work etc. First aid facilities should be made available at the work places. If any injury is caused to any person who is employed under the scheme the state government should bear the hospitalization charges including treatment, medicines, accommodation and also a daily allowance not less than half of the wage rate should be paid during the period of hospitalization.

The Act also stated that employment should be provided within 5kms radius of the village of the applicant. If it is not possible employment should be provided within the block and an additional wage (10%) has to pay to the applicant to meet the transportation and other costs.

Gender concern is also reflected in the NREG Act. The Act mentioned that women should be given priority for providing employment and in any work there should be at least one third of women labour. Equal payment for equal work should be made to both men and women workers. If the number of children below the age of six accompanying women is five or more one woman worker should be deputed to look after the children and that women also should be paid the minimum wage.

The Government claims that out of the 3.08 crore households that demanded employment, 3.06 crore households got employment so far. Apart from providing employment NREGA is also serving other objectives such as generating productive assets, empowering rural women, fostering social equity etc.

However, some glaring deviations have surfaced in the implementation. Instances like engaging contractors, using machinery, delay in issue of job cards, delays in payments, payments of less than the minimum wages, and absence of work site facilities were observed in some areas. Only sparse attempts have been made by the planning department to train officials about proceedings required to implement the scheme. The NREG Act promotes involvement of people at all stages - planning, implementation and social audit etc. But in reality this is not happening in true spirit.

If these deviations stand corrected NREGA has the potential to bring about positive changes the socio - economic picture of rural areas in the long run. This Act has gained much more relevance in a time when agriculture is going through troubled times and other village-based livelihoods are faring poorly. Community participation in planning and implementation should be enhanced. ☺

Salary Management for Non-Profits

With limited resources salary management is more critical for non-profits says **Jerry Jenson**

There is huge human resource gap in non-profit organizations. All the talent is swept clean by the mainstream corporate sector. Potential candidates are picked right from the college campuses. One obvious reason is the considerable gap that exists between the remuneration offered in corporate sector vs non-profit / development sector. More often than not the latter operates with too few resources but with too many needs. Another aspect is the informal nature of policies in non-profit sector.

In this context salary management (who gets what and why) becomes a critical task of the managers in development sector. Many factors like difficulty, importance and responsibility of the position, the employee skills, seniority and salary history, the demands and needs of the employee, market conditions and the organizations financial situation must be taken into account. Though complex if left unattended absence of systematic salary policy can lead to unease on the part of the employees and loss of

To determine an effective salary program it is critical to understand the organization's primary objectives. The objectives determine what positions are critical and who gets paid the most. It is important to determine the role of money in attracting and retaining the best brains. Many smaller agencies fear getting bureaucratic and do not have arrived at any structured formal policies. But well-conceived pay policies can result in high morale, low turnover and increased confidence of funding sources.

The best way to begin is to compare the pay scales of one's competitors. One commonly floating assumption in non-profit sector is the "sacrifice syndrome". The assumption is that welfare workers should work for less because their cause is noble. This value system hinders professionalism and talent from making inroads into development sector. If the organization is challenged financially at least the critical jobs should be paid well to retain the qualified and motivated.

In designing a compensation plan the following priorities can be considered –

- ♦ Attraction and retention of desired employees
- ♦ Employee confidence in and acceptance of the pay plan
- ♦ Client or funding source confidence in and acceptance of the plan
- ♦ Control of costs
- ♦ Facilitation of equitable salary adjustments

The order of these priorities can be revised and reviewed with changes in circumstances.

Another critical factor that needs due consideration is how salaries will be increased. The wider preference is that the pay should reflect the quantity and quality of work as against automatic progression. Automatic progression has diminished the quality of work in government sectors across. However one cannot say that merit system is the only and right way to go. It has its own flaws. The following factors can be considered in deciding a pay system –

- ♦ To identify meritorious performance among a large group of people doing routine jobs is difficult
- ♦ Merit based pay requires well-trained, tough supervisors who are capable of communicating their judgments to the subordinates
- ♦ Merit pay needs standard policies and that the policies are understood well by the employees
- ♦ Merit system cannot be completely objective while automatic progression seems to be free of management bias
- ♦ There cannot be a pure merit pay system. It is always a blend of pay based on length of service, organization's ability to pay, salary levels inside and outside and cost-of-living factors

It is generally suggested that organizations which are less than 4 years old should adopt automatic progression system so that they do not divert their critical management resources from key areas. Establishing a merit plan requires too much time. When the organization gains operating momentum then a switch can happen to merit based pay system.

