

# livelihoods

*today and tomorrow*

November 2007

## Minimum Support!?

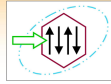


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## Maiden Effort

Welcome. This is the first issue of the only generic livelihoods magazine in the country. It is neither a skill-specific, occupation-specific, sector-specific nor a profession-specific magazine. It focuses on livelihoods in general and livelihoods of the poor in particular. It is an instrument to collate, discuss and spread evolving livelihoods thought.

It caters to the needs of the poor, their organizations, the organizations and individuals that support the poor and their organizations. It caters to para-workers, community workers and leaders, livelihoods professionals, individuals working in the organizations and projects of the poor and their support organizations and projects at various levels. It will also cater to the needs of individuals seeking career in Livelihoods sector, thought leaders, development academicians etc.

As there is no exclusive magazine on Livelihoods thus far, except those dealing with specific sectors/aspects, this magazine will serve as a unique intervention in this space. The subscriptions from readers will be the main source of revenue for the magazine.

The magazine realizes "Livelihoods" broadly implying 'livelihoods of the poor' is an emerging and fast-growing sector. It also realizes that Constitution (article 19) recognises right to life implying right to livelihood. It also realizes the recognition of right to association. With these realizations, this magazine aims to fulfill the need for authentic knowledge inputs and updates in livelihoods domain.

There are lot of general misconceptions about livelihoods. Most of the time its equated with income generation and microfinance activities. This magazine will attempt to dispel these misconceptions with examples, case studies and updates from variety of real contexts, in addition to introducing the comprehensive livelihoods concepts, tools, techniques, issues and options, bringing out various dimensions to the fore and advocating authentic livelihoods agenda. Further, it will feature interview(s) from social entrepreneurs, social activists, grass root leaders and case studies from various Livelihood Support Organizations.

The Magazine will systematically introduce the Livelihoods Framework [Play of Six Capitals – natural, physical, social, human, financial and spiritual Towards Four Arrows – income, expenditure, employment days and risks Within Four Contexts – ecological, techno-economic, distribution patterns and income/expenditure patterns] and its elements, and look (bird's eye view and/or worm's view) at mainstream developments with livelihoods lenses. In the process, the magazine will not forget to bring out the fascinating, complex, frustrating and puzzling aspects of livelihoods and life through facts, views, insights. It will discuss de-learning and learning required for livelihoods, it will discuss institutions for livelihoods and the leadership in them, and it will discuss the love that binds people, communities and the world towards better life and livelihoods for everyone including marginalized, vulnerable, elders and children as a right. It will explore livelihoods from the lens of dignity as we want people we love to have decent livelihoods.

The magazine will include ideas that worked and that did not, initiatives tried, interventions attempted, and changing paradigms towards making a difference in the livelihoods domain. It will also include how the mainstream is reacting – volunteering, corporate social responsibility, funding priorities, career options, etc. It will also discuss social entrepreneurship, venture capitals, etc.

The magazine attempts to bring together and disseminate the knowledge of the six blind about the elephant (called livelihoods) to the livelihoods support individuals and organizations and thereby to the community at large. We believe this will help the poor to make more informed decisions and choices towards decent portfolios of livelihoods and better lives. We further believe this will help generate academic curiosity and promote livelihood studies as a discipline and taught in development schools and management schools exclusively. Finally, we believe it will help attract young men and women to livelihoods domain.

Thus, it is a maiden effort, a platform to appreciate, build and spread livelihoods thought as we understand and unravel. We, in the magazine, are enjoying every bit of the struggle to build and spread the livelihoods thought with only time, energy and spirit helping us. We are sure you will also find it exciting. Come and enjoy with us. We sincerely hope you will not regret coming along, you will like it and be with us, bring more of you into us.

**Welcome on board, once again. And the context is ripe.**

G Muralidhar  
the 'livelihoods' team



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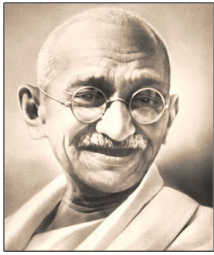
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# Inspiration

Mahatma Gandhi, Father of the Nation, was one of the earliest livelihoods thinkers in the previous century. Gandhian livelihoods thought inspired many and continues to inspire many of us.

The three principles, part of Gandhi's essential philosophical underpinning and livelihoods thought, adopted from Ruskin Bond's *Unto This Last*, are:

- The good of the individual is contained in the good of all.
- All works have the same value, as all have the same right of earning their livelihood from their work.
- A life of labour is a life worth living.

These principles led to his famous Sarvodaya, Swadeshi and Satyagraha.

For Gandhi, **Sarvodaya** and Antyodaya, well-being of every individual and well-being of the last individual, was an important concern and a philosophical position. Society must strive for the economic, social, spiritual and physical well-being of all, not just the majority. He favoured a holistic approach to individual well-being, and a total approach to community well-being.

Gandhi advocated **Swadeshi**, local self-sufficiency - the locus of power situated in the village or neighbourhood unit. There should be equitable distribution of resources and communities must become self-sustaining through reliance on local products. People, by making goods for local consumption, become interdependent within each locality. Small local industries help each individual to be gainfully employed and live a self-sufficient fulfilled life. For him, Swadeshi means - buy local, be proud of local, support local, uphold and live local, and decentralised local interdependence and employment for all.

**Satyagraha** (non-violent direct action) is a way of life, not just absence of violence. Satyagrahi needs to be disciplined, entailing the important element of self-restraint in respect of all the sensory urges and consumptions. It also entails respect for all beings regardless of religious beliefs, caste, race or creed, and devotion to the values of truth, love and responsibility.

Gandhi knew "Earth has enough to satisfy everybody's need but not anybody's greed" and called for replacing greed with love. Gandhi is, now, a source of inspiration and a reference for those fighting against discrimination, oppression, war, environmental degradation, lack of freedom and human rights and for those fighting for a better world. Gandhi is, therefore no longer an individual, a symbol of all that is the best and the most enduring in the human tradition. And he is also a symbol of the alternative in all areas of life - livelihoods, growth, education, organization, etc. He is a man of the future, to be shaped for the survival of human race and progress on the path of evolution.

Gandhi strove to awaken the soul-force within himself and his fellowmen. Soul-force is the source of the greatest power, with unlimited potential. He was a living example of this conviction. His eleven vows (ahimsa et al - non-violence, truth, non-stealing, celibacy, non-possession, labour, controlled palate, fearlessness, equal respect for all religions, local self-reliance,

and removal of untouchability) daily, his satyagraha, his constructive programs - meant to awaken the soul-force.

Gandhi advocated against seven "deadly sins", based on natural principles/laws: wealth without work, pleasure without conscience, knowledge without character, commerce without morality (ethics), science without humanity, religion without sacrifice and politics without principles.

For Gandhi, "Real Swaraj will come ... by acquisition of capacity by all to resist authority when it is abused." He worked to develop such capacity that involved individual's transformation. Individual's transformation and society's transformation were not separate unrelated things for him. He emphasized : "A person cannot do right in one department whilst attempting to do wrong in another department. Life is one indivisible whole."

Gandhi wrote: I will give you a talisman. Whenever you are in doubt or when the self becomes too much for you, apply the following test. Recall the face of the poorest and weakest man whom you have seen, and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? ... Then you will find your doubt and your self melting away.

*Today we face the spectres of global warming/climate change, and continued depletion of natural resources and diversity on Earth. The unbridled consumption on the part of some and the total deprivation of others is one of the results of 'development' and economic growth. What is the way out?*

**Gandhian Thought. Gandhigiri!** It gives guidance in resisting destructive processes and building constructive ones from a position of inner moral strength. Evolving new/alternative livelihoods thought is inspired by his profound thinking and philosophy. No contradictions!

Gandhi inspires us as a person too. One gets charged with a feeling 'if a Gandhi can do, why can't I?'

Gandhi, born in middle class in an obscure princely State, was mediocre at studies, shy and nervous. He could not muster courage to speak in public. But he was a man with exceptional sincerity and truthfulness. Once any principle appealed to him, he immediately began to translate it in practice. He did not flinch from taking risks and did not mind confessing mistakes. He was ever-growing; hence he was often found inconsistent. He was not concerned with that.

In due course, he went on to lead India into freedom and became Mahatma. Einstein said - Generations to come, it may be, will scarce believe that such one as this ever in flesh and blood walked upon this earth. Martin Luther King Jr said - Gandhi is inescapable.

**For any one immersed in the yoga of livelihoods thought, Gandhi is inescapable. He is and will remain our inspiration.**

## Upgrading ITIs

To meet the need for skilled technical people at the low end, the Government of India gave in-principle approval for a scheme for upgrading 1,396 government ITIs through public-private partnership during the 11th plan. In the first batch, 300 ITIs at a cost of Rs.700 crore. For each ITI upgraded, an industry partner will be associated to lead the process.

## \$944m World Bank loan for three rural projects

\$600 million is for boosting rural cooperative credit projects, \$280 million is for supporting 400 it is over four years, and \$64 million for water tank management projects in Karnataka. These three projects reflect that rejuvenating the rural economy is among the priorities of Government of India.

## Green Films

'Green Films' are films on environmental issues. These films are supported by CMS Vatavaran, Centre for Science and Environment, National Geographic Channel and Earth Matters Foundation.

Recently, PVR Nest, the Corporate Social Responsibility initiative of PVR Cinemas screened three such films at PVR Cinema in Hyderabad, and invited about 500 children from old Hyderabad to attend the screening.

**Over** a million people affected by flooding in Mexico's southern state of Tabasco.

**AYUSH** (Department of Ayurveda, Yoga & Naturopathy, Unani, Siddha and Homoeopathy) launched the National Campaign on Homoeopathy for Mother and Child Care.

