

livelihoods

today and tomorrow

February 2012



LOVE



Staying With The Vulnerable - 9

Eco-Tourism - 17

Cash Transfer - 26



Happy Valentine's Day! Happy Sivaratri!

'Telangana' is warming up – bye-elections offer the stimulus. We are in the middle of Elections for five states. Introduction of Union Budget in Parliament gets postponed to 16 March.

Cold is giving way!

Let there be social justice. Let us encourage teaching and expression in our mother language. Let us think for better co-existence.

Let us acknowledge the women's rights and recognize how their assertion contributes to peace in this universe. Let us celebrate womanhood.

Let us assert our rights as consumers.

Let us work towards eliminating discrimination.

Let us recognize that water sustains life; let us care 'water' and use with care for living.

Life and livelihoods are sustained by living. Living includes air, water, food, clothes, shelter, company and entertainment. Living is enhanced with living together, living for one another and living for others. Living is in now so that future life lives better. This living is fashioned by learning better ways to live on a constant basis. This living is fashioned by leading 'life' for a better tomorrow for the people who inherit tomorrow. This leading 'life' is a result of 'love' – love of life. When the crunch comes as the resources dwindle, only a few essentials matter. Therefore, sharing the essentials matters. This comes from love of life. When in love of life, you are fair and just to all life. You want social justice and equity in all resources – natural, physical, social, human, financial and spiritual. When in love, you do not accumulate but share whatever you have got. You augment opportunities for access to all.

Love respects and cares life. Love trusts life. Love has faith in the capacity of life. Love nurtures life to grow. Love learns and gives. Love will not let you 'sleep' when there is poverty all around; when there are people struggling with their vulnerabilities; when their right to life is not guaranteed. You remain committed to the cause of life, you become courageous to show commitment, you practice integrity of life and universe, you be in the present and communicate consciously, without having any attachment to outcome.

Love, like any skill (like music, dance, art etc.), needs to be learnt and practiced; with tenacity and self-control; with concentration, discipline and rigour; over a period of time, say 10-20 years.

Loving professionals with capacity in the hands of the poor, marginalized and vulnerable is the need. In this context, 'livelihoods' has focused on 'love'.

Shashi Rekha Rajagopalan was synonymous with Cooperation in the country. She has been a 'mentor' to many of us. Her inspiration is growing with time. SWEEKAAR is a one-stop service model that provides care for the disabled by specialists. Dairy is another ubiquitous enterprise of the poor that produces milk and supplies to bulk milk cooler units. Bhagavadgita, Bible, Quran, Guru Granth Sahib et al present a value – love for life. Livelihoods of the Northeast are discussed in 'Kshetram'.

With the appreciation that love is the surest way forward for all of us, including the poor, marginalized and vulnerable, to have decent life and livelihoods, I remain thinking how to nurture love and loving professionals to be with the poor.

A handwritten signature in blue ink, appearing to read 'M. G. Muralidhar'.

G Muralidhar

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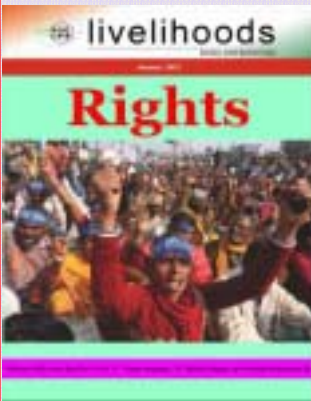
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Love: Love is not just a feeling or an experience. Love is an "art", a philosophy that is to be imbibed intrinsically by the individual. It is to be reflected in every action of the human being. In the world of development, love holds a significant position. When a development worker integrates love as a core principle in their working, it enables them to reach out to the community in a better manner.

Tribals of Jiwati		20
The Crisis in Handloom		22
Response		4
News		5
Legend	Shashi Rekha Rajagopalan	7
Kshetram	Livelihoods of The Northeast	8
Perspectives	Staying With The Vulnerable With Love!	9
Enterprise	Dairy	15
Interview with Common Person	I Want to Start Hotel	16
Subsector	Eco-Tourism	17
Development in Action	Sweekaar Academy of Rehabilitation Sciences	23
Opinion	Food Security Bill & Cash Transfer	26
Context	National Food Security Bill	28
Case studies	Making The Best of Spiritual Capital Friends Turned Foes	29
Interview with Grassroots Activist	"Moral Support is Important..."	30
Books	Holy Books	31
Story	Learn And Earn	32
Trends	Livestock Contribution in Agriculture GDP	33
The Contrasts	Coconut Selling "Dhobi"	34
'Yoga'kshemam		35

Response



I got opportunity to read your magazine 'livelihoods January 2012 . Articles are very interesting. In the magazine story is very good. From the story I understand the power of confidence. Thanks for sending magazine.

Kotiswari

Guntur, Andhra Pradesh



Rural Job Scheme, Faces Grant Cut, New Delhi:

The Congress' flagship program, the Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS), is facing a big cut in its budgetary grant for the first time since its launch in 2006. The budgetary support for the current financial year was a tad lower at Rs. 40,000 crore but the progress of the MGNREGA has been so bad that the UPA government is now set to slash the allocation for the job scheme for the poor for the 2012-13 financial year by 10 to 20 percent. It is just a question of reconciling perceptions on the extent of deduction to be made. The Ministry of Rural Development (MoRD), the Finance Ministry and the Planning Commission differ on the size of the cut, but all seem to be unanimous on allocating less for the MGNREGS given the government's adverse fiscal position.

Focus Likely on Harvesting Rainwater to Boost Irrigation in Parched Vidarbha, New Delhi:

Experts have given thumbs down to big irrigation projects in Vidarbha, a view that may mark major shift in government's approach in tackling the crisis of vulnerable cotton farmers after the expiry of Prime Minister's special package for the region. The Centre may now go for a scheme which would junk big irrigation dams in Vidarbha, and instead focus on harvesting rainwater to boost irrigation. The National Rainfed Area Authority (NRAA) has dubbed the big and medium projects as "overdesigned", filled only up to 34% in 2008-09 and 41% in 2009-10.

A Tribal Village is Set to Change Its Economy by Planting Roses, Gujarat:

A big revolution is on its way to change a small village. Umarpada, a tribal village in south Gujarat, is set to change its economy by turning to rose production by leaving behind their current livelihood of agricultural

work at others' field. Nearly 1,500 farm-workers have committed to join hands with Surat-based JJ Flora Cooperative Society to produce dutch (exported) roses and gerbera flowers with a view to ship branded roses to western markets including the US, Europe and Japan by next Valentine season. The cooperative society along with 50 tribal farmers has already started an initial production of dutch roses in 30 acres. In next three years, it is expected to grow more than 1 crore cut-flower roses of various varieties in an estimated area of 500 acres (20,000 rose stems per acre). The society has invested close to Rs 25 crore through bank funding for the initial production and formed an arrangement with the tribals for revenue-sharing

Erode Farmer Harvests 98.3 Tonnes of Cane Per Acre, Tamil Nadu:

A farmer in TN Palayam in Erode district has now become a role model for sugarcane growers by recording a massive yield of 98.3 tonnes per acre. A. Perumalsamy of Vaniputhur village shot to limelight after he turned his two acres into a most productive farm by adopting some of the best cultivation practices and harvested a yield of 98.3 tonnes two months ago. The average cane yield in the district is around 45 to 50 tonnes per acre. Only a few growers report yield above 80 tonnes. "I never expected that I would record a yield above 90 tonnes. I just expected a yield around 70 tonnes. Many farmers are now visiting my field to learn about the cultivation practices," says the farmer. When Mr. Perumalsamy, a registered cane grower with Sakthi Sugars Limited at Aappakoodal, decided to cultivate sugarcane in 2010, he heard about the '100 tonne farmers club' initiative launched by the sugar mill and approached the cane office seeking the advice of experts.

'Farm Sector in State Emerging

Stronger' Andhra Pradesh:

The State's economy was emerging stronger in agriculture, in spite of the spree of 'crop holidays', drought-like situation and the subsidies, according to Manoj Panda, Director of Centre for Economic and Social Studies (CESS), Hyderabad. Speaking after inaugurating the 30th annual conference of Andhra Pradesh Economic Association (APEA), he sought more investments in the farming sector, while observing that the sector looked promising in spite of the setbacks witnessed after globalization. Professor K.R. Choudary said development would be meaningful only if came with the least damage to environment.

BBMP Proposes in Situ Rehabilitation of Vendors, Karnataka:

Conflict between street vendors and the Bruhat Bangalore Mahanagara Palike is not new. Every time the BBMP wakes up to "encroachment" on footpaths and roads by the street vendors, it swings into action by evicting them, often with police protection. This issue came to the fore recently after the civic authority razed the temporary structures and evicted vendors from Gandhi Bazaar, a shopper's paradise in Bangalore south. The issue was even raised in the Legislative Assembly and Council. Defending the BBMP's action, Chief Minister D.V. Sadananda Gowda claimed that vendors were evicted in the interest of public health and to avoid traffic congestion. He added that the Government and BBMP had received several complaints from the public against vendors trading on roads and footpaths. Senior BBMP officials told The Hindu that it was contemplating in situ rehabilitation of the evicted street vendors. This plan will include not just the vendors from Gandhi Bazaar, but also Madiwala, City Market and other places.



Thanks to Aadhaar, MGNREGS is in Demand in Jharkhand,

Jharkhand: They are all manual workers earning Rs. 100 daily under the Mahatma Gandhi National Rural Employment Guarantee Scheme and some of them have a bank balance — no matter how small — made possible because of their financial inclusion and the introduction of technology that links their accounts biometrically through the Aadhaar number. **Migration curbed:** As the new system ensures payment of wages within a week, the demand for work under MGNREGS has gone up. Consequently, migration has been checked, families have been reunited and, no less important, some workers have a saving in the bank. There are labourers who do not debit wage payment even after two weeks of work — assured that their money is safe in the bank, in this case the Bank of India. **How it works:** Aadhaar-linked micro ATMs have been provided in three panchayats of this block for a beginning and these are carried by the bank's business correspondents. The beneficiary has to remember his number or carry the UID card and then the genuineness of the person is verified biometrically. That links him to his bank account. He can then withdraw money and receive an acknowledgement slip that also specifies his balance, if any.

State Food Ministers Express Reservations About Food Bill, New Delhi:

Even as the Centre prepares to implement its proposed National Food Security Act, States have expressed their unhappiness about the contours of the Bill, particularly

the cap on the number of beneficiaries which will automatically reduce their allocation of subsidized food grains. Requirement of funds, more food grains for distribution under the Targeted Public Distribution System (TPDS), and paucity of storage capacity was a common refrain during

the two-day conference of State Food and Agriculture Ministers on public distribution system, which was inaugurated by Union Finance Minister and Union Agriculture Minister. Criticizing the "Planning Commission-imposed caps on number of beneficiaries," the West Bengal representative wanted the food bill to be amended so as to allow States to modify the number of centrally-identified beneficiaries. The representative said the financial burden of distribution of TPDS grains should clearly lie with the Centre and should not be passed on or shared with the State, as has been proposed in the food security bill. "The State government has no financial strength to bear any burden." "Several States participating in the conference indicated their reservations on the food security bill during the conference, which will be looked into,"

Drought relief: State to Seek Rs. 422 Cr. More Central Aid,

Hyderabad: The State government will submit a second memorandum to the Centre within four days seeking a higher assistance of Rs. 3,006 crore to provide drought relief in 878 mandals in the State. An increase of Rs. 422 crore is being sought now over the figure mentioned in the first memorandum because of the increased commitment towards relief due to various factors, including an upward revision of scale of assistance against damaged crops -- from Rs. 4,000 to Rs. 6,000 per hectare. The revised amount was projected by Chief Minister N. Kiran Kumar Reddy at a wrap-up meeting with the nine-member Central team on drought

headed by Pravesh Sharma, an Agriculture Ministry official, before it left for Delhi. Revenue Minister told reporters that crops in over 34.24 lakh hectares had been damaged due to the drought conditions, resulting in 51.53 lakh farmers suffering a monetary loss of Rs. 5,746 crore

37,000 Pure-Bred Poultry Birds Culled in Odisha, Odisha:

Odisha has suffered a huge setback in poultry research and commercialisation as the parent stock of birds, being maintained in two prominent research centres, has been eliminated in the culling operation carried out following detection of bird flu here. More than 37,000 pure bred birds, had been culled in farms of the Central Poultry Development Organization (CPDO) and veterinary college of the Orissa University of Agriculture Technology (OUAT). The CPDO had 29,857 poultry birds in layer chicken, quail, guinea fowl and turkey while OUAT farms possessed about 8000 birds.