Job evaluation and job description are other critical factors in designing pay system in any organization. Job description can cover purpose of the job, work performed, importance of the job in relation to organization objectives, approximate amount of time spent on each principal duty, authority of the incumbent, working relationships, methods and/or equipment used and conditions of work including physical effort, travel, deadlines, pressure etc. This information can be gathered through questionnaires, interviews etc.

To develop a salary range for each job, it is necessary to develop a hierarchy of jobs grouped by job grade. Jobs of similar difficulty and value are grouped into the same grade regardless of how dissimilar the functions may be. The next step is to attribute a monetary value of these jobs. The basic tool for accomplishing this is the salary survey. Selecting a benchmark job in each grade helps.

Some fundamental questions about administering salary program that should be answered can be – How often should salaries be reviewed? How large and how frequent should raises be? What should be done about the employee who needs a raise? How can new employees be hired if it is necessary to pay them more than the present employees? What should be done about increase in the cost of living? Who should make decisions about pay? How confidential should salary matters be? What laws must be considered in administering salaries? How can funds be generated for regular salary increases?

Effective salary management is one of the key components in challenging the competition for human resource from mainstream sectors and attract bright minds into development sector. All stakeholders, the organizations, the funding agencies, government etc should appreciate the need for professionalism in development sector. ☺

Mobile Services on the High!

Changing tastes and consumer preferences have generated market for new products and services. Consumerism has picked up in India like never before. The "market" is reaching out to the nook and corner of this country. This is the era of innovations

Shining Livelihoods

and technology spurt. One

such spurt has happened in the communications front. Internet and Mobile phones have unimaginably changed the way people communicate. Cell Phone once a luxury tool has now become a necessity across. With volumes the prices have dropped down drastically making cell phone a household tool. We now get a cell phone for as low as Rs.1000. Also the competition among multiple service providers is bringing the costs down. In another 3 years the number of cell phones is expected to double up.



Technology upsurge in the area of cell phones is creating lot of livelihood opportunities both in urban and rural setups in India. The need for people providing services like sale of cell phones and repairs of cell phones has increased. There is also market for cell phone accessories. Pre-paid connections are popular among large number of people. Several shops have come up selling the prepaid cards which are now available for as low as Rs.10. Many shops in rural areas carry these cards. In the urban areas multiple cell phone franchisee showrooms have cropped up which created openings for several low-end jobs.

The cell phone market on the other hand clamped down on the STD booths, public telephone, coin boxes etc.

The current and future seems to be bright in cell phone sector! ☺

Disappearing Rickshaws!

Three wheel rickshaws are disappearing! People that made their living on rickshaws are fading into other livelihoods. Today we see rickshaws very sparsely populated in villages and towns. The few that are left are mostly used for transporting

Declining Livelihoods

goods/vegetables. We seldom see people riding a rickshaw.

There was a time when people in the villages when unhappy with what they are doing used to migrate to the cities and live by pulling rickshaw. Long distance migration all the way from Bihar to Tamil Nadu and Andhra Pradesh for pulling rickshaws was not uncommon.

Such a scenario has pretty much disappeared now. Rickshaw is replaced in many places by auto rickshaws, 7-seater autos and in bigger metros with taxis. The price at

which the shared autos provide services has become cheap and people are increasingly preferring them. Over a period of time we have accepted a value that we should not use human propelled rickshaws. Distances to be travelled has also increased considerably. Traffic conditions in the urban areas have made maneuvering of slow-moving rickshaw a challenge.

Most of the traditional rickshaw pullers are now taking up low-skilled construction labour jobs Those who could get licenses have shifted to auto rickshaws.

While some new livelihoods are emerging some old ones are fading away and disappearing. May be its time to bid adieu to the rickshaws! The rickshaw wallahs need to get gainfully

employed elsewhere. They can be absorbed into the newly emerging remunerative livelihoods. ☺



Ravindra Sharma in 'Kala Ashram'

One man's efforts could bring to life many traditional arts and crafts of Adilabad in AP which otherwise would have fallen into obscurity. Livelihoods of many are therefore restored.

Ravindra Sharma referred to as Guruji was born and brought up in Adilabad district of Andhra Pradesh. His father migrated from Punjab 50 years ago. Adilabad was the centre stage of arts and crafts. Items like budabukkalodu, gosamolu, haridasu, kolatam dance, street dramas based on epic tales, religious processions from mutts etc were inducing constant cultural energy into the rural lives. Adilabad is also home to handloom weavers, Naquashi artisans and wood painters. Nirmal paintings are world renowned. Ravindra Sharma grew up amidst these fascinating traditional and cultural influences. He could gain in-depth knowledge of the culture, heritage and economy of Adilabad area. He himself became well versed in fourteen different forms of art. He is a sculptor of national fame. He makes metal statues. He does oil paintings and water colours.