## Indian Institutes of Science Education and Research

Government of India approved setting up of two more Indian Institutes of Science Education and Research at Thiruvananthapuram and Bhopal. Three such institutions at Kolkata, Pune and Chandigarh were approved earlier.

Being established by the Ministry of Human Resource Development, these institutions would have programs called schools in the inter-disciplinary areas of

computer, biological, mathematical, physical, chemical and materials sciences.

Each institution is expected to have about 200 faculty members and cater to 2000 students.

## Non-basmati rice exports allowed

The ban of export of non-basmati rice was lifted subject to the condition that the rice should be sold above \$425 a tonne in the global market. The ban was earlier imposed hoping to shore up domestic arrivals and make the job of central agencies picking up paddy for PDS supply easier.

In 2006-07, total production of rice was 92.76 million tonnes out of which the exports were 3.7 million tonnes.

## Registration of Marriage

The Supreme Court reminded the states regarding the compliance with its directions calling for compulsory registration of all marriages, and that it would extend to all religious communities, not Hindus alone.

Registration of marriage could avoid frauds perpetrated on the women.

All India Muslim Personal Law Board has called for the exemption of Muslims from it as the Muslim marriages are registered either with the local Qazi or Imam in the form of Nikahnama (marriage contract).

## National Food Security Mission takes off

The National Food Security Mission aims at increasing production of rice by 10 million tonnes, wheat by 8 million tonnes and pulses by 2 million tonnes in the next four years. The Rs.4,882 crore scheme was launched recently following a resolution adopted at a special meeting of the National Development Council on agriculture. The Mission was launched in 305 districts in 16 States. The districts were chosen for their potential for high rise in productivity. The strategy was to bridge gaps by introducing new technologies and improved agronomic practices.

Government of India has adopted the Right to Food approach, and launched two initiatives. One of them is the National Food Security Mission. The other is the Rashtriya Krishi Vikas Yojana.

## MSP for agri-produce

Fight for increased MSP, led by paddy, has dominated the news of the month. The demand is for increasing the MSP of paddy to Rs.1,000, on par with the MSP for wheat.

## Global Hunger Index 2007

The Index was released for 2007 by International Food Policy Research Institute. It ranked 118 countries on three parameters: Food supply situation of the total population, special vulnerability of children to nutritional deprivation, and death due to under nutrition. India ranks 94, even behind Ethiopia. In 2006, it ranked 24.

Tribal communities in any state of India are worse than their counter parts in other parts in the country. The worst affected are the tribals in Orissa.

## Medical costs push poverty

A study done by WHO in six Indian States found that 16 per cent of household it looked at were pushed below poverty line.

## Global Peace Index

India ranks 109 in the Global Peace Index for 2007. Rank 1 is the most peaceful country. Index for India was 2.53, on a score from 1 to 5. Peace is defined as absence of violence. Drivers of peace are:

- Democracy and transparency
- International openness
- Demographics
- Education
- Culture
- Material well-being
- Others including GDP, unemployment, life expectancy, IMR, population, and security personnel.

## More Jobs would be available

According to a CII-ICRA study, about 80 lakh additional jobs at entry and middle levels will be created in various sectors of the industry in Andhra Pradesh. One fourth of the jobs would be created in construction, textiles and ITES sectors. It also pointed out that the shortage of skilled work force in the country could have a debilitating impact on overall economic growth.

**XI Five Year Draft Plan** targets 70 million jobs.

## World Development Report 2008

On October 19, 2007, the World Bank released the World Development Report 2008. The theme for this year's report is 'Agriculture for Development'. Excerpts from the report are given below.

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Agriculture contributes to development in many ways. Hence, intervention is required in agriculture to ensure sustainable development.

Pathways out of poverty open to the rural poor by agriculture include smallholder farming and animal husbandry, employment in the 'new agriculture' of high-value products, and entrepreneurship and jobs in the emerging rural, nonfarm economy. The following three aspects need to be noted:

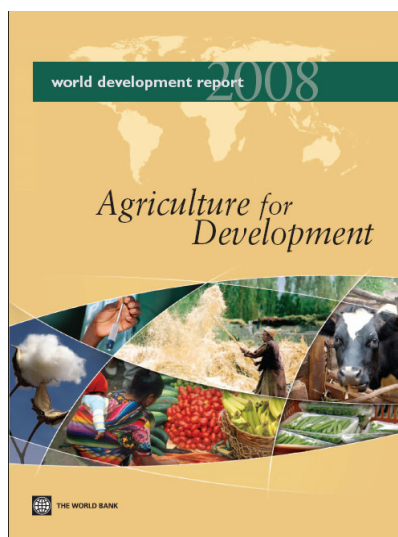
- Three of every four poor people in developing countries live in rural areas.
- Most depend on agriculture for their livelihoods.
- Among all occupations, they do agriculture the best.

In the above circumstances, promoting agriculture is imperative for meeting the MDG of halving poverty and hunger by 2015. Thus, agriculture would continue to be a fundamental instrument for sustainable development and poverty reduction. But agriculture alone will not be enough to massively reduce poverty.

Agriculture operates in three distinct worlds: (a) agriculture-based countries, which include most of Sub-Saharan Africa (b) transforming and (c) urbanized. In each of these, the agriculture-for-development agenda differs in pursuing sustainable growth and reducing poverty.

Using agriculture as the basis for economic growth in the agriculture-based countries requires a productivity revolution in smallholder farming. In transforming countries, which include most of South and East Asia and the Middle East and North Africa, rapidly rising rural-urban income disparities and continuing extreme rural poverty are major sources of social and political tensions. Addressing income disparities in transforming countries requires a comprehensive approach that pursues

multiple pathways out of poverty – shifting to high value agriculture, decentralizing nonfarm economic activity to rural areas, and providing assistance to help move people out of agriculture. In urbanized countries, which include most of Latin America and much of Europe and Central Asia, agriculture can help reduce the remaining rural poverty if smallholders become direct suppliers in modern food market, good jobs are created in agriculture and agro-industry, and markets for environmental services are introduced.



Agriculture thus offers great promise for growth, poverty reduction, and environmental services, but realizing this promise also requires the visible hand of the State – providing core public goods, improving the investment climate, regulating natural resource management, and securing desirable social outcomes. The State will need greater capacity to coordinate across sectors and to form partnerships with private and civil society actors.

The report addresses three main questions:

- What can agriculture do for development?
- What are effective instruments in using agriculture for development?
- How can agriculture-for-development agendas best be implemented?

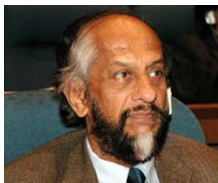
**World Bank** has published World Development Reports for the past 30

years. As they are valuable references for the trends and are widely commented upon, we give here the titles of all the previous World Development Reports to be a ready reference.

- 1978 Prospects for Growth and Alleviation of Poverty
- 1979 Structural Change and Development Policy
- 1980 Poverty and Human Development
- 1981 National and International Adjustment
- 1982 Agriculture and Economic Development
- 1983 Management in Development
- 1984 Population Change and Development
- 1985 International Capital and Economic Development
- 1986 Trade and Pricing Policies in World Agriculture
- 1987 Industrialization and Foreign Trade
- 1988 Public Finance in Development
- 1989 Financial Systems and Development
- 1990 Poverty
- 1991 The Challenge of Development
- 1992 Development and the Environment
- 1993 Investing in Health
- 1994 Infrastructure for Development
- 1995 Workers in an Integrating World
- 1996 From Plan to Market
- 1997 The State in a Changing World
- 1998 Knowledge for Development
- 1999 Entering the 21st Century
- 2000 Attacking Poverty /01
- 2002 Building Institutions for Markets
- 2003 Sustainable Development in a Dynamic World
- 2004 Making Services Work for Poor People
- 2005 A Better Investment Climate for Everyone
- 2006 Equity and Development
- 2007 Development and Next Generation

**Environment** appears to have taken centre stage during the month, with

- Forest fire in California: 23 fires ravaged the state leaving seven people dead, destroying 2,000 homes and leading to 640,000 evacuations. High winds and low humidity combined with ongoing drought caused the fire.
- Nobel Peace Prize for Inter-Governmental Panel on Climate Change (IPCC) and Albert Arnold Gore for their efforts to build up and disseminate greater knowledge about man-made climate change, and to lay the foundations for the measures that are needed to counteract such change.



- United Nations Environment Program released the Global Environment Outlook -4 on October 25, 2007. The report, compiled by over 380 scientists and peer reviewed by another 1000, stated that the consumption levels are fast depleting world resources as regeneration has been outpaced by what humans are burning up. It has demanded that countries put environment at the heart of their decision making processes to check untrammled consumption without sufficient remedial measures. Humanity's ecological footprint, or the land and marine area required to regenerate what's consumed, stands at 21.9 hectares per person while Earth's capacity is, on average, only 15.7 hectares per individual.
- NDDB Chairperson Ms. Amrita Patel stated that water was likely to be a limiting factor for dairy development in the country over the years. Water requirement for livestock population of 485 million could remain unsatisfied with

increasing monopolization of water resources and many of the country's zones and districts being declared dark. About 5 billion cubic meters of water is required for the livestock for drinking purpose alone. Water is also required for biomass, crop residue and cleaning of animal.

- Coke gets water at 2.5 paise while common man gets it at 10 paise in Visakhapatnam.

### Sweet Sorghum

The Government's decision to blend 10 per cent ethanol in petrol required about one billion litres of ethanol. The annual ethanol production was about two billion litres, while the actual installed capacity was far greater. Thus, the ethanol required for blending with petrol cannot come from the present source of molasses alone, as the scope for increasing sugarcane area beyond the current four million hectares was bleak, with recurring droughts, inadequate rainwater availability, erratic power supply during summer and depletion of groundwater.