NABARD Introduces New System For Farmers, Kerala:

The National Bank for Agriculture and Rural Development (NABARD) has introduced a Negotiable Warehouse Receipt (NWR) system to help farmers avoid distress sale of their produces. **Post-harvest loans:** In a statement, NABARD chief general manager K.C. Shashidhar said the NWRs would enable small and marginal farmers with Kisan Credit Cards to avail post-harvest loans at concessional interest rates and store their produce in warehouses against warehouse receipts. At present, concessional loan at 7 per cent interest is available to farmers as pre-harvest loan. However, in the case of post-harvest loans, the farmers must pay commercial interest rates. **Interest subvention:** The interest subvention being offered now would be released through NABARD for the post-harvest loans granted by cooperative banks and regional rural banks, Mr. Shashidhar said. ❖

Shashi Rekha Rajagopalan

Shashi Rajagopalan (1951-2011) is the driving force behind strengthening the cooperative movement by streamlining processes involved in their functioning and management. She was a freelance consultant with special interest in organizational design, structuring and development of user-based and voluntary organizations, planning/envisioning in user-based and voluntary development organizations, accounts and financial systems, user-owned and controlled financial and other business development and cooperative legislation.

She was also a member of the Board of Directors of NABARD and Chairperson of the Audit Committee constituted by its Board. She was also a member of the Central Board of Directors of the Reserve Bank of India, and a member of the Board for Financial Services constituted by the Reserve Bank Board. Her elevation to the RBI Board was an acknowledgement of Ms. Rajagopalan's pioneering work and though she did not have an advanced degree in public finance or economics, she had understood the finer nuances of fiscal and monetary policy, and her colleagues held her in the highest esteem.

A Mathematics graduate from Calcutta University, Ms. Rajagopalan is most noted for her contribution to the drafting and advocacy for the passage of cooperative laws in the country. Ms. Rajagopalan had a deeply entrenched trust that if professional support and knowledge of basic accounting and management skills were provided to the poor, they could manage and sustain institutions themselves. She believed that a co-operative was a co-operative only if it adhered to mutual help and self help. The moment it accepted government equity and patronage, and accepted its role as an 'agency' of the government, it lost its independence forever to the registrar. Unfortunately, with many cooperatives organized by the government, these bodies eventually turned into vehicles for delivering inputs, services and marketing support from the government to the producers.

She categorized her work in four broad phases. In the first phase, between 1970 and 1975 she served as a volunteer with Service Civil International, an international pacifist organization working against conscription. She worked closely with disadvantaged communities and even lived among them. During the second phase between 1975 and 1977, she served for Hyderabad Archdiocese Social Service Society and worked on maternal and child health centers. In the third phase between 1978 and 1998, she worked with Cooperative Development Foundation and its associate organizations and worked on advocacy for change in cooperative law, management of a revolving fund for the promotion of cooperative (non-financial) businesses and design and promotion of new types of cooperatives. The fourth phase of her career as a freelance consultant started in January 1999 when she took various assignments focusing on studies, training and drafting manuscripts for publication on the subject of savings and credit cooperatives.

Ms. Rajagopalan's first brush with bringing about reforms in the cooperative law in the country was when she was made a member on the Brahma Perkash Committee constituted by the Planning Commission in 1989, to look into the issues concerning the cooperative movement in the country. The committee recommended that cooperatives be self-reliant, autonomous bodies and also created a Model Law. Subsequent committees have all upheld the findings of the Brahma Perkash Committee.

While working with CDF (Co-operative Development Foundation) at Hyderabad, she had played a salient role in bringing about the first progressive legislation on co-operatives in the country: the Andhra Pradesh Mutually Aided Co-Operative Societies Act (APMACS) which is hailed as an exemplar. The Act provides for the voluntary formation of Cooperative Societies as accountable, self-reliant business enterprises based on thrift and the principle of self help. The cooperative societies are to be owned, managed and controlled by members for their economic, social betterment.

She organized annual consultations on the Self Reliant/Mutually Aided C-op Societies Act, and organized extensive tours to the women's thrift and credit co-operatives, as also to the Mulkanoor Multipurpose Co-op society. Following the enactment of the law in AP and its resultant impact on the cooperative movement, other state governments such as Bihar, Punjab, Karnataka, Jammu and Kashmir, Orissa and Uttarakhand, had invited her to help reform cooperative law in their states. The International Labour Organization had invited her to Geneva, to participate as a member of an Expert Committee to review recommendation 127 on cooperatives. In fact, no seminar in the co-op/SHG/micro finance/empowerment circuit was complete without her words of wisdom.

In 1999, she quit CDF to become an independent consultant. As a consultant, she worked on various issues pertaining to women empowerment, empowering persons with special abilities, reproductive health and HIV/AIDS patients, besides continuing to share her knowledge on cooperative. Keen on sharing her experiences, she would send her friends and colleagues annual reports of her assignments and learning every year.

Shashi Rajagopalan's imprint is visible in all the publications of the CCRD, especially, "Creating the Space: non-engagement of government from co-operatives", a seminar conducted by her in which the general consensus was that co-operatives must draw up a plan for the redemption of government equity, and that governments on their part may not take 'equity' in co-ops.

Shashi continued to work with small organisations and in the spirit of transparency that she always actively espoused. In the last few years, she was suffering with cancer, but refused treatment. Ms. Rajagopalan passed away 5th August 2011 at the age of 60, leaving behind her mother and other family members and a legacy in supporting and believing in the power of the institutions of

Livelihoods of The Northeast

The Northeast region of the country comprises of eight states- Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim.

It has a 'chicken neck' narrow corridor of 30 km on east and 20 km on the west connecting it to the rest of the country. The region shares borders with China, Bhutan, Myanmar and Nepal. It generally has sub-tropical climate with hot, humid summer, severe monsoons and mild winter. The region hosts high biodiversity and is a centre for rice germplasm, citrus and fruits. Almost 70% of the northeast region is mountainous and 60% of this area is covered by forests. Because of its terrain, industrialization has happened at a small scale in the region. Entrepreneurships are also few because of civil unrest in the region. The poor transport services and connectivity have also become an obstacle to development.

The Northeast is the most ethnically and linguistically diverse region in Asia. Each state in this region has distinct culture and traditions, and invariably, this diversity is as much intra-state as it is inter-state. The region is home to 160 tribes and about 400 sub-tribes. According to the 2011 census the total population in this region is 39 million, 3.8% of total population of the country. 68% of northeast region population lives in Assam state alone. 80% of the people live in rural areas and agriculture has become a main livelihood for them.

The eight Northeast states together constitute 8.8% of the total geographical area of the country. However, only 1.5% food grain production takes place thanks to the incidence of runoff and soil erosion being high. These factors result in low agricultural productivity. Shift cultivation (Jhum) is predominantly practised, especially by tribal communities in Manipur, Meghalaya, Mizoram and Nagaland. Nearly 19 to 45% of forest area is utilised for shift cultivation. Shift cultivation is the process wherein a tract of the forest is cut down and burnt and then cultivated. After the crop is harvested, the land is abandoned for two to three years to recover or recoup. About 2.2 million hectares of land is cultivated by this method. Some have also started cultivating cash crops cultivation such as coffee, rubber, cashew nuts, sugar cane and block pepper crops. Due to population pressure, commercial plantation, NGO and government initiation and also scarcity of agriculture land, shift cultivation has been gradually reducing in many areas.

In the Northeast as in many other parts of the country, the agriculture production system is mostly rain fed. In general the people cultivate millets, paddy, pulses, potatoes, and wheat, maize and mustard crops. People in Assam cultivate jute, oil seeds and sugar cane crops more. Assam tea gardens produce half of the tea produce in the country and one sixth of the world tea production. Substantial part of petroleum output and natural gas comes from Assam. Manipur is famous for cottage industries and handloom is the largest cottage industry in the state. In Meghalaya turmeric, ginger crop are more commonly cultivated. Tripura produces plywood pulp, bamboo articles, timber and canned fruit for export. Lack of market facilities and



lack of value addition for crops hamper the agriculture.

Horticulture also has a huge scope in the Northeast thanks to its bio diversity. The region is a rich resource for medicinal plants and herbs. Nearly 7500 flower plants, 700 orchids, 58 bamboos, 68 citrus and 700 lichen spices are available in the region. More than half of the flower production in the country emanates from this region.

Piggery, poultry, dairy, mining and quarrying, charcoal making, limestone and coal processing are other major livelihoods in the region. There are units such dolomite, graphite, quartzite ore limestone, iron ore and copper. Some also engage in fuel wood collection, weaving, construction of reservoirs and dams, livestock rearing, fishing, NTFP collection and hunting is the livelihood for the people in the region. They catch fishes in rivers and a number of streams. Migration is also high in the region. People migrate to cities in other parts of the country both to study and work. In Arunachal Pradesh paddy-cum-fish cultivation is practised and is thought to develop a sustainable agro-ecosystem. In Assam fish catching in ponds is more prevalent.

The region has not witnessed rapid industrialization. No manufacturing industries have been established. Coal and lignite industries are present in the region, albeit on a small scale. The principal industries are forest-based industries, especially the bamboo industry.

Unemployment is a major problem in the region as nearly 40% of the people are unemployed. High percentage of school dropouts is contributing to this alarming unemployment rate.

There are huge potential resources in the region that are not being tapped efficiently. Poverty rate in the region is higher than average poverty rate in the country. The unrest in the region also contributes to this situation. The abundant natural resources have to be tapped and various industries need to be established to provide more livelihoods to the people in the region. ❖

Staying With The Vulnerable With Love!

Happy Valentine's Day! Happy Sivaratri!

Many International Days passed by – for instance - World Wetlands Day (2 February), World Cancer Day (4 February), World Radio Day (13 February), and World Day of Social Justice (February 20). We await International Mother Language Day (February 21) and World Thinking Day (February 22), UN Day for Women's Rights and International Peace (Women's Day, 8 March), World Consumer Rights Day (15 March), International Day for Elimination of Racial Discrimination (21 March), and World Water Day (22 March).

The streams of thought and work that continued to dominate the month include Information-Knowledge-Skills-Tools-Institutions-Professionals-Leaders-Resources for Livelihoods of the vulnerable and Scaling-up. Tribal Livelihoods has come to the fore during the month.

India is home to the largest population of indigenous peoples. 100 million of them in 700 tribal communities are spread across the country living on 15% of Indian area spanning various geo-climatic terrains - forests, hills, coastal areas and plains. 187 districts in the country are considered as tribal districts. Tribal communities live in relative isolation of the mainstream. They live a simple life in harmony with their environment. They use low level technologies and sustain natural resources. They have evolved their own distinct myriad ways of living, cultures, languages and religions.

Forest is the life line for millions of tribal people. It is so intertwined in every aspect of their lives that tribal people and forest are inseparable. Whether as deities whom they revere and celebrate, their music and instruments, the way their houses are built or the way they go about with their livelihoods, all oozes with the spirit of life echoed in the forest. Most of them have some land. Barring a small proportion who still persist with hunter-gatherer living, they pursue sustainable and subsistence farming – agriculture, horticulture, animal husbandry etc. They protect forests and biodiversity. They access non-timber forest produce including medicinal herbs for their local use and sale in the local markets. There are efforts to 'tap' the bio-diversity for the mainstream. However, they are not able to realize not even 25% of the consumer rupee.

True, there are multiple tribes and all of them do not go about their lives and livelihoods identically. True, their lives and livelihoods have been impacted by the mainstream policies, processes and influences. Consumption habits and food habits are changing. Trading-in and therefore, wage employment, commercial farming and seasonal migration is increasing. Literacy is increasing and the new generation is seeking alternative livelihoods outside and locally. Unemployment is increasing with changing landscape and pressures on land, water and forests. A new self-employed class is emerging within their ranks.

Critically, resource-rich (natural resource, social resource and spiritual resource endowment) tribal people are living a

life of subsistence and hand-to-mouth existence. They are caught in the 'trap' of money-lender-trader. As they exist in the margins of the mainstream, with social and cultural diversity and geographic remoteness most mainstream resources elude them or come with extremely unfair terms. These include financial inclusion/formal credit, infrastructure, appropriate technology, information and knowledge, aggregated demand and supply, appropriate institutional architectures, local value-addition, access to consumer market and linkages. Change in the traditional diet, through Public Distribution System which is not tailored to the local tribal needs and preferences, has brought about a slow deterioration of health and nutrition among tribal people. Tribal health systems are 'fading' out. In the absence of access to quality healthcare, their health risks have multiplied. On the whole, they are subject to resource alienation (forests, commons and lands), financial exclusion and market exclusion. Their identity and cultural capitals are eroding and there is an increased disruption in their social fabric. Thus, the tribals are losing what they have (resource endowment) and are not getting on par with what the mainstream could access in return or otherwise.

That is the big irony.

Along with existing special provisions/agencies/projects, Integrated Action Plans, PM's Rural Development Fellows and Young Professionals in various livelihoods

and poverty reduction projects, we hope the efforts of National Rural Livelihoods Mission in unveiling special but sensitive perspective plans at the state level to augment and enhance the livelihoods of the tribals comprehensively and significantly. When the crunch comes, we know that what matters the most in life – air, water, food, clothes, shelter and entertainment. Tribal living characterizes this. Therefore, we need to find ways to globalize and universalize time-tested tribal ways of living (with minor modifications, if warranted).