Winds of change have been sweeping through Adilabad like other parts of India and the local traditions and crafts are vanishing at an alarming rate. This loss prompted Ravindra Sharma to work for preserving arts and crafts of Adilabad that he loved growing up and remains fascinated even to date. He organized his efforts and along with like minded people and friends established Kala Ashram in 1979.

Kala Ashram was started as an experiment to re-establish the customs and culture of the region. Today this Ashram has evolved into a training center for hundreds of artisans from all over India. The Ashram serves as a role model and living example of how the education built on the foundations of people's lives reflects itself in reality. Ravindra Sharma's Kala Ashram has today become the ideal form of Indian Gurukuls where physical labour and mental awareness are blended harmoniously.

Kala Ashram is an effort towards fostering work related to love for nature and environment, work related to Indian culture and heritage, creativity by arousing aesthetic sense with respect to Indian heritage and traditional science and technology. The Ashram works to bring harmony between artisan and artist and the ancient and the modern. The Ashram has a museum that serves as a resource base for artists and artisans who do not have access to tools and accessories. The dokkulodu or the community historian of the Madiga community borrows musical instruments and scroll from the museum. Every year Ravindra Sarma organizes karigar gurukuls where artisans improve or



innovate techniques, pass them on to the younger generations and teach them to groups of other communities.

Bamboo has offered very good livelihood opportunities for the tribals of Adilabad. Ravindra Sharma started teaching the tribals the delicate art of converting bamboo sticks to art works which look akin to ornamental entities. His work enthused learners from National Institute of Fashion Technology, Hyderabad who came to learn bamboo work. His ease

with multiple languages especially tribal languages makes people around him feel at home. After the days work, Ravindra Sharma would read and explain to people in different languages the tales from epics. Though an ardently religious person, Ravindra Sharma uses economics and science to explain to people. He observes, studies and documents dying arts. One recent attempt was that of the Bhiksha vruttis who sing/tell the oral history of other castes while living off their patronage.

The ongoing efforts in Kala Ashram include

- research and study of all ancient techniques and science, tradition and art forms
- collection and preservation of all articles of use in around Adilabad
- workshops to introduce ancient technology and its usage in modern context and
- revival of folk dances and folk music

Kala Ashram trains tribal youth on craft utility items for a livelihood. Waste management has entered the field of traditional crafts in Kala Ashram. Gond and Kolam tribal youth are trained in crafting utility items from bamboo waste. These trainees under the guidance of Ravindra Sarma and master craftsmen have learnt to make clothes, towel hangers, paper weights, stools, TV and telephone stands etc. These products fetch anywhere between 100 to 300 rupees and have become very popular with people visiting this area.

The plans going forward are to establish a permanent museum for all articles, set up homes that serve as museum, house, workshop and shop for twelve or more artisans that includes teaching of the techniques, life-styles and economics of a particular art form. The Ashram also plans to have an open air theatre, Ranga Sthal for revival of folk music and dances. Also in the pipeline is a Granthalay, a library of rare books on arts and crafts.

Guruji Ravindra Sharma's remarkable efforts to preserve and promote the traditional arts and crafts of Adilabad give inspiration and hope for the future of traditional livelihoods and for people working towards strengthening them. 🌱



Books

Book Summary

Name: **Corporate Responses to HIV/AIDS- Case studies from India**

Author: **The World Bank**

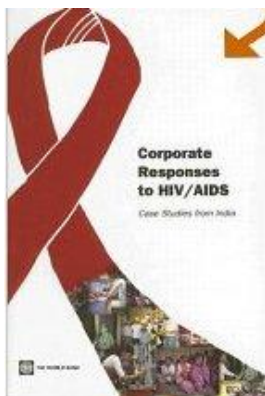
Indian businesses have become an important stakeholder in the fight against HIV and AIDS.

According to the National AIDS Control Organization, 5.2 million adults ages 15-49 in India are HIV-positive, representing one-eighth of global HIV cases. A large share of this

HIV – positive population are employees of Indian Industry.

AIDS has a direct impact on company's profitability. In the worst case scenario the economic effects are observed in greater absenteeism and staff turnover, higher recruitment and training costs, and higher costs in medical care or insurance coverage, retirement funds. A less obvious but equally important cost is declining morale and productivity among employees. AIDS not only affects the health of workers; it also takes a toll of their savings, the resources of their families, and their productivity as they start spending more time taking care of the sick. In India this scenario can be prevented by businesses taking bold action now.