Sweet sorghum could be the alternative feedstock besides molasses, sugar beet, tapioca and cassava among others. There is good scope for cultivation of sweet sorghum in different parts of the country. Sweet sorghum has high ability to adapt and tolerate drought, heat and saline-alkaline soils. Water requirement for the crop is one-fourth of sugarcane on a comparable time-scale. According to National Research Centre for Sorghum, cultivation of sweet sorghum in a hectare could give a net income of up to Rs.15,750. Sweet sorghum production would cater to the demand of both food and fodder for dryland farmers, besides producing biofuel from stalks leading to additional income to rural communities.

The centre had developed strong industrial linkages with a number of distilleries, sugar factories, including Praj Industries, Pune, National Sugar Institute, Kanpur, and Sagar Sugars, Chittoor. Tata Chemicals was setting up a daily 45,000-litre capacity distillery near Parbhani based entirely on sweet sorghum.

### Tele-density increases

Tele-density in the country has improved to 21.85%, while the total number of

telephone subscribers (both landline and mobile) stood at 24.86 crore. In September 2006, there were 17 crore subscribers.

GSM segment continues to have higher absolute growth. While 59.22 lakh new subscribers were added by GSM service providers in September 2007, CDMA subscription was 18.84 lakh. Landline segment continued to decline.

### Garments from India withdrawn in UK

Gap, a clothing retailer, withdrew the garments from sale when an Indian supplier has been found using child labour to produce garments. According to a report, child workers, some as young as 10, have been found working in a textile factory in conditions close to slavery to produce clothes that were supplied to Gap.

Gap's action comes amid signs of a fresh wave of anti-sweatshop activism building up in the developed world against low-cost imports from countries like India and China. The powerful trade unions have clambered atop the concerns against child labour and low wages in the developing countries to protect the interests of their constituents.

### Internet connections increasing in small towns

Internet usage in India has grown by more than 111 times in seven years. The boom is being driven by small and non-metro towns. According to the study by IMRB International, the number of users has grown in all socio-economic categories. However, in absolute terms, the top eight metros still have the largest number of net users.

Internet usage is more from the cyber café, home and office, in that order. But using the internet in schools is the fastest growing category.

Email and information search are still the biggest drivers of internet use. The next is chat. The entertainment segment (comprising games, ring tones, music and video downloads) is fast catching up.

A majority of active internet users (38.5 lakh) access the net daily.

**Protests** on the large retails were reported in parts of India. The statement by political parties indicate that they are likely to continue.

## The 'Land Donation' Saint

After independence, the leaders of India abandoned the principles of Mahatma Gandhi. Discarding Gandhiji's vision of a decentralized society based on autonomous, self-reliant villages, these leaders pursued a strong central government and an industrial economy.

In contrast, many of Gandhiji's "constructive workers" - development experts and community organizers - resolved to continue his mission of transforming Indian society. Leading them was Vinoba, regarded as Gandhiji's "spiritual successor". He is reverently known as Acharya (teacher) Vinoba.

Vinoba Bhave, was born at Gagoda, in the Kolaba district of Maharashtra on 11 September 1895. Vinoba was a brilliant student. He studied Sanskrit and became proficient in several Hindu scriptures. He was a multi-linguist.

Before Vinoba came into contact with Gandhiji, the perusal of the Dasabodh of Swami Ramdas and Tilak's writings in Kesari made him resolve to dedicate himself to the service of the country. In 1916, he reached Varanasi, motivated by a desire to attain the imperishable and all pervading Brahma.

In Varanasi, Vinoba was trying to come to a decision: 'Should he go to the Himalaya mountains and become a religious hermit? Or should he go to West Bengal and join the guerrillas fighting the British?' Then Vinoba came across a newspaper account of a speech by Gandhiji. Vinoba was thrilled. Soon after, he joined Gandhiji in his Sabarmati ashram. The ashram was not only a place for the religious communities, but also a centre for political and social action. As Vinoba later said, he found in Gandhi the peace of the Himalayas united with the revolutionary fervour of Bengal.

In 1921, Gandhiji asked Vinoba to take charge of the ashram at Wardha. He increased his involvement with Gandhiji's constructive programmes related to Khadi, village industries, new education, sanitation and hygiene. In December 23, 1932, he shifted to Nalwadi from where he experimented his idea of supporting himself by spinning alone.

In 1932 he was sent to jail for participating in the Indian independence movement. There he gave a series of talks on the Gita to his fellow prisoners. These highly inspiring talks were later published as the book "Talks on the Gita", and were translated to many languages.

Gandhiji greatly admired Vinoba, commenting that Vinoba understood Gandhian thought better. In 1940 he showed his regard by choosing Vinoba over Nehru to lead off a national protest campaign against British war policies. Vinoba also participated in Quit India Movement.

After Gandhiji's assassination, Vinoba felt that the old goal of Swaraj - independence, or self-rule - was achieved and hence the new goal should be a society dedicated to Sarvodaya, the "welfare of all." The name stuck, and the movement of the



Gandhians became known as the Sarvodaya Movement. A merger of constructive work agencies produced Sarva Seva Sangh—"The Society for the Service of All"—which became the core of the Sarvodaya Movement.

In 1951, Vinoba came to Hyderabad to attend the yearly Sarvodaya conference. At that moment, the region was the scene of an armed conflict. Students with communist leanings and some of the poorest villagers took up arms and tried to break the land monopoly of the rich landlords by driving them out or killing them and distributing their land. Indian army had been sent in and had begun its own campaign of terror. The government had clearly shown it would win, but the conflict wasn't nearly over by the time of the Sarvodaya conference. Vinoba hoped to find a solution to the conflict and to the injustice that had spawned it. So, refusing police escort, he and a small company set off on foot. On April 18, Vinoba stopped in the village of Pochampalli, an important Communist stronghold.

Late that afternoon, by a lake next to the village, Vinoba held a prayer meeting that drew thousands of. Near the beginning of the meeting, he said, "Brothers, is there anyone among you who can help these Harijan landless friends?" A prominent farmer of the village stood up. "Sir, I am ready to give one hundred acres." The landless Harijans declared that they needed only 80 acres and wouldn't accept more! Thus, in the midst of a civil war over land monopoly, was a farmer willing to part with 100 acres out of simple generosity. And the landless were not craving for land more than they could till.

At the close of the prayer meeting, Vinoba announced he would walk all through the region to collect gifts of land for the landless. So began the movement called Bhoodan—"land-gift." Vinoba would tell the farmers and landlords in each village, "I am your fifth son. Give me my equal share of land." The total land collected by the Gandhians reached over 4 million acres. Some land turned out to be useless, and in some cases landowners reneged on their pledges. Still, the Gandhians were able to distribute over 1 million acres to India's landless poor—far more than had been managed by the land reform programs of India's government. About half a million families benefited.

Vinoba died on November 15, 1982 in Paramdham asharam in Paunar. Till his death, he continued to work for reducing the suffering of poor (the violence) through various innovative movements like Gramdan (where all the land was to be owned by the village, but parcelled out for the use of the individual families according to need), Women's Power Awakening, a Gandhian version of women's liberation, campaign against cow slaughter, etc.

In 1958 Vinoba was the first recipient of the international Ramon Magsaysay Award for Community Leadership. He was awarded the Bharat Ratna posthumously in 1983.



## SRI (Paddy) Cultivation

At least 114 countries grow rice and more than 50 have an annual production of 100,000 ton or more. Asian farmers produce about 90% of the total, with two countries, China and India, growing more than half the total crop. Demand for rice is expected to increase by 38% by 2040.

In times when water wars are becoming an imminent threat, rice fields alone consume some 85 percent of all freshwater supply in the world. Also the rice cultivation methods in vogue today dump more chemicals into the soil. It is therefore imperative to adopt improved rice cultivation methods that can give increased yields with less resource consumption. One such method that's gaining popularity is SRI (System of Rice Intensification). The method was initially developed in the 1980s in Madagascar and has been demonstrated to be effective in 28 countries.

SRI is a different method of cultivating rice. SRI can be adopted in a variety of rice, climate and type of soil with little irrigation facilities. The main components of SRI cultivation include:

- Transplanting very young seedlings that are 8-12 days old
- Transplanting within 30 minutes of uprooting without damaging roots
- Wide spacing between crops, at least 25 x 25cms
- Planting only one seedling per hill and shallow planting
- Thin film of standing water by alternate wetting and drying.
- Frequent weeding using simple tools

Experiments conducted to compare SRI and normal paddy cultivation shows the following results –

Evaluation studies by WWF (World Wide Fund for Nature) in partnership with ANGRAU (Acharya N.G. Ranga Agricultural University) show that the seed consumed per hectare in SRI is

Criteria	SRI	Normal Method
Height of the crop (in cm)	108 cm	103 cm
Panicle in a hill (count)	24	12.4
Length of Panicle (in cm)	23.9	20.8
Main branches in Panicle (count)	11.6	9
Grains in Panicle (Filled/Unfilled)	99.6 / 22.4	71.6 / 25.2
Yield per acre (in kgs)	3120	2180



Paddy field using SRI method of cultivation

drastically low. About 45kg/ha was saved. Also seen was 20 to 50 per cent savings in irrigation water. The yield increased by over 30 per cent. Average yields ranged from 4.9tonnes/ha to 9.5 tonnes/ha. Further, SRI fields did not emit methane as is the case with fields under conventional system of growing rice.

In India the state of Tripura has committed to the SRI way. According to the CM of Tripura 40% of rice cultivation over the next 5 years in his State will adopt SRI. In Andhra Pradesh, the Government recognized SRI cultivation as irrigated dry crop management practice and extended its support for wider promotion. It is estimated that if SRI method is applied to 20 million hectares of land under rice cultivation in India, the country could meet its food grain objectives of 220 million tonnes of grain by 2012 instead of 2050.

Some concerns expressed about SRI include

- Farmers are used to easy pulling of seedlings, placing them in bundles and replanting them after a time gap. Transplanting very young seedlings means work with extra care and effort.
- Frequent weeding is labour-intensive and expensive.
- Alternate wetting and drying means more demand on farmer's time.