Another large vulnerable group we need to work with is **elders**. They need special but sensitive perspective plans for implementation in all the states in tribal, rural and urban contexts. We can ignore elders only if we want to be ignored later when we become old. We are here because of them and we need to ensure that they live a life of dignity by staying young. As George Carlin, 102, puts – let them not bother about nonessential numbers like age, weight and height; let them be cheerful with cheerful friends; remember that they want to learn; let them enjoy the simple things; let them laugh often; let them be alive while they are alive; let them surround themselves with what they love; let them cherish their health; let them not take guilt trips; and let them know that we love them, at every opportunity. Let them live their lives to their fullest each day so that we live our lives to the fullest.

Let us work for the poor, marginalized and vulnerable for their self-help and collective action. **Let us mobilize and offer high-calibre young men and women with faith in the capacity of the poor and vulnerable to stay with them for reasonable periods and offer love.** ❖

Perspectives

G Muralidhar

Love

Love is not just a feeling or an experience. Love is an "art", a philosophy that is to be imbibed intrinsically by the individual. It is to be reflected in every action of the human being. In the world of development, love holds a significant position. When a development worker integrates love as a core principle in their working, it enables them to reach out to the community in a better manner.



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Psychologists & philosophers through the centuries have heatedly debated the nature of love. Some believed that love is restricted to the attraction that is sparked between two people who are "in" love. Others considered it to be something that transcends the senses into a more spiritual, metaphysical state of the human being. Yet, they all concluded that love is an omnipresent and omnipotent force in human life.

Spiritual masters and leaders consider love to be the centre of human existence. They say humans are born out of love and live in love. Jealousy, anger and hatred are only distorted forms of love and none of these would exist if human beings ceased to love. For the root of jealousy is in our inability to possess what we love, anger and hatred arise out of the harm done to what we love. History, as well as the world today, is replete with instances of war, conflict, poverty and cruelty towards certain communities enough to shake our belief in love. It is naïve to attribute to the modern age, the deteriorated existence of humankind. If anything, human existence that is devoid of a sense of belongingness with fellow beings has only worsened in the modern age and only accentuated by ideals such as "individualism" and (negative) liberty. Of course, these ideals are rooted in a long and arduous struggle of the individual, the most basic unit of society, to break from the shackles of Church, State and societal institutions such as caste. But it is interesting and revealing to probe further into the prevailing disbelief in love and its many manifestations that humankind has imbibed and holds so dear.

While the concept of love is itself abstract and difficult to articulate, it is easier to understand that it manifests itself in various forms—compassion, cooperation, understanding, tolerance, respect, generosity, service, etc. All these acts are thought to be born out of love. And every human, even the cruelest dictator and the most stone-hearted criminal performs acts of compassion, generosity to some others. Somehow,

individuals have failed to feel this kind of belongingness for all other humans and indeed all other beings on the planet. This partly explains why human suffering finds such an integral part in our world.

Being the most basic and most natural of emotions, ignoring love's role in every sphere of human activity comes at a heavy price. In the economic sphere, love is in sharing of the available resources, in society, love entails considering all individuals equal. The modern world is riddled with alarming disparities and deprivation. The crisis of global warming is the culmination of humankind's relentless and unchecked manipulation of natural resources. It is almost as if man had forgotten that he was just a part of a grander scheme of nature which was based on the principle of interdependence among various species.

The Vedic concept of Vasudaiva Kutumbakam espoused the values of compassion and a bond of kinship among all human beings. This philosophy considers the whole world to be a family and detests the idea of considering anyone as a "stranger." At the heart of Gandhian philosophy is acceptance and respect towards all forms of life. Gandhian philosophy and other branches of socialism probe and explain why oppression exists in the world. While some of these philosophies advocate violent methods to "overthrow the bourgeoisie" most advocate achieving their ideals in a peaceful manner. The core principles of socialism are cooperation as against competition among individuals, fair sharing of available resources.

Similarly, all religions carry the message of peace and love. For this, one needs to scratch beneath the surface of the customs and practices that religion dictates. Unfortunately, most religious persons do not dwell into the deeper meaning and values of a religion.

The understanding of love in contemporary times is





requirements of the community. What has set legendary development workers apart from others is their faith in the community's potential, ways of life and wisdom. They would not approach development of the community from an alien perspective, but would work together with the community in emancipating them. Examples of development workers living with the community to erase barriers between them and the community are galore. To serve the community better and for more effective development interventions, it is necessary that we understand love as a philosophy to be

predominantly limited to it being romantic and as a sense of strong attraction between two individuals. This concept is reiterated through art and popular media such as television, music, cinema, etc. and has led to crass commercialization of love. As Erich Fromm in his book "The Art of Loving" rightly points out, there is no greater endeavor than love that people start with great hopes but more often than not results in failure. Romantic love is born out of the liking individuals associate with particular traits of others- such as having a beautiful face or voice. Just as these characteristics are ephemeral and wither away eventually, so will the love associated with them. This combined with the forces of individualism and a strong sense of competition that has set in modern economy has further deteriorated the understanding and perception of love. Still, there are examples of Gandhi, Mother Teresa and the Dalai Lama who have strived to get across the message of true love among human beings and its importance for maintaining harmony with the world. Further, psychologists like Erich Fromm have attempted to deconstruct the myths associated with love and reveal what it truly comprises of. There is a consensus emerging that love is an important force for humankind and the entire planet.

When one is in the business of development of others and alleviate their suffering, imbibing love as a core principle is of utmost importance. We cannot have a mechanical approach to development. It is essential to appreciate the various social, political, economic and psychological dynamics in order to design and implement interventions that truly meet the

adopted in our approach to life itself.

Productivity is a defining feature of love. Love is in itself giving- i.e. love produces love. This orientation towards love is possible only when the individual has attained superior level of personality development and is not driven by primarily narcissist motives. The loving person derives joy in giving. For a human being, the greatest and most precious thing she/he can give to the world is herself/himself- their time, skills, labour, etc.

In the "Art of Loving" Erich Fromm elucidates the characteristics of love as care, responsibility, respect, and knowledge.

Love, as care is most evident in the mother-child relationship. The mother's care towards her child is what makes one believe that the mother does indeed love the child. Else, no number of verbal assurances would suffice to prove the mother's love for her child. When we love



something, or someone, it is in our interest to labour for it and help it grow. Therefore, love is the “active concern” for what we love.

Responsibility comes naturally towards what we love. When a responsibility is taken out of love, it ceases to be a burden or duty. When one loves others, she/he responds to others’ needs and feels responsible for others’ life. Respect for what or whom we love prevents responsibility from transcending into domination. To respect a person, means to accept her/him as she/he is. It does not mean exploiting that person to suit one’s own needs. It entails allowing that person to realize her/his innate skills and honing them to flourish into a loving human being. When one abuses another by virtue of being responsible for her/him, one is simply asserting her/his influence over them to meet one’s own requirements.

Learning to be responsible towards the other and respecting the other for what she/he is possible when one is independent and does not require support from another to survive. In an exploitative relationship, the exploiter feels the need to exploit in order to feel complete. Responsibility in love has no space for such abuse.

Rendering this respect for another is born out of knowing that person. Full knowledge of the other is something that is attainable either through extreme sadism- i.e. absolute control over the person or through love. In love, individuals willingly open up to each other. In love, we know that the other’s anger is only a facade for her/his anxiety regarding something. This knowledge of the person, of human beings, is knowledge in love. Empathizing with the angry person, understanding the cause of that anger happens only when our quest for knowledge of the person is not truncated at the periphery but probes into the depths of human nature.

Khalil Gibran once said that “Work is love made visible.”

The action part of love is service. Love is an activity. An activity, that gives, without expecting to receive. However, in love, people generally expect to receive from others. They have certain expectations which, when not met disappoints them. In fact, this notion of receiving in love is so entrenched in our psyche that for most of us, it is unfathomable that love is in fact giving and not expecting or expecting to receive. By nature, love is free. A true relationship of love never binds an individual but lets the

individual flourish. In this state of constantly expecting something from the other, most individuals fail to actually give. And the cumulative effect of this is distrust and ill-feelings among individuals.

A loving person always has faith in the loved. She/he trusts the capacities of the other to develop, this evident in the lover’s tireless pursuit and efforts towards what she/he loves. A loving person believes that only certain individuals are bad/evil but not humankind itself.

When love is thus practiced, it makes the loving person reliable.

She/he would not make false promises. Love encourages the loved to introspect, analyze their mistakes and scope for improvement. A loving person always has faith in the loved. She/he trusts the capacities of the other to develop, this evident in the lover’s tireless pursuit and efforts towards what she/he loves. A loving person believes that only certain individuals are bad/evil but not humankind itself. This faith is empowering and educative to the loved.

This kind of love requires courage and patience; courage to put in the required effort for the required period of time without expecting to receive much in return. It requires courage to accept one’s mistakes and act upon them, the courage to bear frustration, pain and discomfort.

Practicing care, responsibility, respect and knowledge in love are all characteristics of the mature individual. A loving individual lives and breathes all these principles. By nature, these values are closely intertwined; an individual cannot practice any of them in isolation. The individual who understands love in this sense is humble, not driven by avarice and realizes that only a share of the resource pool and not all of it is available to her/him.

An individual can work towards learning this “art” of loving. It requires discipline, concentration and patience. For this kind of love to be realized, one should attempt to dissolve the differences between various facets of life- personal and professional. For the development worker, the





atmosphere that allows them to grow. Focus should also be on how these communities are made to feel secure and not live in the constant fear of external factors infringing on their rights & resources.

In all the talk about mainstreaming the vulnerable, we are actually suggesting that these communities give up their ways of life and take to a stream of life that is entirely alien to them. Naturally, they are bound to fall behind and perceive the disparities in society. And it is here that conflict arises. To make these communities feel loved is to create spaces for them to grow at their own pace and within their own contexts.

The development worker's love should not be reserved only for the community but also for his colleagues and co-workers. When one adopts love as an intricate part of their life, it is impossible to love only one individual. This love is for all individuals one is associated with. To show this love to co-workers is to respect them, their skills and giving them space to hone their skills. This understanding and cooperation between co-workers automatically reflects in the quality of work produced.

Love is an important, defining characteristic of a development worker. The significance of love in a

development of the community should be her/his interest and not just a task at hand. When this realization occurs, development will happen on its own. For the lover relentlessly toils and pursues what she/he loves. One needs to develop sensitivity, that whatever other work is at hand, the core activity is to give love. One's attitude should be like that of a mother's towards her child. Whatever else the mother may be involved in, she instinctively knows when her child needs to be fed, what it requires.

Love, in this sense is a much desired quality in a development worker. Many a time, we adopt a mechanized approach in our efforts to reduce poverty & suffering and build egalitarian societies. Many interventions fail because we do not take the needs of community into account. When we adopt love as an integral part of development, we create space to learn and understand the needs of the community. Love removes the barriers between the development worker and the community. Love offers no space to judge the other, it only allows us to accept and respect the other. When the development worker loves the community, she/he is not judgmental of the community's habits or lifestyle. She/he finds means to help the community within the existing order rather than changing it to suit her/his needs.

The development worker should use her/his proficiency in a manner the community also considers fit. A process wherein the two parties reach a consensus must be adopted. The development worker only facilitates the process of development. She/he allows the community to learn. The development worker supports the community in the development process but never dictates what is to be done.

The challenge is not limited to only ensuring physical infrastructure and benefits to the poor, but also creating an

Man is born as a freak of nature, being within nature and yet transcending it. He has to find principles of action and decision making which replace the principles of instincts. he has to have a frame of orientation which permits him to organize a consistent picture of the world as a condition for consistent actions. He has to fight not only against the dangers of dying, starving, and being hurt, but also against another anger which is specifically human: that of becoming insane. In other words, he has to protect himself not only against the danger of losing his life but also against the danger of losing his mind. (Erich Fromm)

development worker's approach arises from the fact the she/he works with the community with an intention of making their lives better. For such an activity to be effective, it is necessary to love— to respect, care, be responsible and to know the community well. Inculcating this kind of love is not easy. It requires tremendous will, discipline and perseverance to build. It requires one to set their ego aside and let the community grow and learn from mistakes. The development worker needs to put the cause above herself/himself. The development worker may not receive much appreciation for their work, but this should not deter them from giving their best and continue to strive to work for the community's development. ❖

Dairy

Pentaiah belongs to Kummariguda village, Vikarabad Mandal, Ranga redy district. He is 40 years old. He lives in a joint family including Pentaiah and his wife, son, brother and sister-in-law. He has attended school upto class 9. He has 4 acres of land which he used to cultivate until a few years ago. The sole source irrigation for his fields was a bore well which dried up after continuous drought. This compelled him to give up agriculture and look for other jobs. He decided to start driving auto-rickshaw between his village and the nearby towns to earn a living. He had been trained to ride an auto rickshaw earlier in his life. Pentaiah took a loan of Rs.3, 00, 000/- from his relatives to buy an auto.

He started to drive the auto and for the next one year, he was earning a stable income but was still insufficient to repay the loan he had borrowed to buy the auto. To avoid falling into a debt, he sold his auto and repaid the debts. Later, Pentaiah and his wife migrated to Hyderabad, where he joined as an office assistant at an office. He continued in that job for 6 months, but his salary was turning out to be insufficient to support his family. He left the job and came back to his native village. For a few days he worked with his brother there.