This report found that in India both public and private sector companies are pursuing notable programs of HIV and AIDS awareness and prevention for employees and for local communities. All these programs have faced challenges. This report features five case studies illustrating approaches that private and public sector companies have used in HIV and AIDS interventions. The interventions of the five companies have ranged from advocacy and generation of awareness to prevention and treatment.



The approaches of these organizations are as follows:

- Leveraging partnerships with local NGOs, State AIDS Control Societies, and other agencies
- Communicating messages effectively to their workforce and local communities. and practices
- Keeping up with highly mobile target group like sex workers, truckers etc.
- Coping with poor public health infrastructure
- Countering social stigma
- Overcoming message fatigue and negative branding

In India only around 70 companies are engaged in fighting HIV and AIDS. What Industry gains from setting up HIV and AIDS programs:

- Control of the cost of HIV and AIDS: HIV and AIDS can impose large costs on businesses through higher medical and health insurance spending and the need to recruit and train new staff to replace those who are lost. Where the epidemic continues to grow, companies may face a shortage of healthy labour in the long run, leading to a migration of workers between cities and states to fill labour needs.
- Conflict reduction in the work place: lack of awareness on HIV and AIDS can lead to conflicts with in the work place. Awareness programs on HIV and AIDS can help reduce these conflicts that arise because of lack of information and communication.
- Strong markets: In regions heavily effected by HIV and AIDS the general pattern of expenditure is skewed toward healthcare and medication. It is thus the interest of business to stem the spread of the epidemic so as to retain and build markets for their products and services.
- General goodwill and better relations with stakeholders: Companies that launch HIV prevention programs gain from the publicity of engaging in Corporate Social Responsibility.

The book portrays an interesting dimension of the impact of HIV/AIDS on business houses and how they can respond towards a win-win situation.

New Books

Name: **Women's Livelihoods Rights**

Author: **Sumi Krishna**

Publisher: **Sage Publications**

Name: **Organic Farming for Sustainable Livelihoods in Developing Countries: The case of cotton in India**

Author: **Frank Eyhorn**

Publisher: **Verlag der Fachvereine Hochschulverlag AG an der ETH Zurich**

Name: **Many dimensions of Poverty**

Author: **Nanak Kakwani and Jacques Silber**

Publisher: **Palgrave Macmillan**

Name: **Crucibles of Leadership: How to Learn from Experience to Become a Great Leader**

Author: **Robert J Thomas**

Publisher: **Harvard Business School Press**

Name: **Learning through Community: Exploring Participatory Practices**

Author: **Kathryn Church, Nina Bascia, Eric Shragge**

Publisher: **Springer**

Dalit Focus

Schedule Castes Corporation - The Corporation works for the welfare of the Scheduled Castes.

- ♦ The Corporation acquires/purchases land and distributes among the landless.
- ♦ In case of small and marginal farmers with waste lands, the Corporation undertakes works like digging wells, bore pumps and other activities for land development.
- ♦ For Self Help Groups and small entrepreneurs the Corporation provides financial help

In each district there is a district level corporation. For more details one can contact Executive Director, S.C. Corporation of the respective district.

Social Welfare - The Social Welfare Department provides provision of scholarships among Scheduled Caste students. It also engages in setting up and maintenance of S.C. hostels. For more details on this department and the services it renders the district level Deputy Director Social Welfare can be contacted.

Sakshi Human Rights Watch - Sakshi works on dalit rights and dalit issues in Andhra Pradesh. Sakshi collaborates and support existing and emerging Dalit Bahujan movements and initiatives, raising consciousness, monitoring Dalit Bahujan Human Rights violations, informing and sensitizing the civil society. It also pressurizes the state and other statutory bodies to take adequate organizational and institutional measures to bring dalit rights under the purview of human rights and protect them. Sakshi makes proactive interventions within the Dalit communities to promote gender equity, child rights etc.

Indian Institute of Dalit Studies (IIDS) - Established in 2002 the mission of IIDS is to fill the lacunae in the knowledge pertaining to issues of social exclusion and discrimination associated with caste, untouchability, ethnicity, religious status and other group identities with a focus on marginalized groups in the Indian society. The objectives of IIDS include -

- ♦ To undertake interdisciplinary and application-based research
- ♦ Policy promoting research and consultation
- ♦ To provide knowledge support to Dalit and other NGOs
- ♦ To serve as a resource center

Dalit Foundation - The Foundation is registered under Indian Charity Law in 2003 and is the first grant-making agency in South Asia. The mission of the Foundation is to focus exclusively on social change and justice for dalit communities. The Foundation supports individuals, small community-based organizations and networks that work to secure social change and protect the rights of dalits in South Asia. The Foundation awards fellowships to young Dalit professionals in the field of medicine, law, journalism and engineering. They also have a young professional program

which is a leadership program for dalit youth. They give a two-year fellowship. Various training programs and workshops are organized by the Foundation on subjects like fundraising, planning, monitoring and evaluation to groom sensitive leaders for the Dalit movements. The Foundation also offers internship program for students from India and abroad. The interns will be involved in researching dalit issues, fundraising, field exposure and working at grass-root level.