Efforts should be made to allay the apprehensions of the farmers on SRI. Trainings on SRI methods should be given. Adequate resources should be allocated for further research to make SRI both farmer and environment friendly.

# “Poorest India” Losing Out ?!

It was a month of festivals - Dusserah and Eid. It was also a month of fights – fight for enhancing Minimum Support Price for Paddy. Every body ‘wants’ it. Nobody ‘grants’ it. A news analyst confirms, if we grant it, the price of rice crosses Rs.25 per kg. If we do not grant it, the price will be crossing Rs.40-50 as farmers get out of paddy. While all this is going on, Andhra Pradesh announces Rs.2/kg rice through PDS for 18 Million card holders. It may needs about of Rs.15000 million/year. The state reiterates ‘interest subsidy’ for all the loans to SHGs (Rs.1 lakh crore). This burden is Rs.90000 million/year. India announced universalisation of NREGS in the country in all 620+ districts. It means a whopping Rs.1.5 lakh crore/year. Manmohan Singh announced at Red Fort this year to all poor elders above 65 years to get a pension of Rs.400 per month. This would mean at least Rs.20000 crore/year. While it may take 3-4 years to reach these figures, the questions that arises are – Does Government have the money? Will these schemes last long?

I was going through the website of Indian School of Business. One calculation shown struck me. The opportunity cost of the MBA student from a premier institute at the entry level is just Rs.5000/day, equal to 62 times the wage ‘employment guarantee’ promises. Any senior employee of a retail chain earns any thing between Rs. 1-2 crores per year. How can the livelihoods sector attract the best brains to work for them?

Now Mukesh Ambani becomes, thanks to the zooming share prices, the richest man in the world with more than Rs.2.5 lakh crores – this can feed the entire poor of India for one year. In fact, richest 1000 Indians can feed all poor for their entire life time! This confirms our worst fears – the number of poor in the country may be coming down, but the disparity between the rich and the poor is increasing and increasing sharply!

A dedicated and active community leader in Mahabubnagar, as part of the policy of rotation, had to retire and handover the leadership to new person. After that she has withdrawn. This is not an isolated case. How do we ensure the tribe of active and dedicated community leaders continue to grow and be the resource persons to the community?

With the Peace prize, discussions on climate change and its impact on the livelihoods of the poor might gain pace and find room in larger forums. Adaptation of the poor to the climate change is being talked. Global view of climate changes and their impact are being discussed. Local view of their impact on communities and individuals, particularly poor, has to be discussed. Different communities face different impacts and they adapt and succumb differently. Will these be appreciated? Will the poor find their voice heard? This means the poor and the people who work with the poor have to work on livelihoods strategies locally that integrate these climate change aspects, in a manner the poor get immediate, continuous and long-term gains. Surely, others also have to invest in the processes of mitigating and the infrastructures for coping with climate changes.

Recently in July 2007, the World Bank has approved additional

financing for AP Rural Poverty Reduction Project to the tune of US\$ 80 Million (Rs.350 Crore). The evaluation of the Velugu/Indira Kranthi Patham (as per the World Bank Report in March 2007) says that **incomes increased for close to 90 percent of poor rural households, including around 8 million poor women in rural areas organized into 629,870 self-help groups and 28,282 village organizations; per capita income increased by three-folds (this would mean most of them graduated out of poverty!); in Andhra Pradesh. 6 million households could access credit; the increase in credit flow to poor is 20 times now, compared to seven years ago; women, in their households, are bigger economic contributors than the men; more than 1.2 million rural poor have death and disability insurance coverage; Some 20,600 young people were trained and offered placement in the service and construction sectors through partnerships with private companies.**

All these too good to be true results could be achieved with Rs.1200 Crore (about Rs.1500 per household) from World Bank, as this leveraged about only Rs.15000 of cumulative investments per household in loans from commercial financial institutions. Inspired by its success in AP, the project is being replicated in more states in India including Bihar and outside India including China.

In view of this, **all of us can learn a lot from this project. We need to appreciate its nuances, processes and results in their entirety from both bird’s view and worm’s view, preferably from all its key stakeholders – people, staff, civil society, banks, PRIs and other concerned citizens, through an independent assessment or otherwise.**

These ‘results’ coupled with funding trends – funds move away from South India to North India, more funds available for disasters but not for chronic poverty reduction, funding not available for human resource costs, rupee appreciation, and venture capital in place of charity – may reduce the development funding dramatically to AP. Has AP really reached that stage and can it cope with this dearth of funds?

At the same time, as the issue of funds is seemingly addressed by the self-help movement and micro-finance growth effectively, two issues crop up – 1. What are the ideas to which these funds accessed are being put? 2. What are the uses of the surpluses from micro-finance operations by the MFIs and banks? We need to explore.

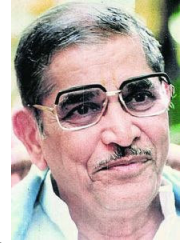
Finally, as DFID points out that there are three distinct Indias - **The Global India**, which is the modern face of India as a global power, and plays an important role in international affairs; **Developing India**, where people live on low incomes close to or below the poverty line and access to basic services are limited; **Poorest India**, where the great majority of people are living in extreme poverty, mostly migrant urban slum dwellers, marginal farmers and excluded groups facing discrimination.

**How do we ensure that the Poorest India does not get lost?** This is the question that is engaging any responsible concerned citizen of India.

## Perspective

G. Muralidhar

# Swadhyayee



Dada Pandurang Shastri Athavale was the mobilizer of volunteers in a big way. His ideals continue to inspire several organizations. He received Ramon Magsasay Award and Templeton Prize. His life offers several lessons for us.

Athavale or Dada (elder brother), as he is popularly known, guides a huge spiritual movement – swadhyaya - that courses through thousands of villages and touches millions of urban and rural Indians. Although emphatically spiritual, the swadhyaya movement has brought striking social and material benefits to its adherents. In hundreds of villages, swadhyaya devotees have abandoned drunkenness, gambling, wife-beating, and petty crime to devote themselves to community betterment. Swadhyayees undertake projects such as adult education, promotion of good health and hygiene, medical clinics, feeding programs, technical training and assistance in times of drought and other natural calamities.

The movement's water conservation campaigns are particularly well-known. Some ninety-five thousand village wells have been replenished with rainwater that normally flows away into drains and the sea. Water ponds have also been renewed and new ones built, along with soak pits that receive wastewater. In undertaking these projects, swadhyayees visit each home and farm to explain the techniques involved and how to undertake them.

The man who inspired all this, Athavale, was born on October 19, 1920. The family initially lived in Roha, before moving to Mumbai some one hundred miles away. Until he was twelve, the boy was in the formal school system. But Laxman, his grandfather, thought the formal school system did not fully develop the intellectual capacities of students. So Laxman devised a course of study for Athavale, involving one-on-one instruction with teachers in physics, literature, philosophy, and English. He had direct contact with his mentors. The boy mastered Sanskrit and read and discussed the Vedas, Upanishads, Bhagavad Gita, and other Indian works.

For Athavale, bhakti has two meanings - prayer, (a dialogue with God) and action (going out to the wider world but not in the spirit of teaching or giving). "Because if you go there to teach another person, he will be inferior and you will be superior," he explains. "He is illiterate and he does not understand anything. This will bring feelings of superiority to my mind and feelings of inferiority to his mind. If you want to give him money, you give him but first establish your relationship with him. That will demolish the barriers and the inferiority and superiority complexes." His teaching is: "Some supreme power is working for you. You must spare one day [for God] for that, and at that time, you must go to the people where he also resides. They are drinking alcohol, they are bad in manners, and full of vice. Do you think God is happy in their body? No. If you want to devote yourself to God, you go there. This is not my mission. This is not social work. This is devotional work." Thus, he was able to combine bhakti with action and encourage several million swadhyayees allocate twenty-four days a year for bhaktiphery,

which normally last from seven to nine days.

The volunteers visit village, spend time in trust building and spread the message of volunteership and the benefits of living a good life.

Athavale's teaches that people must learn to live happily in this world even as they seek to be worthy of an honoured place in the afterlife. Thus, as part of bhakti, Swadhyaya volunteers help engineer social and material transformations. In thousands of farming communities, they produce "impersonal wealth" - food that does not belong to anyone because everyone worked without pay to grow it. The harvest goes to the needy. Orchards have been created from barren land by devotees who regard a fruit-bearing tree as a living testament to the omnipresence of God. Other projects include medical clinics, feeding programs, disaster relief, and technical training.

Athavale's lectures on the Bhagavad Gita and Upanishads at Shrimad Bhagwad Gita Pathshala, the informal center of learning founded by his father and grandfather in 1920. He gave lectures three times a day. In between, the young man soaked up more knowledge at Royal Asiatic Society library in Mumbai.

Athavale hoped to bridge the apparent disconnection between real life and the teachings of the Bhagavad Gita by focusing on the young. That was what he hoped to do with Tatva-Jnana Vidyapeeth, a university of philosophy. But he also understood that many young people desire formal qualifications to get by in the world. So students attend the usual courses that lead to a Bachelor of Arts degree. But instead of lasting for the normal three years, the program continues for six years because it also includes the study of Sanskrit, English, logic, Vedas, Gita, Upanishads, and philosophy. Participants are expected to return home to their family vocation - farming, fishing, construction, and so on - and apply what they have internalized to their daily lives. The Vidyapeeth does not charge any fee from the students.

All the persons who work for the swadhyaya movement are volunteers. Even the professors of Vidyapeeth hold jobs at other places and volunteer at Vidyapeeth.