His wife is a member of a SHG through which she has had exposure to new opportunities. Slowly, she built her savings. She came across one of the SHG members running small enterprises. She enquired about the business and the profitability and decided that it was a good option. She underwent training on Entrepreneur skills and Business Development which was organized by the Mandal Samakhya. Then, she took a loan of Rs. 1, 00, 000/- under the Scheme of Pasukranti in Mandal Samakhya, and purchased 3 buffaloes. With the buffaloes she started dairy farming. There was already a Bulk Milk Center (BMC) in the village where she sold the milk from the buffaloes.

S. No	Particulars	Amount
1	Capital for Shed, buffaloes, grass machine and etc	14,00,000
Monthly Expenditure		
1	Fodder	20,000
2	Electricity	1,000
3	Medicine, check up (Veterinary expenditure)	1,000
4	Salaries (2 laborers) 3000x2= 6000 Sal	6,000
5	Bank loan (installment)	12,000
6	Other expenditure	5,000
	Total Expenditure Rs	45,000
Monthly Income		
	Daily 100ltr x 30days x 26= 78,000	78,000
	Expenditure for month	45,000
	Income for month	78,000
	Profit for the month	33,000

A few days later, Pentaiah's brother joined MEPMA as a Community Organizer in Vikarabad. Pentaiah's brother spoke to the bank officials about the dairy business. He told them that Pentaiah was running a small dairy in the village and if they give him Rs. 5 lakh, he can increase the number of cattle. The officials from the bank visited the mini dairy and sanctioned a loan of Rs. 5 lakhs with surety of his brother. He sold his land and adjusted remaining money to dairy business. With the money he purchased 7 cows and 8 buffaloes and also built a shed on his land. Pentaiah is running the dairy business in the village successfully now. Now, he has 15 buffaloes, 7 cows and 8 calves with him. His brother helps by giving him suggestions about the business. The family entirely depends on the dairy business now and all their needs are met comfortably. ❖

I Want to Start Hotel...

Mallesh, 30, works as a cook in Hyderabad. "Livelihoods" interviewed him to learn about his experience of living and working in Hyderabad.

Q: What is your education qualification?

A: I am illiterate person. I did not go to school in my childhood.

Q: Why didn't you go to school?

A: My parents were also illiterate. They did not send me to school.

Q: What are you doing presently?

A: Presently, I am working as a cook at a small restaurant Baghlingampally.

Q: Where is your native village?

A: My native village is Nandinne in Ghattu Mandal in Mahabubnagar district.

Q: When did you come to Hyderabad?

A: I came to Hyderabad eight years ago.

Q: What was the reason behind your decision to move to Hyderabad?

A: 8 years ago, my brothers and I had quarreled over our work. After the fight, it became uncomfortable to continue working with them. So I decided to go to Hyderabad. My mother supported my decision.

Q: Where are you staying in Hyderabad?

A: I am staying with my friends at Baghlingampally, Hyderabad. They have been here for a much longer time. Since, we belong to the same village they agreed to let me stay with them.

Q: How many members are there in your family?

A: My family consists of my mother, two elder brothers, their wives and children, two sisters, and myself. My sisters got married 5 years ago.

Q: Do they live together in your village?

A: My brothers and their families stay with my mother there.

Q: Do you have agriculture land?

A: Yes, we have 5 acres of agriculture land at our village.

Q: What crops are cultivate on the land?

A: On our agriculture land, we cultivate paddy, red gram, cotton, chilly, pulses, millet, maize and onion. Every year

we used to change crops. My brothers are farmers and my sisters-in-law help them in the fields.

Q: Tell us about your work as a cook in the restaurant?

A: I cook all types of vegetarian dishes. The menu usually consists of dal, rice, sambar, curries and chapattis.

Q: What are your work timings?

A: My work at the restaurant starts at 9 AM and goes on till 11 PM every day.

Q: Are there any more cooks in the restaurant?

A: No, I am the only cook there. But a woman helps in cutting the vegetables.

Q: What is your monthly salary?

A: I get paid Rs.7000 monthly.

Q: Do you send money to your family?

A: Yes, I send about Rs. 3000/- to my family every month.

Q: How many days do you work in a week?

A: I work 6 days a week. Sunday is a holiday.

Q: Where did you work anywhere earlier?

A: I used to work as a labour at a construction site when I first arrived in Hyderabad. Earlier, I worked at a hotel as a helper for two years. Sometimes I used to lend a hand to the cook in the hotel, like cutting vegetables.

Q: Do you face any problems at your work place?

A: Yes, I do. When the lady who cuts the vegetables does not turn up, I have to do the entire work on time. It is very tiring on such days. On the family front, we have some debts that are yet to be cleared.

Q: What are your future plans?

A: I want to continue as a cook. Next year I am planning to get married. After saving sufficient amount, I want to start a hotel of my own. ❖

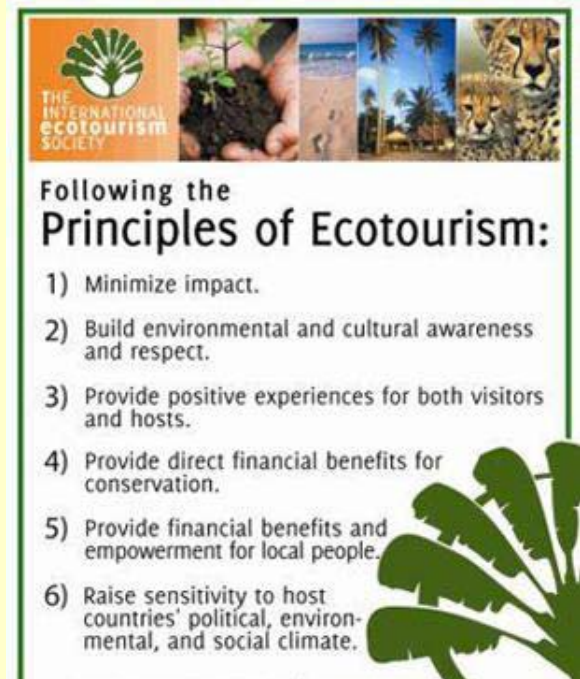


Eco-Tourism

The concepts of ecotourism, responsible tourism, jungle tourism, and sustainable development have gained ground since the mid 1980s, and ecotourism has arguably witnessed the fastest growth of all sub-sectors in the tourism industry. Ecotourism is more than a catch phrase for nature loving travel and recreation. Eco-tourism is consecrated for preserving and sustaining the diversity of the world's natural and cultural environments. It accommodates and entertains visitors in a way that is minimally intrusive or destructive to the environment and sustains & supports the native cultures in the locations it is operating in. Responsibility of both travellers and service providers is the genuine meaning for eco-tourism.

Eco-tourism also endeavours to encourage and support the diversity of local economies for which the tourism-related income is important. With support from tourists, local services and producers can compete with larger, foreign companies and local families can support themselves. Besides all these, the revenue produced from tourism helps and encourages governments to fund conservation projects and training programs.

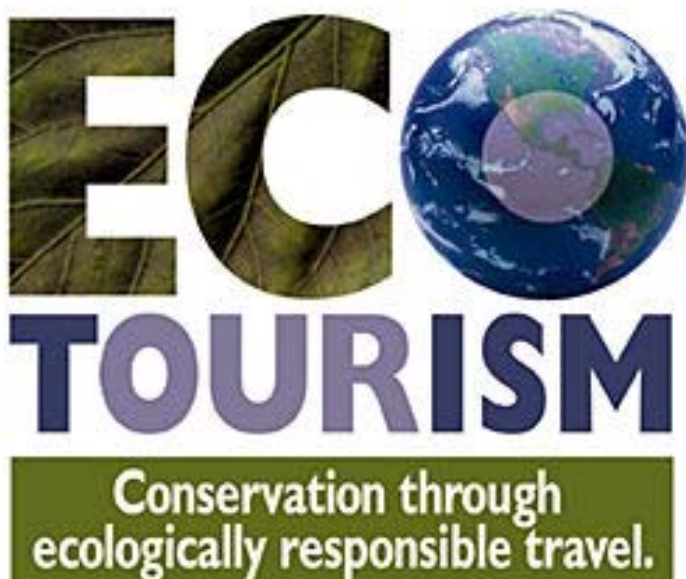
Saving the environment around you and preserving the natural luxuries and forest life, that's what eco-tourism is all about. Eco-tourism focuses on local cultures, wilderness adventures, volunteering, personal growth and learning



new ways to live on our vulnerable planet. It is typically defined as travel to destinations where the flora, fauna, and cultural heritage are the primary attractions. Responsible Eco-tourism includes programs that minimize the adverse effects of traditional tourism on the natural environment, and enhance the cultural integrity of local people. Therefore, in addition to evaluating environmental and cultural factors, initiatives by hospitality providers to promote recycling, energy efficiency, water reuse, and the creation of economic opportunities for local communities are an integral part of Eco-tourism.

Stakeholders of Eco-Tourism:

Historical, biological and cultural conservation, preservation, sustainable development etc. are some of the fields closely related to Eco-Tourism. Many professionals have been involved in formulating and developing eco-tourism policies. They come from the fields of Geographic Information Systems, Wildlife Management, Wildlife Photography, Marine Biology and Oceanography, National and State Park Management, Environmental Sciences, Women in Development, Historians and Archaeologists, etc.





and 8.78% of the total employment in India. The tourism industry in India generated about 100 billion US\$ in 2008 and that is expected to increase to US\$275.5 billion by 2018 at a 9.4% annual growth rate. Eco-Tourism in India is still at a very nascent stage, but there are for sure conscious efforts to save the fragile Himalayan Eco System and culture and heritage of the indigenous people, which is probably the largest concentration in the world. Holiday Camping vis a vis Hotel accommodation are gathering momentum amongst the metropolis traveller. A plethora of holiday camping options are available in the *Himalayan belt*, where *soft adventure tourism is packaged with holiday camping to create an acceptable eco-tourism product*. Resorts tucked deep inside jungles of Karnataka, House-boats of Kerala, Tree Houses at Vythiri combine to make India one of the most diverse eco-tourism destinations on the planet.

The geographical diversity of India makes its eco-systems an abode of wealth. These eco-systems have become the major attractions for eco-tourism. Following are some of the well known resources-

- Biosphere reserves (Nilgri, Nanda Devi, Nokrek, Greak Nicobar, Gulf of Mannar, Manas, Sunderbans etc.)
- Mangroves (Coonapur, Goa, Sunderbans, Andaman, Nicobar, Gulf of Kutch, Ratnagiri)
- Coral Reefs(Lakshadweep islands, Gulf of Kuthc and Mannar)
- Deserts (The great Thar Desert)
- Mountains and forests (The Great Himalayas)
- Flora and Fauna

Types of Eco-Tourism:

Eco-tourism encompasses different types of travels which mainly include- *Agri-tourism* which capitalizes on rural farm communities, *Eco-lodging* which is consciously built upon natural resources or inhabited into wildlife etc., next is *Community Development* in which tourist participate and contribute in tree planting or house building in low income communities, *Eco-Trek* which includes exotic treks in pristine and virgin areas of any country.

Economy of Eco-Tourism:

Eco-tourism is considered the fastest growing market in the tourism industry, according to the World Tourism Organization with an annual growth rate of 5% worldwide and representing 6% of the world gross domestic product, 11.4% of all consumer spending - not a market to be taken lightly.

Eco-Tourism In India:

Tourism in India is the largest service industry, with a contribution of 6.23% to the national GDP





-seas, Lakes and Rivers

-Caves

Criticism of Eco-Tourism:

Ecotourism has become one of the fastest-growing sectors of the tourism industry, growing annually by 10-15% worldwide (Miller, 2007). One definition of ecotourism is "the practice of low-impact, educational, ecologically and culturally sensitive travel that benefits local communities and host countries" (Honey, 1999). Many of the ecotourism projects are not meeting these standards. Even if some of the guidelines are being executed, the local communities are still facing other negative impacts. These mainly includes- Negative impact of tourism, Direct environmental

impacts, hazards, Displacement of local people, threats to indigenous cultures, mismanagements, local conflicts over profit distribution etc.

Ministry of Tourism GOI Initiatives

Actionable Agenda for next 5 years for Eco-Tourism

(i) Formulation of eco-tourism policy, which may include the adoption of regime for regulation of tourism activities in and around national parks/sanctuaries, in consultation with the Ministry of Environment and Forests. To create a joint task force between Ministry of Tourism and Ministry of Environment and Forest to focus on conservation and enhancing the eco-tourism experience in 10 selected national parks of the

country.