Dalit Solidarity Network - Dalit Solidarity Network UK campaigns against the atrocities, humiliation and poverty that over 300 million dalits suffer. The Network lobbies, campaigns and educates politicians, development agencies, the media, companies and the public about caste and how action can be taken in cases of human rights violations.

International Dalit Solidarity Network (IDSN) - The Network provides a global forum for all stakeholders, affected countries, international human rights and development organizations etc to work globally for the elimination of caste based discrimination and similar forms of discrimination based on work and descent. The work of IDSN involves encouraging the UN, the EU and other bodies to recognize the sufferings of dalits and other oppressed communities/people. IDSN insists on international recognition that Dalit Rights are Human Rights.

Asian Forum for Human Rights and Development (FORUM- ASIA) - Forum Asia is a membership-based human rights organization in Asia. It strives to empower people by advocating social justice, sustainable human development, participatory democracy, gender equality, peace and human security through collaboration and cooperation among human rights organizations in the region. The Forum will facilitate dialogue, capacity building and networking among human rights defenders, civil society actors and organizations in Asia to achieve full realization of all human rights and human development in the region. Forum Asia represents 40 member organizations in 15 countries in South, Southeast and Northeast Asia.

Social Watch India - The national social watch coalition is a broad based network of civil society organizations, citizens and communities to build a process of monitoring governance towards goals of social development particularly with respect to the marginalized sections of the country. The Social Watch process is a collective response of a number of development organizations, social action groups and citizens to ensure that there is a critical engagement with the process of governance. Currently a campaign under the name of 'Wada Na Todo Abhiyan' with the objective to keep track on the National Development Goals and Common Minimum Program is undertaken by Social Watch. This campaign will also monitor the MDGs. Some of the latest publications of Social Watch include - *Citizens Report on Governance and Development 2007* and *Rekindling Hope? - Access, Retention and Development of LAND: A Dalit Perspective, Andhra Pradesh.* ☺

Focus Focus Focus

Out of all Pandavas and Kauravas, Arjuna had immense liking for the sport of bow and arrow. He practiced this art with great concentration and perseverance. Soon he became numero uno in this art. Acharya Drona, the Guru was very much pleased with his Sishya, Arjuna and showed preferential love and favour towards him. This caused a natural adolescence jealousy in the heart of Duryodhana and his brother Dushasana. Duryodhana, in particular, did not like Arjuna and other Pandavas and silently ill feelings like hatred towards Pandavas took birth in his heart.

One day they openly criticized their Guru for a favour shown towards Arjuna, telling him they also were not less skillful in archery. As a reply to their criticism, Acharya Drona arranged a test to decide the best archer amongst all.

So the stage was set for the test. A wooden bird was put on a branch of a distant tree. It was partly hidden by the foliage.

A prominent artificial eye was painted on the wooden bird. The teacher called all his disciples and said, "Look my children, a bird is sitting on that far off tree. You have to hit the arrow exactly in its eye. Are you ready?"

Everyone nodded enthusiastically. First the eldest of all disciples Yudhisthira was invited to try his skill. He stretched his bow-string and was about to release the arrow when Dronacharya asked him a question, "O eldest son of Kunti, may I know what is visible to you at this point of time?" Yudhisthira replied innocently, "Why, O Gurudev, I am seeing you, the tree, people around me, and the bird!"

Similar questions were put to Duryodhana, Bhima, Nakul, Sahadeva and others, and Acharya Drona got more or less similar answers as those given by Yudhisthira. Acharya told them to step aside. He realized that with such poor concentration his disciples would obviously miss the target!

Lastly, it was the turn of Arjuna. He readied himself, with his bow and arrow in perfect graceful harmony! The Guru asked him, "O Arjuna, now that its your turn, will you tell me what is being observed by you at this time?"

Arjuna replied, "Sir, at this point of time only the eye of the bird is visible to me." Then the teacher asked Arjuna if he is able to what others saw - the bird, the tree and the people around. Arjuna replied in negative maintaining that he saw only the eye of the bird and nothing else.