Political analyst Ajit Bhattacharjea toured Swadhyaya villages in 1995. About villages near the port of Veraval, he wrote "the residents looked well off. Incomes had risen after they had been motivated to regenerate local wells, and thus raise three crops instead of one. No crimes had been reported in the last year. Caste differences had been eliminated. Women no longer sat separately. They participated in discussions and told visitors that they were no longer restricted to household chores."

Athavale, by promoting the action oriented bhakti and volunteer work, has impacted the livelihoods of over a million people. He passed away on October 25, 2003.

## “Minimum Support” - myth or reality?

The issue of minimum support price for paddy has occupied considerable space in the media and the political sphere in several states. However, a wider gamut of produce/services are not covered in the minimum price mechanism. Where covered, as in the case of the labour for whom Minimum Wages Act exists, the implementation is slack. Field studies indicate that the minimum support price fixed for agriculture may be inadequate. **The livelihoods Team** raises these issues and argues for the requirement of a comprehensive minimum support to cover a wider gamut of goods and services in the community.



India is a house to 111 crore people – 25 crore households. These households, for their living, produce goods (commodities, products and value-added products) and provide services (unskilled, semi-skilled, skilled and professional services); a minority of them have secure (and/or with reasonable income) jobs in Governments and Companies. Another small minority offer lucrative professional services. But a vast majority need support – in terms of policy of minimum price for their goods and/or services, that guarantees them to meet their basic needs and recover their costs so that they would continue to offer these goods/ services (they need to be revised from time-to-time); in terms of mechanisms to ensure that they get at least these minimum prices, if market is not able to offer these on its own, based on demand-supply situation or otherwise.

Manufactured goods and processed goods, high-end professional services like chartered accountant, etc., may not require this support.

Following are the major categories of the goods and services

offered by the people, for price, that require minimum support:

- Agricultural produce
- Seeds
- Irrigated and dry crops
- Food and commercial crops
- Seasonal crops and perennial crops, horticultural crops, plantation crops
- Milk (cow, buffalo, etc.)
- Small Livestock (eggs, broilers, chicken, goats, sheep, meat etc.)
- Fish (fresh water, marine)
- Other farm produce – toddy, coconuts,
- Non-timber forest produce
- Non-farm produce – handlooms (cotton, silk, wool), leather, etc.
- Labour
- Semi-skilled labour
- Skilled labour
- Piece-based services
- Labour-linked produce

For the labour, there are minimum wages. Being a state subject, the minimum wages are fixed by the state governments, for a range of industry-wise labour categories from the casual labour to the highly skilled labour [from Rs.60 to Rs.250 in AP]. These wages are different in a rural area and an urban area. Both men and women get the same wage for the same work. These prices and wages are revised periodically (mostly on an annual basis). All of us know that these wages are not implemented in many a place. Rs.15 along with a bottle of toddy (may be spurious!) is the wage in some parts of Mahabubnagar district. Mahabubnagar's labour (popularly known as Palampur Labour) migrate out in search of better wages and regular work year after year.

The payments to labour are not based on the labour-time always. They are also paid on a piece-basis. Indicative piece rates can be derived, for example for construction work, from the standard schedule of rates. The labour may get different wages based on their productive turn-out.

For services, the prices are not fixed. Government, on the other hand, is bringing many of the services into the service tax net. However, some associations of the service providers (for example, hairdressers and washer men) have fixed prices for the individuals to charge. Many service providers do not have associations and/or are not members of any association.

Mechanisms, essentially regulatory in nature, to implement the minimum wages in organized sectors do exist. Labour Departments focus on this. In the unorganized sector, the

mechanisms are either weak or non-existent. This gets compounded when the employer does not get remunerative return on her/his production and service offering. In reality, these minimum wages have become the wages that governments offer in their work areas, rather than in the state/ country.

Government of India's National Rural Employment Guarantee Act, is a mechanism to ensure that the people get work for a minimum of 100 days in a year. Implemented on a pilot basis since 2005, is now planned to be universalized in all 620 districts from April 2008. This has been an important way towards ensuring minimum wages (and wages better than they were getting) for the people.

Of the produce (goods), Government does not fix minimum support prices for many of them. For large agricultural produce items, the minimum support price is fixed and revised regularly. There is an independent Commission of Agricultural Costs and Prices (CACP) that recommends the minimum support price (MSP) for 25 items – Kharif (14) (Paddy, Jowar, Bajra, Maize, Ragi, Red gram, Green gram, Black gram, Cotton, Groundnut in shell, Sunflower seed, Soyabean, Sesamum, Niger seed), Rabi (7) (Wheat, Barley, Gram, Masoor (lentil), Mustard, Safflower, Toria), Others (4) (Copra, Jute, Sugarcane, Tobacco). Based on its recommendation, Government of India announces the MSP. This can be either for Kharif or Rabi or both. Government has announced MSP, very different from the recommendation of the CACP, on several occasions. It may be noted that the MSP is

### Box: CACP's Methodology for Cost Calculation

The minimum support prices for major agricultural products are announced each year after taking into account the recommendations of the Commission for Agricultural Costs and Prices (CACP). While recommending prices, the CACP takes into account all important factors including

1. Cost of production
2. Changes in input prices
3. Input/output price parity
4. Trends in market prices
5. Inter-crop price parity
6. Demand and supply situation
7. Effect on industrial cost structure
8. Effect on general price level
9. Effect on cost of living
10. International market price situation
11. Parity between prices paid and prices received by farmers (Terms of trade)

Among these multiple factors that go into the formulation of support price policy, the cost of production is the most significant. Thus, for making the

support price policy functionally meaningful, the minimum guaranteed prices ought to cover at least the reasonable cost of production in a normal agricultural season obtained from efficient farming.

The CACP analyses the cost of production data for various States in respect of various commodities in consultation with the States. After a meeting of the State Chief Ministers, the MSP/procurement prices are declared. With costs of production for the same crops varying between regions and also across farms within the same region and for different producers, the level of costs that could be accepted as a norm poses enormous difficulties.

#### Cost concepts

In fixing the support prices, CACP relies on the cost concept which covers all items of expenses of cultivation including in that the imputed value of inputs owned by farmers such as rental value of owned land and interest on fixed capital. Some of the important cost concepts used by CACP are the C2 and C3 costs.

#### C2 cost

C2 costs includes

- All actual expenses in cash and kind incurred in production by actual owner
- Rent paid for leased land
- Imputed value of family labour
- Interest on value of owned capital assets (excluding land)
- Rental value of owned land (net of land revenue).

#### C3 cost

The farmer spends some management time in his farm. This cost is added to C2 to obtain C3. As this cost is difficult to measure, a flat 10% of the cost of C2 is imputed for managerial remuneration to the farmers.

Cost of production are calculated both on a per quintal and per hectare basis. Since cost variation are large over states, CACP recommends that MSP should be considered on the basis of C2 cost.

a function of cost of cultivation, estimated production and demand-supply situation. See the box for more details of calculation involved in recommending MSP. Thus, MSP, in a way controls the market situation and market prices. For example, in wheat, the market prices have hovered around Rs.600-650, more or less the same as MSP of Rs.600-640 till last before year.

A trend in the MSPs of selected items can be seen in Table. See the graph depicting the changes in MSP in wheat and paddy for the last 10 years.

Some of these get incentive bonus. For example, wheat is allowed Rs.100/quintal of incentive bonus over and above MSP of Rs.750 last year. Wheat regularly got the incentive bonus. On the other hand, paddy was allowed incentive bonus only once so far. Its MSP this years is Rs.645 (Rs.675 on Grade A) per quintal. Responding to various rallies, dharnas, representations, etc., for increasing the paddy MSP (given that the year is a good year for paddy), Prime Minister, so far, offered to consider 'bonus' but not revising MSP. When we look at a typical farming household in Palnadu (Guntur), its cost of cultivation, including managerial remuneration, comes to Rs.750/quintal where it gets canal water. In its absence, this comes to Rs.800. An MSP, including bonus, if any, should be above this level. Actual MSP, may be finalized, taking the interests of the consumers into account.

Whenever the market price is below MSP, the Government makes arrangements for procuring the produce at MSP. Many of these produce are procured by Food Corporation of India and NAFED. This happens to be the main source of grains for Public Distribution System. More than a decade ago, Government of

### Minimum Support Prices: A historical perspective

The Price Support Policy of the Government is directed at providing insurance to agricultural producers against any sharp fall in farm prices. The minimum guaranteed prices are fixed to set the floor below which market prices cannot fall. Till the mid 1970s, Government announced two types of administered prices:

1. Minimum support price (MSP)
2. Procurement prices

The MSPs served as the floor prices and were fixed by the Government in the nature of a long-term guarantee for investment decisions of producers, with the assurance that prices of their commodities would not be allowed to fall below the level fixed by the Government, even in the case of a bumper crop.

Procurement prices were the prices of kharif and rabi cereals at which the grain was to be domestically procured by public agencies like FCI for release through PDS. It was announced soon after harvest began. Normally procurement price was lower than the open market price and higher than the MSP.