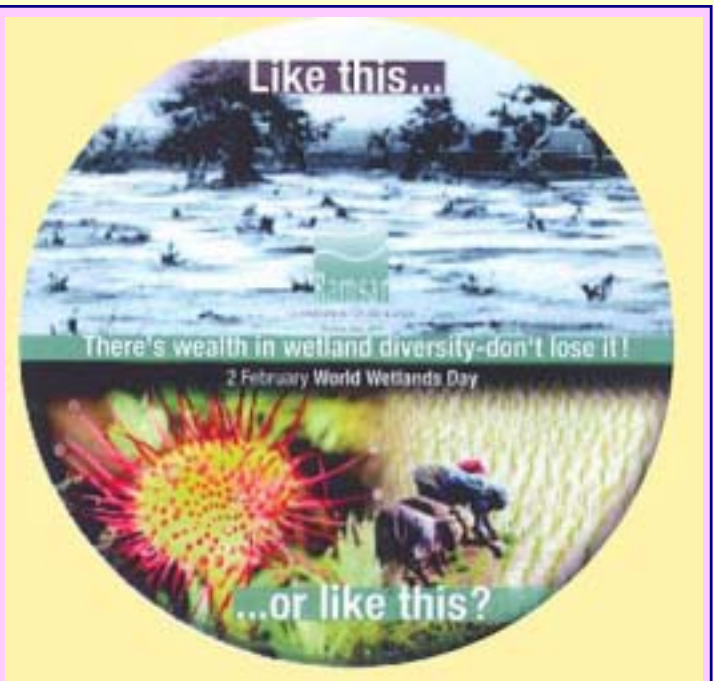
(ii) Developing Guides for National Parks and Wildlife Sanctuaries –adoption by stakeholders.

(iii) Adopting Sustainable Tourism Criteria for India.

These measures will ensure that the growth of eco-tourism in the country also addresses the challenge of 'managing the environment' during the 12th Five year plan. All these measures address one of the potential challenges to be addressed in 12th plan i.e. managing the environment. ❖

Bhimashankar Shetkar

2 February World Wet Lands Day



Tribals of Jiwati

During a study undertaken to scope potential livelihoods options in Jiwati, Maharashtra, we came across some important aspects related to social and economic conditions prevailing in the area. Albeit it was not the part of the core study of scoping, the socio-economic scenario of the area was appealing enough to probe further. (Our study was done on 17 hamlets/villages in the area which is 70 km from Balarshah (Chandrapur district) with nearly 900+ households.

The area falls under Chandrapur district of Maharashtra and also is a reserve forest range. The land is hard and rocky. Forest cover is on the verge of extinction thanks to deforestation by the need of space for new constructions, furniture, fuel and agriculture. The land basically belongs to Gond and Kollam tribes of the area.

They mostly eat rice and roti with dal which is their staple food, they generally consume less vegetables except few who can afford it throughout the year, their vegetable consumption generally high in rain and winter when it can grow easily and available in the area otherwise in summer it is negligible. People also consume dry fish and meat and hunt rabbit and forest boar whenever available. They prepare tea mostly without milk and milk consumption is also very less in the area as cow and goat produce very less quantity of milk (*generally in summer no milk is available where as in rain milk production is marginally*

better than summer even though we cannot say it as a scale). The consumption of egg are also very less as it require to hatch to produce more chicken. Malnourishment in higher than the national average, especially among girl children and women who are the worst of. They suffer from many diseases round the year, most of the time due to fever and malaria. Even though one PHC exists in Jiwati and paramedics are also assigned for medical service in the villages but the reach and impact of medical services is too weak, especially during emergencies. Over all the number of educated people is very less, for mixed villages the number is quite better but it is very less for tribal villages.

Most villagers depend on agriculture and labour activities for their livelihoods. As the land is rocky they prefer Ox for ploughing than using tractor which is expensive. Also, it has been observed that ploughing with tractors brings more stone out from inside the land and during rain all the fertile soil washed away with high speed water, whereas Ox plough the field gently and keeps the fertile soil safe from excessive erosion. There are a good number of Mahua trees in the area. The community generally protects Mahua and Tendu trees. Earlier, s go for Mahua and Tendu leaf collection during the season (April and May), most of the agricultural household has cattle like Cow, OX and Goat (traces of buffalo and sheep can also be seen) where as only few families have cattle who exclusively performs labour work where as almost every household has birds in their houses.

They earn from selling produce like Cotton, Soya, Oil seeds (Til, Ambati, Erandi, Biba and Sunflower etc), services like carpenter, blacksmith, Labour (Agricultural and Non agricultural labour) and selling NTFP's like Tendu Patta and Mahua flower. There are many financial and legal issues prevalent in the area. They reported an average loss of 10% on their produce due to lack of storage and transportation facilities. They spend significant amount on transportation to reach cities and town. Almost everyone is in debt; moneylenders charge 25% (50% yearly) on the loans they lend.

Some of the factors that have significant role in their life and their living standard are:

Debt and Deforestation:

Many members of the community resort to borrowing loans to meet basic needs such as health care, food, to celebrate festivals and





reasons behind more and more persons adopting shift cultivation (the process of clearing forest land for agriculture purposes). Along with the need for fuel woods, demand for furniture from rich, construction activities more land for more production pushes towards deforestation.

Jiwati is situated in the hills covered with black and red soil. The area is also rocky, which helps in maintaining the soil quality. The rocks are also used for construction purpose and to check the flow of water in the areas of heavy water flow.

The rocky topography of the area does not support frequent use of tractors on the fields. Therefore, farmers have to resort to using traditional agriculture implements which are time-consuming and do not guarantee high productivity.

perform rituals as well as for purchasing agricultural inputs depending on their needs. They borrow from local money lenders and businessmen at exorbitant rate due to the absence of proper financial linkages and no self help groups which they can associate with in their area. The income and expenditure are almost same every year on an average so savings are too little to support them at the time of need and the vicious cycle continues.

They are under tremendous pressure to repay these loans due to low levels of income, negligible savings and high interest. They repay partly in cash and selling their produce or as labor under the lender. Generally they succumb to pressure decide to take short-cuts to solve their issues. These decisions involve negligible real cost in terms of money. The decisions are taken in haste and the long-term effects are ignored even though they strongly feel about that.

The major livelihood in the area is agriculture. Those who do not engage in agriculture migrate to cities and towns to earn a living. Demand elasticity for land is high. Shift cultivation is a highly prevalent method of farming in the area.

Inflation, rising needs of the family and low levels of income contribute to ever-increasing debt. New loans are borrowed in addition to existing ones that are yet to be repaid. This trend can be reversed by increasing production and also increasing the number of days of employment in the area. This is the reason when they go for expanding their land for increasing their production level which after covering all the cost is again marginal.

Declining Agriculture:

Agriculture productivity is setting into a decline. Most farmers in the area are having to abandon traditional, sustainable methods of farming to adopt modern, unfamiliar practices. The declining fertility of the soil is one of the

During the monsoon, rainwater trickles down the slopes of the hills, taking along with fertile soil from the upper reaches. Few who can afford to, use bores and sprinklers. This indicates that there is an inclination among the farmers in the area to take up modern agricultural techniques like irrigation, pesticides, hybrid seeds etc if proper support is extend to the farmers.

The geographic limitations prevailing the area could be addressed with scientific solutions. Effective planning of resources and interventions from the local authorities, which seems to be lacking at present, would also prove useful.

Other Issues:

PDS supply is unavailable to many households, resulting in an increase in their expenditure. In general it has been observed that on an average PDS is denied 25% of the time. This means that they need to fulfill 25% of their need from the market through purchase by cash or credit. This could have been avoided if their entitlements under PDS were not denied. The study also revealed that in cases where PDS was not denied, cheating by the PDS dealers in terms of amount of entitlements is rampant.

They purchase the items either on cash, credit or a combination of both. In either case the loss to poor are significant as compare to their income and savings. In case of credit, it is more troublesome as they are charged higher. Being vulnerable and marginalized and less aware, they are unable to decide on how to tackle is problem and falls prey to such kind of exploitation.

The above discussion provides ample evidence that there is a need for providing effective and efficient services and infrastructure which is highly essential to improve their present conditions. ❖

Crisis in Handloom

In Andhra Pradesh, handloom weavers are facing problems. Most are leaving their profession, shutting down their looms and work. However, they do not find alternate, suitable employment, and are in a difficult situation. Many of the families are debts ranging from Rs.10,000 to Rs.1,50,000. This crisis is caused by many fundamental factors. Principally, there are three:

1. Access to working capital: Existing structure of cooperatives accessing working capital and term loans from either APCO, or cooperative banks has become rickety and unviable. Previously, the interest was loaded upto 12 percent due to this setup. While the flow of capital through this channel has come to a trickle, the cost of accessing capital for production has increased tremendously.

2. Access to hank yarn: Previously, by 2000, 12 cooperative spinning mills were closed down. These were principal sources of hank yarn. Even though new private spinning mills have come up, their focus is more on cone yarn and exports. Thus, despite rise in cotton and cotton yarn production, hank yarn prices are jumping month-on-month, making it impossible for the most deep pockets of investment, leave alone a debt-ridden handloom weaver.

3. Access to markets: Handloom weavers are facing a severe problem of fake, duplicate and misbranded handloom products in the market, offered at less than their price. Thus, their markets and markets shares are completely swamped by these products, which lead to drying up of investment in handloom production. Handloom Reservation Act is not enforced, despite central government and Supreme Court orders.

Solutions :

1. Starting about 50 women handloom cooperatives, comprising of 50 members. This number is appropriate for cooperative production and also responds to market

aggregation. These cooperatives should be provided with working capital of Rs.1 lakh per member. A weaver family can continue one year of production. Additionally, NABARD can be encouraged, as per its existing norms, to provide term loans of Rs.5 lakhs per member. A separate marketing channel can be established to enable the tie-up and closing the trade loop.

2. A number of cone-hank yarn conversion machines (400 recommended) can be sanctioned for each major cluster. In fact, one Committee appointed by the Central government ten years back, has recommended such a scheme. Each machine, reportedly costs Rs.15,000. In each cluster entrepreneurs, or cooperatives or SHGs can be given these machines, with a term loan for procuring cone yarn. This will enormously increase the scope of availability of hank yarn. Automatic silk reeling units need to be set up in good

	Year	Handloom Budget			Total Budget			Handloom % of total
		Plan	Non-Plan	Total	Plan	Non-Plan	Total	
1.	1997-98	107.00	96.50	203.50	260.00	479.04	739.04	27.5
2.	1998-99	89.80	61.80	151.60	260.00	726.58	986.58	15.3
3.	1999-00	81.80	56.50	138.30	266.00	740.10	1006.10	13.7
4.	2000-01	112.00	53.29	165.29	457.00	754.30	1211.30	13.6
5.	2001-02	116.00	40.50	156.50	650.00	660.30	1310.30	11.9
6.	2002-03	117.00	35.83	152.83	715.00	870.50	1585.50	9.63
7.	2003-04	129.77	125.91	255.68	760.00	947.84	1707.84	14.9
8.	2004-05	119.36	132.37	251.73	878.00	902.31	1780.31	14.1
9.	2005-06	131.00	63.89	194.89	1150.00	858.25	2008.25	9.7
10.	2006-07	150.00	91.29	241.29	1349.50	1696.25	3045.75	7.9

numbers to reduce silk yarn shortage.

3. Handloom Reservation Act needs to be enforced. Presently, zero or minimal funds are allocated. This needs to be raised to atleast Rs.1-2 crores. With increased enforcement, handloom markets would benefit and thus, handloom weavers would get more work and continuous employment and wages. Additionally, government can bring a Textile Products Identification Act (for non-handloom textile products), which would mean compulsory labelling.

Total financial implication for the State government: Rs.27.60 crores + Rs.125 crores from NABARD. Benefit: Direct benefit to at least 3000 families and impact-related benefit to 5 lakh families. ❖

Narasimha Reddy

Sweekaar Academy of Rehabilitation Sciences

SARS provides care for the disabled by specialists. It is a cost effective, quick service delivery model and a one stop service centre with the motto "Rehabilitation from Womb to Tomb."

Sweekaar is a non-profit, voluntary organization that was founded in March 1977. It is registered under the Foreign Contribution Regulations Act (FCRA). The organization's **vision** is to ensure that the disabled lead an independent life, to the extent possible, and be equal to other citizens in every respect. The **mission** of the organization is to bring a ray of hope to the lives of the differently-abled and ensure that they are not victims of fate & societal neglect.

The organization's primary area of work pertains to building capacities of the differently-abled. It has tailored diploma, degree, PG, post-PG and Ph.D programmes to produce a cadre sensitized human resources to work for the disabled. It works through several service units and institutions in Secunderabad, Tandur, Kadapa and Guntur.

Sweekaar provides services to the differently-abled primarily through four major institutes-

Institute of Special Education

Institute of speech & audiology

Institute of Mental Disability

Institute of Medicine and Physical Rehabilitation

Sweekaar reaches out to 2,250 people through these institutes and the various departments under them. Sweekaar offers education on disability and rehabilitation issues through the **Institute of Special Education**. This institute has a **Special School for Mentally Challenged** which provides education to children affected by cerebral palsy, slow learners, and autistic children. The school also trains rehabilitation trainees.

Sweekaar's **Integrated Rural Rehabilitation Programme for Mentally Challenged** is engaged in providing vocational training, gardening, sericulture, horticulture, simple academics and basic concepts etc. in rural areas in Andhra Pradesh. The **Child Development Centre** under the institute strives to ensure that all children with disabilities receive care early in life so that the impact of disabilities can be

minimized.