The Guru, Dronacharya was pleased with Arjuna's response. Arjuna's answer reflects his immense concentration and focus. He explained to his students that the correct approach towards the art of archery is to focus and concentrate.

Now the Sishyas, realized the point including Duryodhana; but the seed of jealousy was sown in his heart. In his attempt to equal Arjuna and other Pandavas, Duryodhana fell victim to anger and similar base emotions later in life.

Focus and concentration are fundamental to accomplish any given task efficiently and effectively. Without focus energies are spread thin among various things / events. With some introspection one can realize that half of these "things / events" are irrelevant to achieving one's goal / purpose.

Focus and concentration hold greater relevance and significance in development sector. The primary stakeholders here are the poor and the vulnerable and any attempts made without constant and consistent focus on the purpose would either boomerang and/or leave the poor confused.

Poverty and issues surrounding poverty are a complex maze. Poverty is also dynamic. It is easy for development workers to get overwhelmed with myriad issues concerning the poor. It gives ample opportunity to lose focus and have divided attention to a variety of problems.

One can start responding to everything without a sense of direction. But it is proved that this approach will not lead to results of significance.

When dimensions are varied, issues are many and players/ stakeholders are multiple one need to devise focused approach to understand and analyze issues, devise plans and deliver. When only the present matters focusing and concentrating on every action that's being done is achievable. The present of course will be guided by the broader purpose. In the story only the present - hitting the eye of the bird - was relevant to Arjuna. He could not see anything else. The broader purpose is to become the most skilful archer.

With broader purpose as the guiding force, focusing and concentrating on the present karma/action will yield results. This age old story very beautifully narrates this simple yet significant message. ✪



Amount of Loans Issued by PACS during 2002-2003

(Rs in lakhs) (Source NAFSCOB)

States / UTs	Short Term Loans			Medium Term Loans		
	SC & ST	Others	SC/ST Share	SC & ST	Others	SC/ST Share
Andaman & Nicobar	0.0	45.0	0.0	0.0	0.0	-
Andhra Pradesh	50561.5	118540.1	29.9	9156.8	32249.2	22.1
Arunachal Pradesh	0.0	0.0	-	76.6	0.0	100.0
Assam	123.9	153.5	44.7	77.1	273.2	22.0
Bihar	1059.7	0.0	100.0	0.0	0.0	-
Chandigarh	0.0	2.7	0.0	0.0	3.1	0.0
Dadranagar Haveli	1.0	0.0	100.0	0.0	0.0	-
Delhi	0.0	0.0	-	0.0	0.0	-
Goa	0.0	505.0	0.0	0.0	773.6	0.0
Gujarat	14326.1	187984.7	7.1	839.4	18703.2	4.3
Haryana	17244.6	255913.0	6.3	1748.2	7113.7	19.7
Himachal Pradesh	0.0	798.5	0.0	0.0	9336.7	0.0
Jammu & Kashmir	165.7	267.3	38.3	95.0	187.6	33.6
Karnataka	25044.2	117371.9	17.6	31647.5	20823.5	60.3
Kerala	44837.7	350273.0	11.3	16163.9	165971.8	8.9
Madhya Pradesh	22508.7	80710.8	21.8	3626.0	12262.7	22.8
Maharashtra	9672.1	259347.2	3.6	3428.1	62859.2	5.2
Manipur	17433.0	16426.0	51.5	8.0	2070.0	0.4
Meghalaya	157.0	0.0	100.0	135.9	0.0	100.0
Mizoram	0.0	0.0	-	0.0	0.0	-
Nagaland	156.9	0.0	100.0	0.0	0.0	-
Orissa	16420.5	182494.8	8.3	3476.3	52744.5	6.2
Pondicherry	102.0	3023.7	3.3	9.8	374.8	2.5
Punjab	0.0	268688.7	0.0	0.0	8471.1	0.0
Rajasthan	30381.1	76258.2	28.5	7449.7	19850.5	27.3
Tamil Nadu	41257.2	290196.5	12.4	10114.9	107898.6	8.6
Tripura	0.0	218.5	0.0	0.0	356.2	0.0
Uttar Pradesh	9422.2	69157.8	12.0	554.6	612.4	47.5
West Bengal	21158.0	77044.9	21.5	5522.9	29210.9	15.9
Chhattisgarh	17238.9	20612.5	45.5	10209.2	12825.2	44.3
Jharkhand	0.0	0.0	-	0.0	0.0	-
Uttaranchal	1201.2	3495.4	25.6	270.6	333.8	44.8
All India Total	340473.8	2379530.0	12.5	104610.4	565305.4	15.6

Out of Poverty

Municipal Work to the Group

Venkatamma hails from Warangal district of Andhra Pradesh. She along with her family migrated to Hyderabad about 30 years back. The family settled in Rajiv Nagar colony. Venkatamma's husband is Saidaiah. They have three daughters and one son. With non-availability of work the survival became tough in the village and forced them to migrate. In the city Venkatamma started work as a servant maid in 2 or 3 houses. She earned about Rs.400 to 500 a month from this livelihood. Her husband worked as wage labourer and was earning Rs.1200 a month.