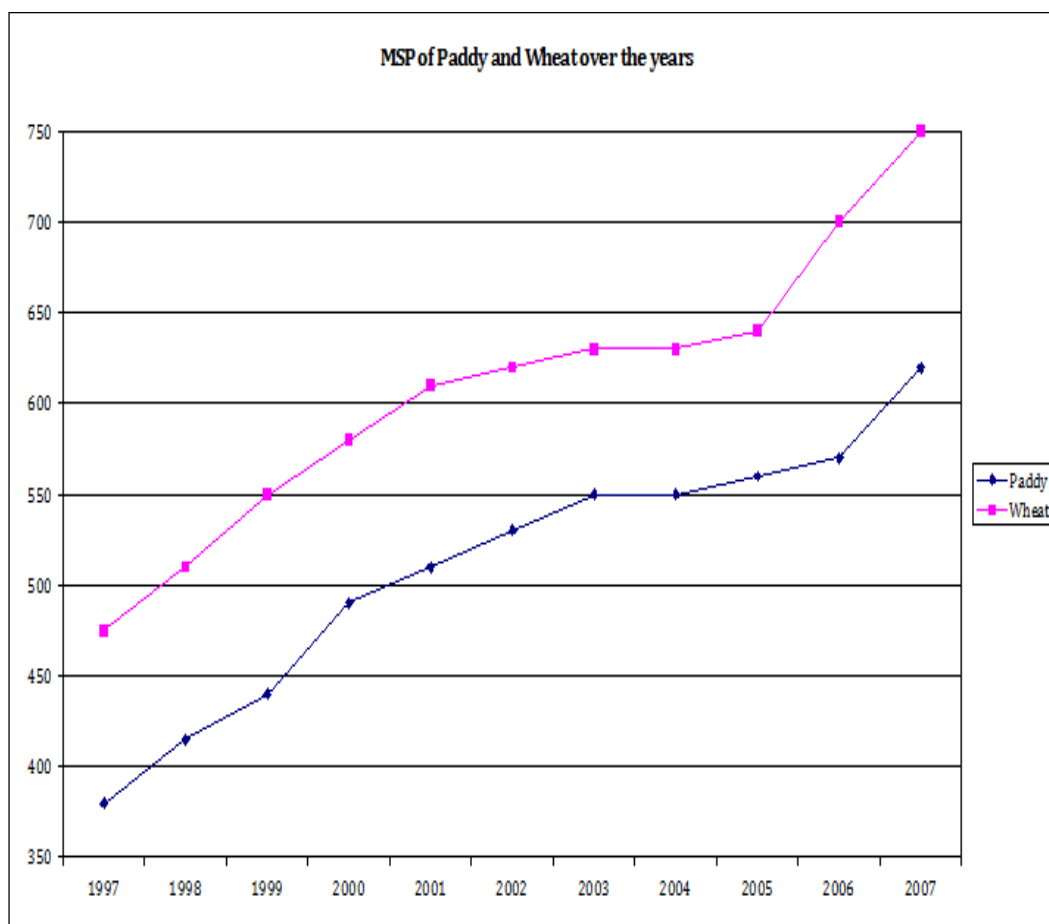
This policy of two official prices being announced continued with some variations up to 1973-74, in the case of paddy. In the case of wheat it was discontinued in 1969 and then revived in 1974-75 for one year only. Since there were too many demands for stepping up the MSP in 1975-75, the present system was evolved in which only one set of prices was announced for paddy, wheat and other crops being procured for buffer stock operations.

India implemented Market Intervention Operation in Edible Oilseeds/Oils through National Dairy Development Board, to ensure that the farmers get remunerative prices and consumers do not have to pay exploitative prices. Government of India's foreign trade policies, forward markets (and futures trading), creation of storage and processing infrastructure, credit against the stored produce, and collective procurement and marketing are some of the other mechanisms which receive support from the governments.

The issue is that there are other crops which do not have the MSP. These include agricultural crops like onions, potato, chillies, castor, turmeric, ginger, garlic, etc., fruits and vegetables, minor cereals, plantation crops like tea, coffee, etc.,

CROP	1996-97	1997-98	1998-99	1999-2000	2000-01	2001-02	2002-03	2003-04	2004-05	2005-06	2006-07
<b>Paddy</b>	380	415	440	490	510	530	550	550	560	570	620
<b>Jowar</b>	310	360	390	415	445	485	490	505	515	525	540
<b>Bajra</b>	310	360	390	415	445	485	495	505	515	525	540
<b>Maize</b>	320	360	390	415	445	485	490	505	525	540	540
<b>Ragi</b>	310	360	390	415	445	485	490	505	515	525	540
<b>Wheat</b>	475	510	550	580	610	620	630	630	640	700	850
<b>Tur(Arhar)</b>	840	900	960	1105	1200	1320	1325	1360	1390	1400	1590
<b>Moong</b>	840	900	960	1105	1200	1320	1335	1370	1410	1520	1740
<b>Urad</b>	840	900	960	1105	1200	1320	1335	1370	1410	1520	1740
<b>Groundnut-in- shell</b>	920	980	1040	1155	1220	1340	1375	1400	1500	1520	1550
<b>Soyabean Black</b>	620	670	705	755	775	795	805	840	900	900	910
<b>SoyabeanYellow</b>	700	750	795	845	865	885	895	930	1000	1010	1050
<b>Sunflower seed</b>	960	1000	1060	1155	1170	1185	1210	1250	1340	1500	1510
<b>Cotton</b>	1180	1330	1440	1575	1625	1675	1695	1725	1760	1770	1800

Note: The MSP indicated is inclusive of special drought relief and incentive bonus, if any.



horticultural crops like cashew, etc. Further, the Government has not found good enough to think about minimum support prices for various value-added products of these basic agricultural and horticultural produce. For example, rice, flour, oil, dal, sugar, jaggery, etc. If a farmers' collective wants to pool the paddy of the farmers, store and process it into rice and sell, it will not be sure of minimum returns. This is a deterrent in farmers' collectivization, in addition to other legal aspects.

This 'minimum support' is missing for milk, livestock and livestock-related produce like eggs, meat, wool, etc. The pioneering effort of Dairy Board and the Governments have definitely attracted more than half of rural India into dairying and made India self-sufficient in milk. In terms of remunerative prices, more than half of them are far from getting them. The prices announced by cooperatives are like 'minimum support prices' for milk. The private players match or offer better prices when they see the competition from cooperatives. The National Egg Coordination Committee announces market rates for eggs. However, the 'minimum support' is still missing from Government for livestock and related produce.

It is also not available for non-timber forest produce like gums, tamarind, soap nuts, honey, etc. Thankfully, some of the tribal development corporations, forest corporations and TRIFED try and come to the rescue of the tribal non-timber forest produce collector. However, all this help is limited to a token share in the consumer rupee and not commensurate with the uniqueness, effort, labour and risk involved.

Other risky produce is fish, both inland and marine, for which

there is no 'minimum support' available. Other sea produce like seaweeds, shells, etc., also do not get this 'support'. Likewise salt has no 'minimum support'.

Produce like toddy tapping, another major indigenous produce in South India, does get 'minimum support', linked to minimum wages. It does not take into account of the woman's work in selling toddy, which is almost full-time.

The produce of the traditional occupational livelihoods (and these are declining) like handlooms (a variety of weaves, using a variety of raw materials – cotton, silk, wool, mixed), bamboo work, wood work, metalwork, stonework, leather work, pottery, handicrafts, etc. We have only their corporations/federations that try and pull up the marketing effort so that they may get a better price.

The services, like water management in tanks and canals, village watch and ward, temple services, sanitation, hairdressing, washing, entertainment, etc., are also not in the 'minimum support' purview.

In view of this, Governments at various levels, Local, State and Country, have to look at MINIMUM SUPPORT comprehensively and come up with an overarching policy, price fixation and mechanisms. This is of paramount importance in the light of globalization when we need to compete not locally but globally – for example, with New Zealand and Sweden for Milk, with China for Rice, with Brazil for coffee etc.

# Land in Limelight

The context in which the land struggles are taking place now have changed. Says Nirmala T.

In the recent past, land issues/struggles have resurfaced in various contexts and places in India. These struggles are not a recent phenomenon; they existed for several decades. However, the context in which the struggles are taking place has changed and requires to be taken note of. Inadequate support to the rural poor from agriculture and conversion of agricultural into industries, SEZs, residential complexes and resorts are the characters of the changed context. The resultant surge in real estate prices have left some much better off and many worse off.

In the post-independence India, the context was the inclusion of land reforms in the State list and the lackadaisical attitude of the leaders at state level to implement the land reforms. The leaders were mostly agricultural landlords from the dominant caste and land reforms went against their very basis of power. Hence, they did not proactively implement land reforms. To quote the former vice-chairman of Planning Commission of India, Mr. Yugandhar, 'Apart from Bengal, Kerala and Kashmir, land reforms are not implemented as expected in other states. Andhra Pradesh is worst. The situation in Uttar Pradesh and Bihar is also the same'. This has given increased scope for land struggles in post independent India. Even the states like AP, which are reckoned as developed under infrastructure and IT boom, stand on par with Bihar in the sphere of land reforms.

The context now is largely the result of failure of agriculture to support a large population and consequent migration of rural poor to the urban areas. Rural poverty is the result of a large population (about 70%) depending on agriculture, which cannot provide livelihoods to these numbers. Adequate efforts have not been made to implement land reforms and provide right impetus to development of agricultural sector. Laws, like Land Ceiling Act and Tenancy Protection Act, with loopholes and severe lack of political will, have failed the poor. Unable to obtain a livelihood out of agriculture or as agricultural labour, there is an increased migration of the rural poor to urban unorganized. This is a logical and natural coping mechanism adopted by the poor. However, government policies are structured to prevent this migration. Schemes like NREGA are implemented in the villages to slow down the migration. Why is the Government implementing schemes like these that go against the natural choice of the poor? An interesting contradiction to ponder about! Further, while poverty in rural areas has declined (for which the schemes claim responsibility), we also hear that urban poverty numbers are surging. In other words, instead of being eradicated, rural poverty is being exported to urban centres. Poverty is in transit!

The context also includes the migration of the neo-rich (richness that came with sudden hike in land prices) from the villages to urban centres, mainly to avail better education, health and infrastructure facilities. Most of these rich take up financial dealings in the city as a vocation, especially real estate, private finance and trade. More people in real estate means more demand for land and thereby skyrocketing land prices – in the

cities and surrounding rural areas. Poor have to compete for land in the context, both for agriculture in rural areas and dwelling in the city.