The **Institute of Speech and Audiology** runs an **Early Intervention Centre for Hearing Impaired**. It offers pre-primary to intermediate education to hearing impaired. SARS established Special Schools for Deaf and Unnathi Jr. College for Deaf to provide intermediate education to the deaf. It offers courses in M.E.C. (Maths, Economics, and Civics) and C.E.C (Commerce, Economics and Civics). Every year, 177 students graduate from these schools. **Computer Training Centre for Deaf** offers a 6-month D.C.A. (Diploma in Computer applications) and a one-year PGDCA for Intermediate students. SARS also set up Shruthi College for Speech & Audiology to develop manpower in the field of audiology and speech language. The college is registered under 2F & 12 B of UGC. This unit was



Speech Therapy



Fine Primary II

started in the year 1999, with B.Sc. (ASLP), M.Sc. (ASLP) with a view to develop manpower in the field of.

Dr. P.R **Institute for Mental Health** caters to the psychological needs of mentally disturbed persons. There are different types of psychological assessments such as tests of intelligence, personality; learning disability and diagnostic assessment for mental illnesses are carried out. Based on the assessment, a treatment plan is evolved by the team of clinical psychologists, psychiatrists & social workers.

The “drug de- addiction centre” creates awareness about drug and alcohol abuse. There is a “home for the aged” to serve the elderly by giving shelter, taking them and giving them proper care & sharing love and bringing the feeling that they are staying in a home away from their home.

This institute provides two more services- Free Medical, Health & Disability Detection Camp and Research information & documentation centre. Free medical health & disability detection camps are very frequently conducted by a qualified team of experts.

“**Research Information & Documentation Centre**” develop the AVT package in Telugu for persons with HI approved by ICMR, National Program for Prevention & Control of Deafness (NPPCD) approved by Ministry of Health, in collaboration with Rehabilitation Council of India and Development of Customized Audiometer approved by Ministry of Science & Technology.

Institute for Physical Disabilities treats persons affected with polio, paralysis, facial paralysis, hemiplegics, paraplegics, contractures with burns, post operative stiffness, post fracture cases. The Sensory Integration Therapy (SIT) is given to those who have difficulty in processing the senses like touch, proprioception, and vestibular anomalies. SIT helps in improving the sensory processing and decreases hyperactivity & restlessness. There is a “Sensory Park” improve the sensory awareness of children and also helps them to socialize and learn social skills.

There is a unit deals with children who are visually challenged and have weak vision. SARS provides a “Vision stimulation” treatment that helps in improving fixation towards light, tracking objects, improving eye-hand coordination and eye contact.

institute also has a “Artificial Limb Centre” where it meets the needs of the physically challenged persons. The unit



Physiotherapy



Braille

manufactures prosthetic & orthotic appliances viz. below elbow, above elbow and below knee, above knee prosthesis for the amputees. All types of calipers for polio patients, spinal orthosis, PP splints, corrective shoes and other supportive devices are also produced here. The unit has a team of qualified and experienced prosthetic and orthotic engineers, P&O technicians, cobblers and padding assistants.

The **founder** and chairman of Sweekaar institute of rehabilitation center **Dr. P. Hanumantharao**, MD., Ph.D (Rehab. Psy) is a private medical practitioner & child specialist. He received 56 National & International Awards in that the major awards are “Dr.B.C. Roy National Award” in 1995, “Man of Asia Award” in 1996, “National Award” for the best individual working for the welfare of disabled persons in the country in the year 2001, “National Award” for the best institution working for the welfare of multiple disabled persons in the country for the year 2002 and about

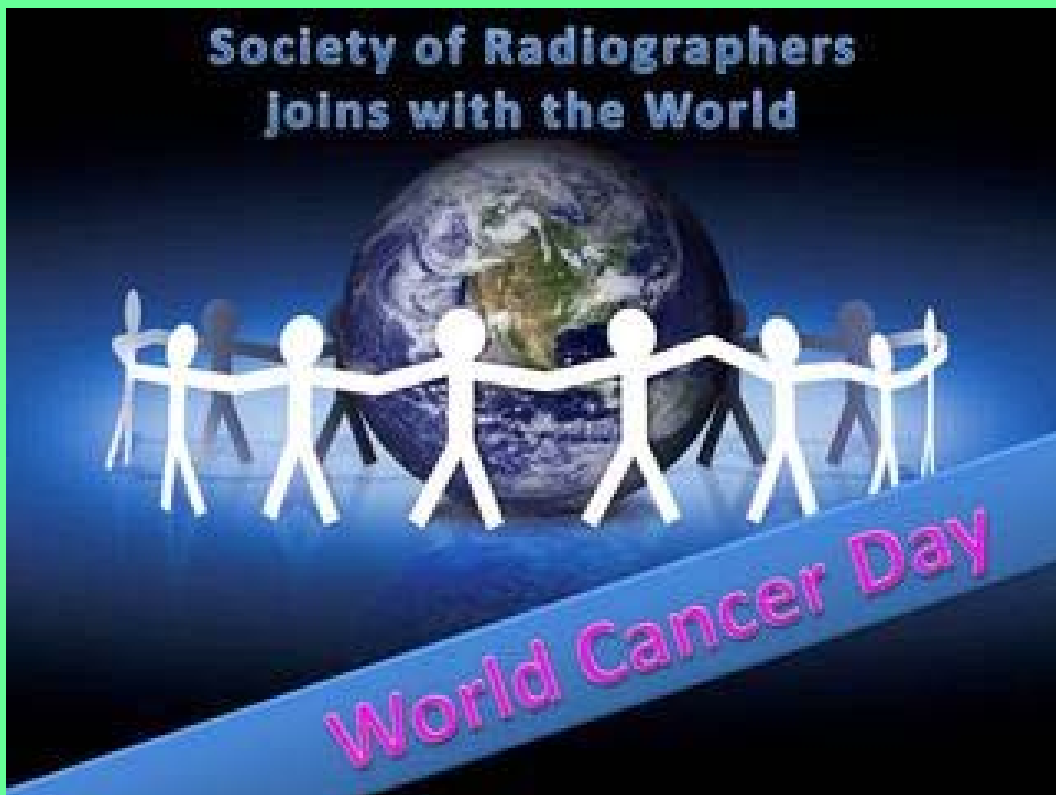
45 other National & International awards. Mentally Challenged and Hearing Impaired Children received 32 National and International Awards Sweekaar is the only voluntary organization in the Country opened up four Campuses in four regions of A.P. GOI and Govt. of A. P. have sanctioned

State Information Centre for Disabled which is the apex centre for the state of Andhra Pradesh to give any information about disabled and the services.

The services rendered by the Founder & Chairman of Sweekaar in his individual capacity are included in the book of "Institution Builders in the Rehabilitation Sector in the Country", published by Rehabilitation Council of India. Sweekaar also renders services to the disabled coming from not only all parts of the country from many countries

outside India like USA, Gulf countries etc. Sweekaar has hosted National and International professional conferences for pediatricians and rehabilitation professionals.

On appreciating the services of Sweekaar, Government of India and Govt. of Andhra Pradesh, requested to launch and run State Information Centre for the Disabled. Further the Government of India provides funding to manage various initiatives of Sweekaar. It is recognized as a SIRO (Scientific & Industrial Research Organization) by Ministry of Science & Technology, Govt. of India. Sweekaar was assessed and accredited as an Institution of excellence by the Rehabilitation Council of India in the country in the Rehabilitation field and graded as "A" Grade Institute in the Country for Outstanding Performance by High Power Committee of Rehabilitation Council of India (GOI) - 2009. ❖



4

February World Cancer Day

Workshop on Food Security Bill & Cash Transfer

Orissa Khadya Adhikar Abhiyan (OKAA) organized State Level Workshop on July 2011 at Red Cross Bhawan, Bhubaneswar, Odisha on BPL Survey 2011, Proposed National Food Security Bill & Cash Transfer. The minutes of the workshop as follows.

The new BPL survey 2011, which comes after Nine years of the last One (2002), is no less fraught with errors. This is evident from the proposed poverty estimation, and the proposed methodology for identifying the poor. While poor people all over India will be adversely affected by the survey, the poor of Odisha will be even more so. The poor of Odisha will be affected on account problems with both poverty estimation as well as identification of the poor. In this context looking to the magnitude of up coming BPL survey, the Orissa Khadya Adhikar Abhiyan (OKAA) had organized a One day of Workshop July 2011. On that workshop more than 55 participants were participated from deferent regions of Odisha.

Objectives:

- * To gather the civil societies, NGOs, Media & individuals in to a common Platform and aware them about the upcoming BPL survey and its negative impact on the poor and vulnerable of the society.
- * To discuss our key role or strategy to help to the poor and deprived Households of Odisha before and during the BPL survey as an NGO & a part of the Civil Society.
- * To discuss on Final Version of National Food Security Bill, and the Govt.'s proposal of Cash transfer.

Materials Circulated

- Criticism to New BPL method decided by the Central Government (Oriya Leaflet).
- Criteria for automatic exclusion, automatic inclusion and seven points scoring for BPL HH selection (Oriya).

1st Session

BPL Survey 2011

The workshop was started with the inaugural speech of Mr. Bidyut Mohanty. In his speech he gave an overall idea about "Orissa Khadya Adhikar Abhiyan" to the new members as well as the objectives of the workshop. Following that Mr. Manas Ranjan gave an overall idea of BPL survey (Both 1997 and 2002). In his sharing he focused on some important points like;

- The purpose of 1997 BPL Survey and why 2002 BPL survey was not implemented

- A short discussion about the NC Saxena & Suresh Tendulkar Committee reports. 2 | Page

- How this BPL Survey will have a negative impact on Public Distribution System

- The suspected ground level problems which will be occurred during the time of BPL survey

About the MoRD's new guideline (Exclusion, Inclusion criteria and scoring points.) After this, AAINA, SMPUP & HARMONY, the three organizations shared their field level experiences of trial BPL survey done after the training conducted in Xavier Institute of Management by Mr. Rajkishor Mishra and Mr. Manas Ranjan (Supported by Diakonia) from 21st to 24th June 2011.

AAINA Organization: Aaina is working with the disabilities, so their main priority was to understand that whether this new BPL survey will be helpful to the families having disable person or not? Ms. Sneha Mishra shared their findings of the BPL pilot survey and those are;

- If a women headed household is having an adult male as their relative, they will be excluded from the BPL category.
- If the HH is having a small pucca house or Indira Awas home they might lose 1 point, which can also exclude the family to come under BPL category.
- Presence of disable person in the family but also the presence of other normal members will exclude them.

SMPUP Organization:

Mr. Fakir Rout also tried to show the ground reality and how these poor and vulnerable Households will be excluded in the Upcoming BPL survey. They did the survey of Mehers, who are the traditional weavers of Bargarh District of Orissa. He said;

- The people, whose income is mainly from the traditional occupation like weaving, will be automatically excluded from the BPL survey as per the new guideline prepared by Central Govt.

- It is also quite difficult for them to define type of Houses.
- Also 98% of Households are having mobile phones, which can reduce 1 point from their scoring
- Out of 186 surveyed households only 2 HH will come in automatic inclusion criteria and 120 households will be directly excluded from the survey i.e. only 30% of Households will come under BPL category.

HARMONY Organization:

Mr. Sourav Ranjan Das shared his survey findings and as per their survey;

- 2 Households getting Old Age Pension and having Indira Awas Home will be excluded from the BPL survey.
- 20 family having Indira Awas home which is pucca, will be automatically excluded from the Survey as well.
- The extra veranda, where the family members are also sleeping will be taken as a room (as per the guideline) can exclude some Households too. All of them shared few case studies with the participants that how these people will be left out in the new BPL survey.

State Advisor's Secretariat, RTF

At last Mr. Rajkishor shared the experience of pilot BPL survey of 25 villages of Orissa and he emphasized on;

- The problem of scoring by Saxena committee and Tendulkar committee for which the rich people will be automatically included and the poor will be excluded in large quantity from the BPL category,
- Also the target system at Panchayat level is another big issue for this which needs to be considered.
- Lack of awareness among the community members is also a matter of concern

2 nd Sessions

National Food Security Bill:

Mr. Manas Ranjan shared the National Food Security Bill in gist and the bill indicates that again the National Food Security Bill of Government divided the Indian Households into two categories, the 1st one is the Priority Households and the mentioned Food Entitlement for them will be 7Kg. of food grains (rice, wheat or nutria cereals) per person/month and the Price will not exceed Rs. 3/2/1/ per Kg. And the 2nd category is the General Households and their Food Entitlement will be 3Kg. of food grain/ person/month and the Price will not exceed 50% of Minimum Support Price.

The RTF Campaign is opposing the central Govt and says that the Central Govt. shall also determine the additional number of persons belonging to the general household, in such a manner that in each state the combined coverage under the TPDS belonging to priority and general household are 75% and 50% of the rural and urban population, respectively.