Unfortunately Saidaiah got addicted to liquor. Apart from shelling out lot of money his health started deteriorating. He suffered from chronic liver disease. His bad health did not permit him to work any longer. At this point Venkatamma took to wage labour as her livelihood. With her meager earnings she shouldered the entire family responsibility single handedly. In due course, Venkatamma's husband died. Life became an uphill task for Venkatamma.

Seven years ago opportunity came to Venkatamma's door step. Representatives of an NGO called APSA came to visit Rajiv Nagar slum. They observed Venkatamma keenly as she was boldly airing her concerns. She could talk both to the representatives of the NGO and also to her community. The NGO saw a promising leader in Venkatamma. She was made leader of a Self Help Group comprising of 15 women members.

The SHG members started saving Rs.30 a month. Being leader of the group Venkatamma had to involve in all the financial transactions. She had to meet different people. This exposure enhanced her knowledge and capabilities.

In short time, APSA worked towards securing jobs for Venkatamma and her group members with Municipal Corporation of Hyderabad (MCH). This helped Venkatamma to improve her financial status significantly. She could spend money on her son's education. The son grew up to secure a good job in a private company. Venkatamma got her house repaired. She also purchased one acre of land in her native village.

Venkatamma participates in lot of social activities. She convinced the parents of school dropout children to send them back to school. She undertakes several other awareness activities in the slum area. She actively participates in all development programs initiated in the slum.

Venkatamma's journey into prosperity with hard work and perseverance as her key companions makes her life a real time success story that can inspire people around. Not blinded by the prosperity, Venkatamma makes efforts to help others scale up and graduate into prosperity like her. Having realized the value of education in her son's case she actively promotes the cause in her community. Truly a leader of a kind! 🌟

Broken Lives

Debt + Accident = Suicide!

Nakka Chinna Gangu belongs to Sattekkapalli village in Ibrahimpatnam Mandal of Karimnagar district of AP. Her life was a smooth sailing until fate struck when her husband met with an accident.

Chinna Gangu's husband is Nagaraju. The couple are blessed with three daughters. Many people from their village migrated to Gulf countries for 3 to 4 years to make money. Chinna Gangu's husband decided to follow suit. He got his passport and flight tickets. For this expenditure he took a loan of Rs.50000 from a local money lender.

Unfortunately, after all these arrangements, Nagaraju met with a close to fatal accident at Venkatarao pet. His hand and leg got fractured and he suffered brain hemorrhage. Chinna Gangu immediately joined him in Apollo Hospital in Hyderabad. The doctors who treated him found that Nagaraju was suffering from blood cancer. After this Nagaraju was confined to home. He could not engage in any productive activity. The debt he made for going to gulf was looming large. Added to this they incurred lot of expenditure on his treatment. Nagaraju was depressed and hanged himself to death one fateful day. With husband's death,

Chinna Gangu became mentally ill. She incurred about Rs.30000 towards her hospital charges.

All the debts put together became a whopping 3 lakh rupees. Chinna Gangu faced lot of pressure from moneylenders from whom she borrowed money. She had to sell off her one acre land for 1.95 lakhs and repaid some of her debts. Her relatives helped get Chinna Gangu's elder daughter married. The other two daughters are pursuing education, 4th and 2nd standards.

Presently Chinna Gangu is engaged in agricultural works and NREGA works. When she has some spare time she makes Beedies and sells them. All her earnings are just enough to pay the interest on her loans. She continues to live in the debt trap.

Chinna Gangu is a member of an SHG in her village. Recently she took Rs.50000 in the group under Total Financial Inclusion scheme. Some of that money was used to pay for her daughter's wedding expenses. With the remaining money she started vegetable selling business. Chinna Gangu strongly desires to educate her two daughters against all odds. We hope she realizes all her dreams. 🌟

March is the month of Kamadahanam, Holi and Vasantotsav. It is also time of Jatras across. Many parts of India are getting ready to usher in the New Year, Ugadi.

Another social worker of repute, Hemalatha Lavanam left us for good. May her soul rest in peace.