Ownership of land, whether in the village or city, makes people better off. Poor realize that. Hence, they join the fight for land – cultivable and/or residential. They mobilize in huge numbers caring less for lathi and bullets. Recent happenings in AP where poor marched in huge numbers and grabbed vacant lands stand testimony to their struggles. Another instance is the Janadesh 2007, the march of nearly 25,000 landless tillers, labourers, Dalits and tribals from 15 states, who have been deprived of their land rights. They started from Gwalior on October 2, 2007 and reached Delhi on October 28, 2007.

Though the poor struggle for land, the poor trying to live off their land are no better - farmers' suicide is almost everyday news. The shift to cash crops (cotton, oil seeds, etc.) and water intensive crops is crippling the farmers, as is the impairment of access to credit due to closure of rural branches on the grounds of viability. Traditional coarse cereal crops like ragi, jowar, bajra are losing ground. The demand for bio-fuels is gaining momentum and more crop shifting may be around the corner. Global markets are dictating unfair terms. How do we understand these contrasting situations?

Being reactive, Governments resort to crisis management with short term solutions. Therefore the need of the hour is to sensitize and educate people about agricultural sector, its importance for continued supply of food and the travails of the poor farmers/ tenants/ agricultural labourers. Some of the long term solutions can be along these lines –

- Land survey should be taken up by an independent, impartial body
- The rights on land should belong to those who actually work on it
- The absentee landlords who depend on the income from land for their livelihood should be adequately compensated by the Government and their lands should be nationalized
- Farmers' cooperatives should evolve from village level and channels should be established to facilitate credit, technology and market facilities
- Agro-based industries should be established in the rural areas and local employment opportunities should be promoted

At the global level we have examples of Israel that successfully transformed desert into orchards, and South Korea that moved on to become Asia Tiger. Many such countries adopted Cooperative Farming as a way forward for the agricultural sector.

It is about time India gears up and finds the way forward with democracy and equity as guiding values.



## There is no loss in working hard...

Lakshmi is a seasonal vendor of custard apples. An ex-Sarpanch, she lives under the bullock cart used to transport the fruit from her village to Hyderabad. Ch. Ramesh interviews her to learn about her life and views.

**B**anoth Lakshmi, wife of Manthya, was earlier Sarpanch (President) of Turkapally Panchayat, Bhongir mandal of Nalgonda district, Andhra Pradesh. She was motivated to be a candidate when the seat was reserved for a woman among the tribal communities. After completing the term as Sarpanch, she contested as Mandal Parishad Territorial Constituency member, but lost with one vote.



The family owns about 7 acres of land, of which a large part is waste land. She is waiting for a higher price before selling the waste lands to real estate brokers. In addition to agriculture, the family is engaged as agricultural labour and as seasonal migrants to Hyderabad to sell custard apples procured from the surroundings of their village. They procure enough stock to sell for about a week. They go back to the village after the stock is completed and come again the next day.

While at Hyderabad, they stay near their bullock cart used for transporting the fruit. Mostly, their shelter is the bullock cart. They face a lot of inconvenience if it rains. They cook their food here, using the ration they bring along with them. Even the small children stay along with such migrants, though Banoth Lakshmi does not have any small children.

**Question:** Tell us about your family.

**Answer:** We are five members – me, my husband, two sons and a daughter. Eldest son has a job in Telephones Department. He, along with his wife, stays at Cherlapally, the place of his posting. Younger son studied up to seventh and is currently a lorry driver transporting sand. Daughter is grown up and is ready for marriage.

**Q:** From where do you get the custard apples?

**A:** I get them from the farmers in the area surrounding my village. They pluck the fruits from the trees on their lands and sell us in basketfuls. Each basket costs Rs.80 – 100. I purchase and bring one cart load of fruits per week.

**Q:** How many days of employment does the vending in custard apple give you? How much is the profit?

**A:** This is a seasonal livelihood. It provides us labour for about 50-60 days. We get a profit of about Rs.80 per basket. In a week, we sell about 25 baskets of fruits.

But the availability of fruit is declining as several shrubs existing in waste lands were cleared to make way for converting the land into residential plots. The growing demand for housing is

killing us, though we are at a distance of over 50 km from Hyderabad. The second reason is the pressure to cultivate even the waste land. Only if such lands are also used, we are able to make some money. We at least get some fodder for our bullocks.

**Q:** Are you liking this vocation?

**A:** It all depends. Some times it is good; some times it is bad. It is a hard life living on the road side – we need to live with the honking sounds of the vehicles passing by, dust, pollution and mosquito menace.

The cart is besides the road. And I live beside the cart. Dawn to dusk is on the roadside. If it rains, we need to protect ourselves by laying the tarpaulin cloth on the cart and stay under the cart. In such a case, there is no cooking. We have to get the food from outside. The nights are dark and we live in that darkness.

We came to know that recently a lorry crushed some sleeping fruit vendors, all of whom were killed. This has increased the uncertainty and fear in us.

A person who trades the fruits in Hyderabad has to pay Rs.10 per day to use the roads/premises, without any legal obligation.

It is difficult to live here. There is more story to it than that meets the eye.

**Q:** What were your achievements as Sarpanch?

**A:** I got the water tank constructed and gave water supply to all in the village. I lobbied for pension to some of the old people in the village.

**Q:** How do you feel after being defeated for MPTC position?

**A:** I spent a lot of money on this and lost by only 1 vote. But I have lost only temporarily. I will again contest and win. Not all the time belongs to us. So I have withdrawn from politics temporarily.

**Q:** You were a woman Sarpanch. How did others receive you?

**A:** The society labels me 'masculine' as I go out of the village on official work. They gossip a lot. But all that does not matter as I receive adequate support of my husband.

**Q:** You were a Sarpanch. How do you feel as a vendor living under a cart?

**A:** Elected positions come and go. But our livelihoods remain. There is no loss in working hard - at the most, we lose our sweat. Positions do not come along. The respect that we get by living out of hard work comes along.



# Dairy

From time immemorial, cows have been a part of civilized life. Remains of domesticated cattle dating to 6500 BC have been found in Turkey and over sites in the Near East. All the cattle we see today have a single ancestor, the Aurochs. The Aurochs was the great, black bull that was painted on the cave walls alongside bison and mammoths by prehistoric cavemen.

There are more than 787 breeds of cattle and 72 breeds of buffaloes in the world. India has 30 & 10 distinctive breeds of cattle and buffaloes respectively. The characteristic hump, long ears and bushy tail distinguish the Indian cow from the others. World over, cows dominate milk production but in India, the buffaloes are the major contributor to the total milk production. India has the world's largest (53%) buffalo population. 44% of the milch animals in India are buffaloes and they contribute over 50% to the India's milk production. The population of cattle and buffaloes is growing.

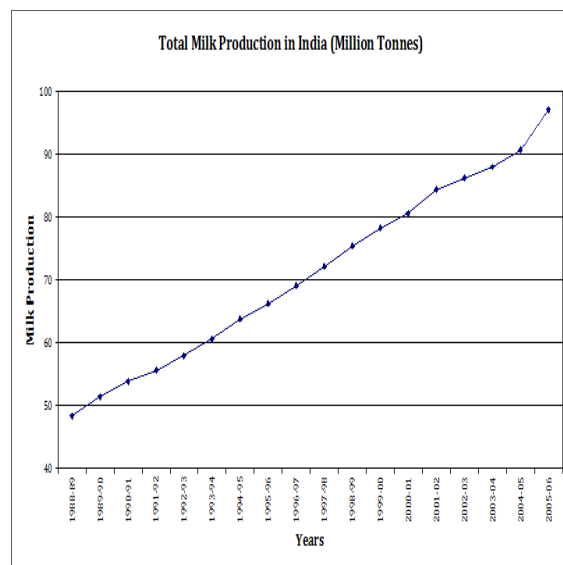
	Livestock Census (Millions)	
	1997	2003
Cattle	198.9	185.2
Buffalo	89.9	97.9

The percentage of adult females in the population of bovines, showing that the adult males are being used as draught animals. However, the milk yield is increasing as shown in the graph.

As against the large farms in the western world, the dairy farmer in India is a small farmer or a labourer, owning on an average no more than one or two cows or buffaloes. According to NSSO survey (July 2004-June 2005), the estimate of employment in animal husbandry sector was 11.44 million in principal status and 11.01 million in subsidiary status, which is 5.50% of the total working population of the country. Out of this 22.45 million engaged in animal husbandry sector, 16.84 million are females. The share of marginal holdings in total stock of in-milk bovines, which was only 20% in 1971-72, continued to rise

The contribution of milk to GDP (Rs.1,15,970 crore) is considerably higher than the principal crops of paddy (Rs.70,462 crore), wheat (Rs.48,052 crore) and sugarcane (Rs.23,167 crore).

from 44% in 1991-92 to 52% in 2002-03.



Thus, dairying is mostly a poor households support. Hence, this has a huge potential to alleviate poverty. To the poor, small dairy offers several advantages:

- Regular cash inflow during the milking periods reduces risks to a great extent.

## Stages in the Value Chain of Dairy

Inputs	Pre-production	Production	Local value addition	Marketing
<ul style="list-style-type: none"> <li>• Green fodder</li> <li>• Hay</li> <li>• Feed concentrate</li> <li>• Feed</li> <li>• De-oiled cake</li> <li>• Veterinary services</li> <li>• Water</li> <li>• Shed or shelter for animals</li> <li>• Milk routes</li> </ul>	<ul style="list-style-type: none"> <li>• Feeding the animal with green fodder and other feeds</li> <li>• Accessing veterinary services</li> <li>• Cleaning the animal with water</li> </ul>	<ul style="list-style-type: none"> <li>• Milk routes</li> <li>• Access to veterinary services</li> <li>• Water</li> <li>• Clean and hygienic environment for animals</li> <li>• Collective milk procurement</li> <li>• Care of calves</li> </ul>	<ul style="list-style-type: none"> <li>• Cooling the milk before pouring it in cooperative</li> <li>• Milk testing</li> <li>• Chilling the milk</li> </ul>	<ul style="list-style-type: none"> <li>• Identifying marketing channel</li> <li>• Making dairy products like curd, ghee, etc.</li> </ul>

Profit from Graded Murrah Buffalo - Guntur, AP		
<b>Expenses</b>		
Simple interest on the purchase price (Rs.15,000) @ 12% per annum		1800
Feed and feed concentrate	2 kg/day X Rs.36/kg X 90 days	6480
	1 kg/day X Rs.36/kg X 90 days	3240
Hay		4500
<b>Total Expenses</b>		<b>16020</b>
<b>Income</b>		
Milk	7 litres/day X 60 days X Rs.16/litre	6720
	6 litres/day X 90 days X Rs.16/litre	8640
	4 litres/day X 90 days X Rs.16/litre	5760
	2 litres/day X 60 days X Rs.16/litre	1920
Dung		1800
Ghee		500
<b>Total Income</b>		<b>25340</b>
<b>Profit</b>		<b>9320</b>

- Improved nutrition of the family by consuming milk.
- They traditionally have rights over some fodder, which can be used for dairy productively.