Cash Transfer :

In the state like Orissa, the Public Distribution System is highly necessary not the Cash transfer and the Orissa Khadya Adhikar Abhiyan is totally opposing this crude idea of Central Government. To show the ground reality of PDS Mr. Sambhu and Ms. Bijayini shared the detail findings of the recent survey did by Allahabad University and IIT Delhi

aimed at studying the status of PDS on the ground and amidst the growing debate amongst policymakers on replacing the PDS with cash transfers, also tried to find out people's preference between PDS and cash transfers. There were 9 selected states including Orissa for the survey and the districts of Orissa are Nuapara and Sundergarh. The survey also followed by small group discussions in some respected villages. About 90 percent of the people said they prefer ration over cash. Reasons for this are;

- General satisfaction with the PDS
- Fear that cash will get spent on other things (Mainly on liquor)
- Cash would mean going to the bank and market, both of which are often far from the village
- There was also the fear of the local market selling the ration at a rate higher than the rate at which the government will transfer cash to them.

The main reason why 10% of people prefer cash out of which 5% was conditional preference for cash are; Bad quality of rice, Irregularity of distribution of sugar and kerosene and to invest in various ways (specially other food items and cloths). When it was asked that if the double amount of cash will be provided to them, at that moment 5% of beneficiaries said that they will prefer cash instead of food is a conditional one.

Future Actions

Oppose the anti poor BPL survey 2011 through a state level convention by the end of September to send the case studies/evidence and findings of Trial BPL survey to the NAC members and Central Govt. Create awareness in the grassroots about the anti poor BPL survey through meeting, audiovisual cassettes and CDs on BPL survey and through trial BPL Survey in each district.

- * Connect to and Mobilize the groups such as small farmers, fishers, weavers and other artisans, petty traders, Dalit Christians, Single women, persons with disability etc. that are going to be the worst affected in the BPL survey.
- * To highlight the issues through Media, MLAs and MPs of Orissa
- * To file a case against Child Labour Act to extend the age from 14 to 18 years and this will directly help lot of poor households to be in BPL category.
- * To share and highlight these issues in upcoming Gram Sabhas on 15th August.
- * The survey finding will be shared by emails and also in the coming meeting (In the last week of August). ❖

National Food Security Bill

The Right to Food campaign aims at addressing the structural defects to overcome the problem of hunger in the country. Hunger and under-nutrition are one of the most crucial areas in the development space. It is directly linked to the right to life, a fundamental human right enshrined in the Indian Constitution.

The government is likely to give a legal right to food to both priority and general categories of the population under the proposed National Food Security Act. There were differences between the NAC and the Rangarajan Committee on giving a legal right to food to general category, or above poverty line (APL) families.

Food security in India is in a dismal state. The child nutrition rate in India is 46%, it is almost double that of sub Saharan African countries, which is economically poor than India. In respect to this India is one of lowest spender on the social sector in proportion to its GDP. The Phenomenon is complex and multi-factorial, arising from various social, political and economic conditions. There are many reasons of stoppage; one of them is poor implementation of government programs, like ICDS and PDS all this produce dismal result.

The Union government's draft Right to Food (Guarantee of Safety and Security) Act insists on "the physical, economic and social right of all citizens to have access to safe and nutritious food, consistent with an adequate diet necessary to lead an active and healthy life with dignity..." The proposed law offers a quantity of cereal at a modest cost each month to a broad range of beneficiaries: in principle, all those living under the poverty line and a range of others.

This Act gives legal rights to women and children and other special groups such as destitute, homeless, disaster-hit persons and those living in starvation to receive meals free of charge. It is still a big question mark on funding and availability of food grains as major a lacuna in the proposed law. It is wide govern view that the new scheme will not increase the number of beneficiaries but it will only redistribute food to a more targeted group of people.

This new bill also promises a minimum of three of kids of food grains for the "general Category" which consists of lower class families. The price are in what's known as 3-2-1 model each family will pay 3 per kg of Rice, 2 per kilo of wheat and 1 per kilo of coarse grain.

An approach focused on the provision of subsidized resources can play a vital role in protecting the poor and the vulnerable from catastrophic outcomes, and can

contribute to the establishment of a more productive and healthy population that is capable of bringing about a higher level of national development. It can serve ends which are both intrinsically and instrumentally important.

The recognition of the right to food would be a landmark measure. The Right to Food Act is an expansive vision expressed by the Act in principle. There is still not much clarity in achieving this in reality. This act makes a way to establish a commission at National level (National Food Commission) and a State Food commission at state level. All State governments asked to identify household known as the priority household and General household on the criteria notified by the Central Government. For providing facilities under this Act delivery system is not changed substantially from past, state government will issue appropriate ration cards to enable citizens to receive food grains at the rates applicable to them.

There are several measures in this Act to make it transparent. A social audit of each Fair Price Shop shall be conducted at least once a year at the Gram Sabha, including reading aloud in public of a summary of transactions in the previous 12 months. The entire PDS network would be computer-linked right from the Food Corporation of India to the supply level in order to ensure its transparency and efficiency. Local vigilance committees would also be formed for social audit of the distribution system. This act is also providing a District grievance officer which will be take care of implementation in a district.

The NAC endorses the recommendations of the Planning Commission as well as the practice in a few states to shift from household food entitlements to individual food entitlements. It appears that the Act may not add much to the existing Public Distribution System or State and Central programs to provide subsidized cereals.

This Act recommends that the Ministry for Consumer Affairs, Food & Public Distribution should serve as the nodal Ministry for the implementation of the National Food Security Act (NFSA). Entitlements shall be realized through specific food related schemes such as PDS, ICDS and MDM with appropriate reforms, and other new programs and schemes.

These schemes will be implemented by state and local governments, consistent with national guidelines set by the Government of India. It is a positive step forward in providing food to all as a constitutional right. ❖

Making The Best of Spiritual Capital

Out of Poverty

Doddu Renuka is 40 years old. She works as a maid at a government hostel and runs a small papad business in Narsingi in Rangareddy district.

After battling a prolonged illness for two years, Renuka's husband expired 8 years ago, leaving behind Renuka and their four children. Renuka borrowed loans from relatives to meet the treatment expenses but was unable to repay these on time. Her husband was buffalo vendor and earned an income to support a decent living standard for the family. After his death, Renuka's relatives encouraged her to continue the business but she was unable to run it well and shut it down.

Despite the shock of her husband's death, Renuka was determined to not let the family sink under the burden of debt. She wanted to support her children and let them pursue their education. Renuka joined a SHG which helped her build her savings and also provided with the moral support required to maintain her family.

Renuka started to work as a maid at four flats in Narsingi. Initially, she earned Rs. 2,000 a month which barely met the family's expenses. Two years ago she started working as a cook at a government hostel for a salary of Rs. 2,500 a

month.

Things started to turn around for the family when her eldest son and daughter got jobs in "More" supermarket (for Rs. 4,000 a month) and Wipro as office assistant (Rs. 5000 a month) respectively. With this rise in the family income, they were able to repay the loans they have taken for their father's medical treatment.

Two years ago, Renuka thought of starting a papad business to supplement the income. She makes papad at home and sells them through a network of acquaintances. This business yields about Rs. 100-150 a day.

Today, the family's monthly income is about 17,000 which is just enough to meet their expenses. Still, this was an unthinkable amount 8 years ago. Renuka, together with the help of her children has managed to repay all their debts.

Renuka's only wish now is to get her children married and see them settle well. Her hard work, determination, and perseverance eventually helped her to win the war against life's challenges. She serves as an inspiration for the other women in her SHG to cope with difficult circumstances in life. ❖

Friends Turned Foes

Broken Lives

Ramudu belongs to Koveladinne village in Vaddepally Mandal, Mahaboobnagar District. He is 30 years old and has studied up to class 5. He has a wife, a daughter and a son. When Ramudu was just 15, his family migrated from their village to Hyderabad.

Ramudu's parents got divorced when he was still a child. The responsibility of raising Ramudu and his brother fell upon their mother, Anantamma. Anantamma worked hard to support her children and got them both married. Presently, Ramudu stays with his wife and children in a slum in Ramanthapur. His mother stays with his younger brother in Hyderabad. Ramudu also lent a helping hand to his mother in her work as a waitress at a bakery. A few years later, they set up a tiffin centre on their own in Hyderabad. Unfortunately, they had to shut it down after a few months as they started incurring losses.

In 2004, he started working as a laborer at construction sites. He eventually gained knowledge about the construction business and joined as advisor under a Mason (known as Mate) who used to pay him a salary of Rs. 8,000/-. During his stint as advisor to the mate, Ramudu developed contacts with building contractors. He quit the job after a few months, he pooled laborers under him and became a mate himself.

He borrowed Rs. 3 lakhs from his friends to purchase a

small construction miller. The business was running well and he was also able to afford a better living standard. Rather than repaying his debts, Ramudu started lending to friends and relatives who failed to repay the loans.

During the course of his work, Ramudu made new friends in the city. Earlier, Ramudu used to drink occasionally. But his new friends suggested to him that he should give his laborers some alcohol once a week, claiming that they will work better and for longer. Ramudu paid heed to their advice and started spending large amounts of money on alcohol and he too took to the habit regularly.

One day, one of the laborers fell down from the 3rd floor at a construction site and suffered severe injuries. Since he was working under Ramudu, the latter had to take care of the medical expenses that ensued. Ramudu spent 2 lakhs on the treatment for the laborer until he recovered.

At the same time, his friends from whom he had borrowed loans to buy the miller started to press him to repay the loans. In his helplessness, he decided to sell the construction miller and cleared some of the debt. At present he along with his wife work as construction labourers and are working hard to clear all their debts. He could have easily avoided this situation had been prudent about spending his income and concentrated on saving and repaying his debts. ❖

“Moral Support is Important”

Sk. Shabana, 26, shares her experience of working as a Community Resource Person (CRP) with “Livelihoods.”

Q: Where is your native village?

A: My native village is Thimmapur in Hanmakonda mandal, Warangal district.

Q: How many members are there in your family?

A: We are five members- mother, two younger brothers, elder sister and myself. My sister is married. My father expired 8 years ago.

Q: Do you have agriculture land?

A: No, we don't have agriculture land.

Q: What is your education qualification?

A: I pursued B.A. at Kakatiya University, Warangal district.

Q: What do your family members do?

A: My younger brothers are studying at college. My mother is old, so she can't work besides doing some household chores.

Q: What was your father working as?

A: My father in the police department as a constable. He died of a heart attack 8 years ago. We continue to receive a small pension amount after his death.

Q: Who has been taking care of the family since then?

A: My mother took up much of the responsibilities, including my sister's marriage. After completing graduation, I also started helping her.

Q: What are you doing presently?

A: I am working as a Community Resource Person (CRP) at Orugallu Maha Samakhya in Hanmakonda, Warangal. Sometimes I go to other organizations to work as a Hindi translator.

Q: Did you participate at any training on SHG concept?

A: Yes, I participated in a residential training for 25 days on bookkeeping & total Self Help Group (SHG) concept at Orugallu Maha Samakhya in Hanmakonda.

Q: Who notifies you about upcoming trainings?

A: Area coordinators and district project managers inform us about upcoming trainings. After being informed, I plan for the training

Q: How were you selected as a CRP?

A: I used to do book keeping for a few SHGs in the village. The district program manager was impressed with my work and selected me as a CRP.

Q: How was the selection process?

A: I went to Zilla Mahila Samakya (ZMS). There the ZMS OB members and District Project officer interviewed me and selected as CRP.

Q: Where have you imparted trainings so far?

A: I have given training in my mandal and district. I also gave training in other districts. I also went to Madhya Pradesh and Uttar Pradesh to give training to SHG's members. First I afraid to give training in other states. But District Project Manager encouraged me.

Q: Has knowing Hindi and Urdu been an added advantage for you?

A: Yes, since I know Urdu and a little Hindi, I was sent to Madhya Pradesh and Uttar Pradesh to give trainings on SHG working and the responsibilities of the leaders, members, etc.

Q: What kind of trainings do you give ?

A: I give trainings on Self Help Group's (SHGs) functioning, leadership roles and responsibilities. I also give SHG book keeping.

Q: How much are you paid for your services?

A: Usually, I get paid Rs. 35-500 a day. I am paid 500-600 when I visit other states. The Maha Samakhya also reimburses travel, food and accommodation expenses when I go on such assignments.

Q: Are you facing any problems in your work/family?

A: Yes, my family is not financially stable. At work, I do not face any problems as such. The Samakhya leaders and the staff are very supportive and encouraging.

Q: What are your plans for the future?

A: I want to join a stable job with a regular, fixed income. I want to continue supporting my brothers' education. I also want to improve my skills in order to get better jobs. ❖



Book Summary

Name of The Book: Holy Books



All the religions and their teachings are same. They all teach us to treat fellow human beings with love, compassion and respect. Humanity is the greatest need of the hour when the world is undergoing so much turmoil. Bhagvad Gita is a book about life from Hinduism. A very famous quote on love from it is “That one I love is incapable of ill will, and returns love for hatred. Living beyond the reach of I and mind, and of pain and pleasure, full of mercy, contended, self-controlled, with all his heart and all his mind given to me—with such a one I am in love”. The god is in love with the human being who is capable of above mentioned qualities.