It was a warming up month – getting ready to the summer ahead. We had some showers, thanks to depression in Arbaian Sea, which is rare. Some hopping between the workshops and discussions – New Economic Culture, Vasanthi Foundation Lecture, NIRD’s crisis in Handlooms, International Resource Centre for Poverty Reduction, Leadership for Weavers, Zero draft country strategy for World Bank in India etc., apart from the continued time spent in developing the management information system and digging deep within us.

Extra ordinary cooperator of our times, Rama Reddy, has become the President of Indian Cooperative Union (ICU) as it completes its sixty years of existence, recently. Gandhi was its mentor. He considered cooperative as a self-reliant association where people come together voluntarily to help each other. ICU proposes to move forward in promoting cooperative development forums in various parts of the country and build on the advocacy agenda in cooperation from Cooperative Development Foundation led by Rama Reddy in Hyderabad and Cooperative Initiative Panel consisting of legendary cooperators Dr Verghese Kurien, Mohan Dharia and Lakshmi Chand Jain.

One discussion that has consumed our time and energy is the ‘oppressed’. Who are oppressed? Who oppresses them? One way is we apply pedagogy of the oppressed for the freedom of the oppressed. As a sequel, we can organize them and make them demand social and economic infrastructure. They can also benefit from collectivization in terms of solidarity, bargaining, local purchase, value-addition and sales. The most important, it appeared, is to appreciate that there is no difference in the way the traditional oppressed communities and the new economically oppressed communities live now. Their sources of incomes, expenditure drains, ways of occupying time and coping (and not coping with risks) are more or less the same. The traditional oppression has caused some deprivations in terms of variety of capitals available to them, and the contexts, typically remained unfavorable. I am sure today’s economic oppression has similar impact on the oppressed. It is true that the multiple, intensive comprehensive and naked oppression is giving way to more subtle, less visible and further less realized forms of oppression. It is in this context, **we need to seek adherence to ‘new’ universal values of equity, justice and participation in reality, beyond the rhetoric** and lip sympathy. Thus a hegemony of dominant ideas around these values on the mind, society, culture, literature with viable and compelling rationale should make its presence felt.

The Foundation Lecture at Kakinada for Kuchibhotla

Vasanthi Foundation [A Score of Existence – Context, Path, Work: Reflections of a Development Worker] gave me an unique opportunity to dig deep into the last 20-30 years of one’s life and work, its context, its path, its account. It stirred me deep within. It reminded me how far I am from my dream. With hindsight, I could see my drivers, my triggers, my supports and my constraints. It showed me gaps and opportunities in the context. It showed how strong or weak is the foundation for the work of another two decades now. I cherished every moment of it this digging deep. This can be relevant to other development workers, people who watch and support development workers, and importantly the potential and future development workers.

For starters. 1997 – I was at Anand, it appears now, to meet Vasanthi. She was a young friend who joined the ranks of my inspirers. By then, I had another young inspirer, Anuradha, who came into contact with me, as if Guru comes in search of the disciple, in the true Sanatana tradition, for a while – mere one year. I am leading the path shown by her in her own way before her demise.

Where am I after 20+ years in Development? Lots of unfinished agenda. Now, I am a livelihoods worker. Livelihoods domain and development sector is looking towards me as a promising mentor for livelihoods workers, entrepreneurs and organizations. I think this has been an awesome responsibility I have to cope with in the years to come.

Personally, I have become purer. I am on course to learn the ‘art’ of loving. I am learning to appreciate the second, third and fourth hand results and derive that vicarious pleasure. I am realizing that my duty begins and ends with ‘doing’ what I am supposed to do. I am realizing that I am a vehicle (or call me an instrument) and my job is to provide service as an instrument.

Krishna says ‘It is better to seek further knowledge (*jnanam*) than to be engaged in repetitive practice (*abhyasa*) of the steps already learnt. Careful attention (*dhyanam*) to the implications of what has been learnt is superior to being engaged in gathering more knowledge (*jnanam*). *Karmaphalatyagam* is superior to meditation (*dhyanam*), intensive study. Such relinquishing leads soon to *santhi* (peace).

Krishna’s Karmayogis stay amidst society and conduct themselves as commoners and emerge as organizers. They are resolute in their mission, supreme purpose, pamartham. Then, they focus. Focus on Purpose, Plan, Protocol, and/or Person, at the least.

To practice yoga, one needs to know and remain committed, with physical, mental and energy bodies, to the purpose with love and purity. All this without attachment to fruits of work.

Come with us into the world of yoga – the practice of action with knowledge and wisdom. For inching towards achieving awareness about us and our extended selves. ☺

G Muralidhar



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