Bible, the holy book of Christianity professes about love for all fellow human beings. One beautiful verse from it is “Whoever does not love does not know God, because God is love.” The bible is full of stories about love and compassion of Jesus Christ. Koran is the holy books for all the Muslims across the world. It asks it followers to honor each other and god only loves the kind people. Some quotations from Qur’an are “O mankind! We created you from a male and a female and made you into nations and tribes that you may know and honor each other. Indeed the

most honorable of you in the sight of god is the most righteous.” “God does not forbid you to be kind and equitable and to those who have neither fought against nor driven you out of your homes. In face God loves the equitable.

Guru Granth Sahib is the holy book of Sikhism. It beautifully captures the essence of love in one line- “True love is the highest stage of spiritual perfection” and “The body is dead without true love”. On similar lines, Buddhism preaches about love. Buddha defined love as wanting others to be happy. This love is unconditional and it requires a lot of courage and acceptance. The near enemy of love or a quality which appears similar, but is more an opposite is conditional love.

All the great holy books belonging to various religions value love for every fellow human being as well as the other beings we share this planet with. ❖

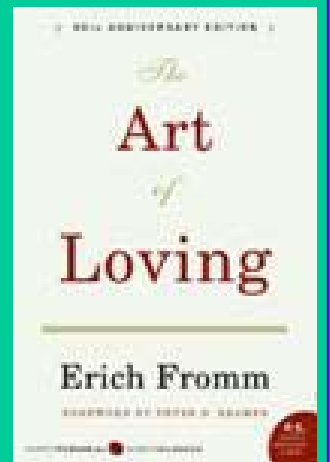
Name of the Book:

Art of Loving

Name of the Author:

Eric Fromm

Publisher: Harper Perennial,



Resources

1.Sai HelpAge Foundation: The mission of SAI HELPAGE Operation Restoration is to educate, nurture, mobilize and empower inner-city, youth of low social and economic status to become productive, law-abiding citizens. The goal is to restore dignity and pride through life-enhancing experiences, educational opportunities, art and skills development www.saihelpage.com

2. Pahel Educational Health & Social Activities Society: Pahel NGO Delhi- It was vision of its founders, which conceived in 2004 and incorporated in the state of Delhi in January 2006. Pahel team comprises of eminent professionals from multi-discipline and multi-sector backgrounds across the country that share a common platform of thinking and do their bit towards the making of a cognitive society.

New Delhi-110025, INDIA email : care@pahel.org

3.HelpAge India: It is secular, not-for-profit organization registered under the Societies' Registration Act of 1860. We were set up in 1978, and since then have been raising resources to protect the rights of India's elderly and provide relief to them through various interventions. It advocate with national & local government to bring about policy that is beneficial to the elderly, make society aware of the concerns of the aged and promote better understanding of ageing issue and help the elderly become aware of their own rights so that they get their due and are able to play an active role in society.

New Delhi - 110016, E-mail:headoffice@helpageindia.org

Learn And Earn

Chuan and Jing joined a wholesale company together just after graduation. Both worked very hard.

After several years, the boss promoted Jing to sales executive but Chuan remained a sales rep. One day Chuan could not take it anymore, tender resignation to the boss and complained the boss did not value hard working staff, but only promoted those who flattered him.

The boss knew that Chuan worked very hard for the years, but in order to help Chuan realize the difference between him and Jing, the boss asked Chuan to do the following. Go and find out anyone selling water melon in the market? Chuan returned and said yes. The boss asked how much per kg? Chuan went back to the market to ask and returned to inform boss the \$12 per kg.

Boss told Chuan, I will ask Jing the same question? Jing went, returned and said, boss, only one person selling water



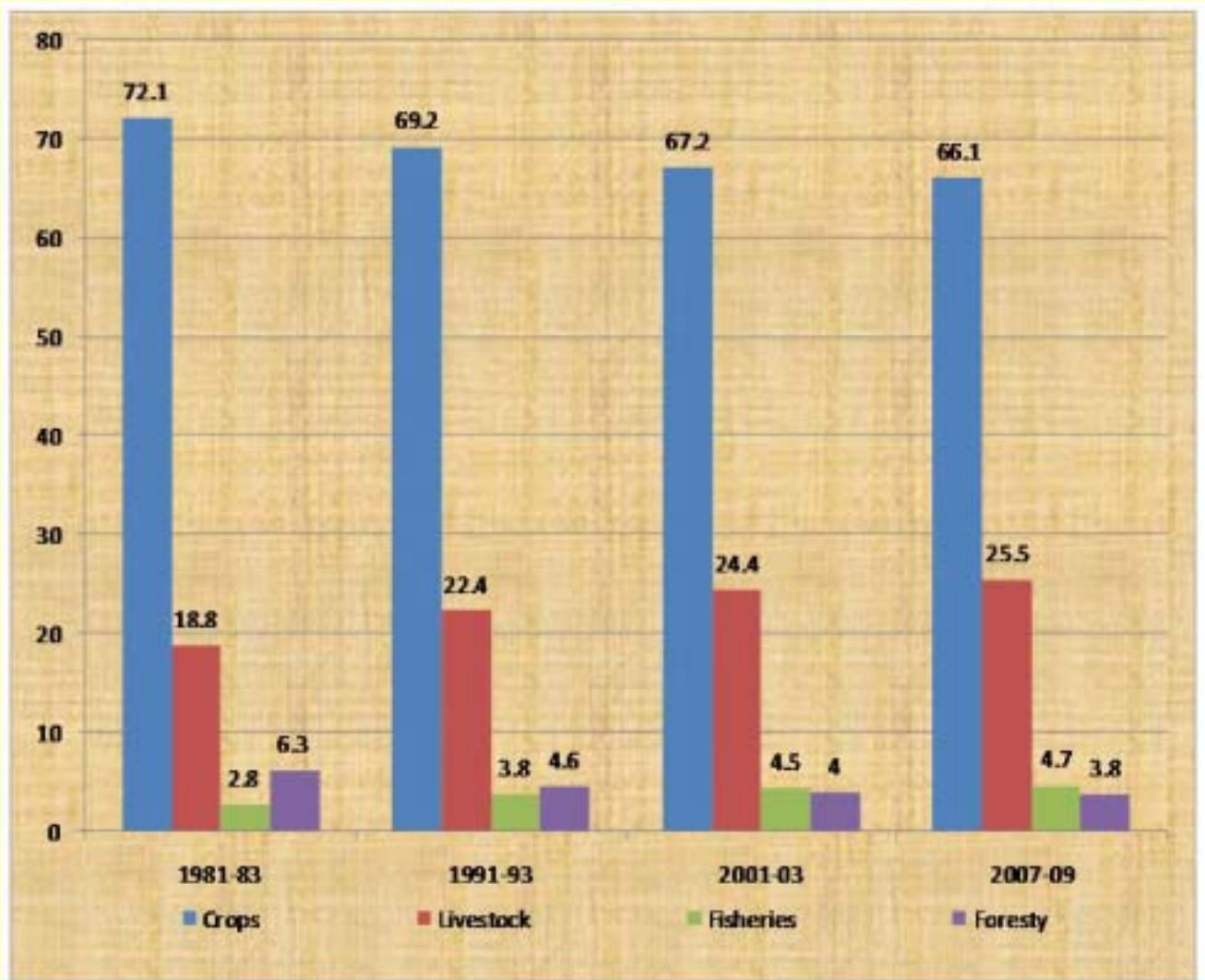
melon. \$12 per kg, \$100 for 10 kg, he has inventory of 340 melons. On the table 58 melons, every melon weighs about 15 kg, bought from the South two days ago, they are fresh and red, good quality.

Chuan was very impressed and realized the difference between himself and Jing. He decided not to resign but to learn from Jing.

My dear friends, a more successful person is more observant, think more and understand in depth. For the same matter, a more successful person sees several years ahead, while you see only tomorrow. The difference between a year and a day is 365 times, how could you win?

Think! How far have you seen ahead in your life? How thoughtful in depth are you? ❖

Livestock Contribution in Agriculture GDP



(Source Down to Earth)

Presently economic contribution from livestock (includes dairy) is more than food grains (3,15,600 Crores) . In 2010-11 livestock generated income worth Rs 3,40,500 Crore. This is 28% in total agriculture GDP and 5% of country GDP.

Changes in food consumption pattern especially increase livestock products such as eggs, milk and meat lead to growth in the livestock industry. Livestock output value in total output of agriculture sector has been growing since 1981-82. In 1981-82 livestock contribution is 15% in agriculture output, now in 2010-11 it reached to 26%.

Small and marginal farmers, landless labourers and women are more dependent on livestock rearing. 75% livestock market in India is owned by small, marginal and landless poor. This indicates that the development of livestock has more impact on poverty reduction.

Despite tremendous growth in the recent past, Indian livestock productivity is lower than global average. Deficiency of feed and fodder is biggest obstacle in realizing the full potentiality of livestock. ❖

Coconut Vending

Shining Livelihoods



“Dhobi”

Declining Livelihoods



'Yoga'kshemam

Happy Valentine's Day! Happy Sivaratri!

Government announced Padma awards including in the 'development' area. These include: Satya Narayan Goenka (Padma Bhushan), Shamshad Begum, Reeta Devi, Dr PK Gopal, Phoolbasan Bai Yadav, Dr G Muniratnam, Niranjana Pandya, Dr Uma Tuli, Sat Paul Varma, Binny Yanga, YH Malegam, Pravin Parekh and Dr Kartikeya Sarabhai (all Padma Sri).

Elections are going on in 5 states. Union Government postpones introduction of budget in Parliament to March 16. However, many states are introducing budgets in their assemblies.

Telangana is warming up. This time, it is by-polls!

It appears that the preparations for a transition into a new phase with a new pace are on. While I do not know what this phase is about and its pace, universe is conspiring and building a momentum in its characteristic ways.

As usual, we see the passing of International Days – World Wetlands Day (2 February), World Cancer Day (4 February), World Radio Day (13 February), and World Day of Social Justice (February 20), without much ado. Now, we await International Mother Language Day (February 21) and World Thinking Day (February 22), UN Day for Women's Rights and International Peace (Women's Day, 8 March), World Consumer Rights Day (15 March), International Day for Elimination of Racial Discrimination (21 March), World Water Day (22 March), World Meteorological Day (23 March) and International Day for Achievers (24 March).

Increasing the availability of information, knowledge, skills, tools, resources and support in the broad domain of livelihoods to the poor without unfair intermediaries sums up our key focus. Therefore, livelihoods everywhere, enterprises of every hue, institutions that meet every need, leadership in every situation, value-chains for every product and service, vulnerabilities however they exist, employment of every type, continuums in every aspect, contexts of every dimension, capitals of every variety, and learning of every kind are elements in our canvas! Larger reach (scale, breadth, and depth) drives us. Knowledge and learning management, professionals and mentoring continue to engage us.

Carpe Diem says – NO is a new yes. Most of us do acknowledge that back-to-back meetings, responding to email, or putting out fires etc., do not serve us well — personally or professionally. We seem to be prisoners of the urgent. We need to choose between yes and no many a time. Choosing requires reflection, reflection takes time. A 'no' uttered from the deepest conviction is better than a 'yes' merely uttered to please, or worse, to avoid trouble. Living in a world of relentless demands and infinite option would also mean deciding what to do less of, or to stop doing altogether. His four simple practices for a more intentional life -

* *Schedule in anything that feels important, by building*

rituals.

- * *Take stock of what has happened that day and decide the most important implementation intentions to be accomplished the next day.*
- * *Do the most important thing on the list of intentions during the high energy slot of the next day.*
- * *Take scheduled breaks for renewal during the day.*

I gather during the month that love benefits life and living physically and biologically through the release of dehydroepiandrosterone –

- * *Reduces stress - a passionate relationship relieves tension, reduces negative energy, produces a sense of well being and helps to cope better in a stressful situation;*
- * *Promotes mental health by calming the mind and body and improves memory recall;*
- * *Develops more white blood cells and helps in killing cancerous cells;*
- * *Reduces pain by activating the part of the brain that keeps pain under control;*
- * *Improves blood circulation – by pounding faster than normal contributing to efficient working of all organs;*
- * *Helps in living longer;*

G Muralidhar

- * *Lowers blood pressure;*
- * *Reduces risk of heart diseases – by expressing feelings of affection that lowers cholesterol levels;*
- * *Lessens getting sick and heals faster; and*
- * *Keeps younger*

I realize during the month that merger is the next step after surrender. When you merge with and become part of the universe of existence, Universe drives you to respond to its biggest needs. Then, you have no other existence beyond being useful. It begins with loving. Love is a skill set human beings develop and use through their own will. And it needs to be practiced.

Practice love. Love to surrender. Surrender to merge. Merge to continue being useful, to connect and to flow as one.

As we pursue merger in the soul of the universe, we 'live' usefully. In the confluence of the souls, we are 'ekam' seeking and relishing [aikyavogarm](#).

Can we be there? **Yes, if we pursue Atma Yoga.** Connect. Flow forever. Surrender and Merge. Reflect and be Useful! Relentlessly! Krishna confirms – bliss exists on all sides for those who are useful to the universe with thoughts, words and actions, free from desire and anger.

Join us in the world of yoga – for life of bliss - towards viswaikyasiddhi. You will not regret it. ❖



livelihoods
Body and Behaviour