As the penetration of and access to milk routes, veterinary services and insurance services improves, the risks associated with dairying further decrease, making it attractive to the poor. However, there is enough scope for interventions in these as well.

An abstract of a journal maintained by a dairy farmer in Guntur district, Andhra Pradesh, who purchased the animal at Rs.15,000 is given in the table.

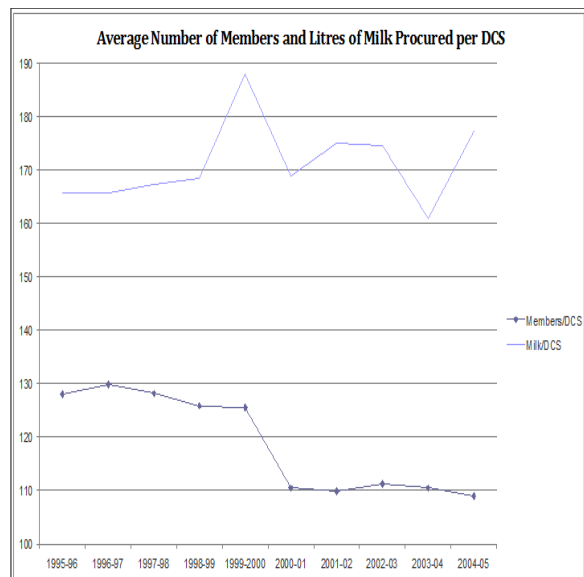
A person would need to eat 7 cups of spinach, 6 cups of red beans, or 3/4th cup of dry roasted almonds to get the amount of calcium absorbed from a 200 ml glass of milk!

Different breeds of cattle give different quantities of milk having different fat and SNF%. More the milk yield lesser is the fat content. Some of the good cattle and buffalo breeds available in India are Jersey, Surti, Tharparkar, Red Sindhi, Red Sindhi X Jersey crossbred, Sahiwal, Hariana, Gir, Rathi, Hosten Friesian, Murrah, Mehsana, Ongole.

Milk contains fat, non-fat solids like protein, lactose, ash, etc., and water. The rate of milk paid by the dairies depends on the

### World Milk Record:

In America, top Holstein Friesian cows are known to produce up to 30833 kg of milk in 365 days. That is 84.47 litres of milk per day.



fat and SNF present in the milk, rather than the quantity of milk alone. Therefore, testing for fat and SNF% assumes importance. In many cooperatives at the village level, fat is tested using gerber method and SNF by lactometer. In some cooperatives, electronic milko-tester and SNF analyzers are being used. Therefore, the interventions in dairy should try to increase the fat and SNF, and the milk yield. Milk, in its natural state, contains numerous micro-organisms which double in every 15 to 20 minutes and add greatly to its deterioration. To avoid this and to ensure good quality raw milk, chilling of milk at the village level through bulk milk coolers (BMCs) has been initiated. The intervention could ensure the timely collection of milk and its transportation to the near by cooling/chilling centre.

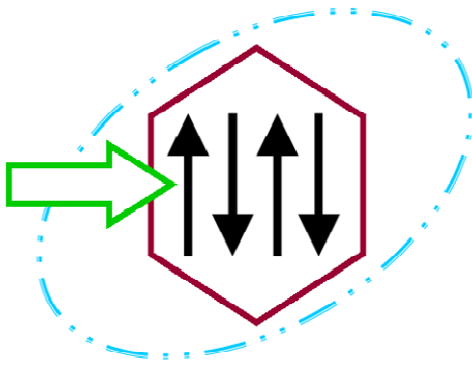
Cooperatives provide ready market to milk produced by rural poor. Cooperatives provide livelihoods to over 12.4 million farmers, collect on an average 21.4 million kg of milk and market 16.8 million litres of milk per day as liquid milk. But, institutionally, the cooperatives are very weak. The milk per member has come down drastically, as shown in the graph. This offers scope for intervention.

Thus, there is scope for intervening in all the four arrows of livelihoods framework in this sub-sector.

However, one needs to watch the affects of opening up of Indian markets to surplus milk in other countries. That could bring cheaper milk to India, changing the market dynamics.

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

# “livelihoods” Logo



Logo of the ‘livelihoods’ magazine has four elements in it. The black arrows indicate the four vectors in which the household moves: increase in income, decrease in expenditure, increase in number of days of work/employment and decrease in risk. These are the livelihoods outcomes. The purple hexagon indicates the six capitals that a household uses to get the livelihoods outcomes. The sky blue oval indicates the all pervading context in which the household and the six capitals are placed. The green arrow depicts the interventions that can be at any of the three levels: contexts, capitals and household.

The logo is adapted from Akshara’s livelihoods framework.

**L**ivelihoods are a play of Six Capitals towards Four Arrows within the Four Contexts. A household uses six capitals (own or accessed) to make a living, which consists of four arrows - income, expenditure, days of labour and risk. The ability of the household to convert the capitals to provide the four arrows is determined by the four contexts in which the household and community are present. These contexts offer scope as well as limit the options available to the household to pursue the set of activities to make a living. A household would endeavour to improve these four arrows. The full Akshara’s livelihoods framework is given in the next page.

## The Six Capitals

The **natural** capital comprises all the assets naturally occurring in the surroundings. In other words, they are the ones bestowed on us by God. These include the forests, wild animals, natural water bodies, etc.

The **physical** capital is all that is man-made, like the electricity connections, irrigation systems, etc.

**Social** capital is the support that a family gets from others in the society. This could be in the form of encouragement and caution to take up various activities, the bond with community, and the enforcement of social norms by the community.

The **human** capital is all the strength, skills, knowledge, experience, attitude and aptitude of the human beings present in the household and in the community, from where it can draw upon the required services. The sense of adherence to the time, the tolerance to ambiguity, and other traits are also part of the human capital.

**Financial** capital is everything that is cash or can be converted into cash at short notice. A source of cash (like pension) without spending money at present should also be considered.

The **spiritual** capital denotes the spirit to survive, improve upon the present conditions and fight back in the case of shocks. The presence of this capital contributes to an active search for alternatives and work towards self-actualization.

The capitals are analyzed in terms of ownership, ability to use, and the structure of the relationships which govern the access or use of the resources present.

## The Four Contexts

The **ecological and environmental context** is comprised of the natural regional characters available in the situation, like the dew, fog, hail, being prone to diseases, the nature of water, etc. The **techno-economic context** comprises the availability of technical know-how and the economic institutions present in the community. The exposure to technology, the acceptance of new technology, adopting lives to suit the new technology are the aspects that require to be analyzed. This context helps us use the resource base in the production of goods and services to exchange in the market to create wealth. The **pattern of distribution** obtained in a particular context determines the scope and limits of activities possible. If the wealth produced goes to the providers of capital in a disproportionate manner, then the options that the labour can pursue could get limited. The **pattern of expenditures and investments** in securing food, clothing, health, housing, education, credit, insurance, production and employment differ between communities. These differences not only cause different possibilities in the present, but also indicate the potential in future.

The contexts are to be analyzed at the community level. Further, the specific features in the household by which the context found in the community in general is negated at the household level need to be factored into our understanding.

## The Four Arrows

The **increase in income** could be the result of an increase in (a) the share of workman in the total value of production, (b) the productivity of the workman, resulting in a higher wage, or (c) the days of work available to the workman.

The **decrease in expenditure** (money, time, energy and drudgery) should not be at the expense of essential consumption and quality of life. The decrease in expenditure could be brought about by (a) bulking up the purchase of productive inputs and consumption items, (b) improving the productivity of inputs in the production process, and (c) changing the production process/adopting new technology and drudgery reduction equipment.

**Increasing the days of work** available to the poor can improve their conditions and quality of life. While increase in the number of days of work can directly impact their income in present, increasing the days of work available could be goal in itself as the workman gains social prestige by being engaged in the work. In some cases, such work could build reserves to help them at times of distress.

**Decreasing (and diversifying) the risk** – both that are peculiar to a household (idiosyncratic risks) and/or that generally affect the entire community, village or a region (covariant risks). Provision of and improving access to the services can go a long way in reducing the risk. Strong institutions promoting participation, presence of rule of law, and improved equity go a long way in reducing the risk.

#### Livelihoods Interventions

The community and development agent identify gaps and opportunities after having understood the present set of activities taken-up by the households in the target communities, their present income, expenditure, days of labour available and risks, the capitals that they use and can access, and the contexts. Analysis of these gaps and opportunities results in the formulation of a set of mutually reinforcing interventions.

The gaps and opportunities could relate to: (a) the present situation of income, expenditure, days of labour and risk, (b) the present level of asset utilization and access, (c) the augmentation of assets, (d) the factor productivity, or (e) any of the contexts. The interventions would try to fill-up the gap or realize the opportunity.

Mathematically, the livelihoods enhancement formula can be depicted as below.

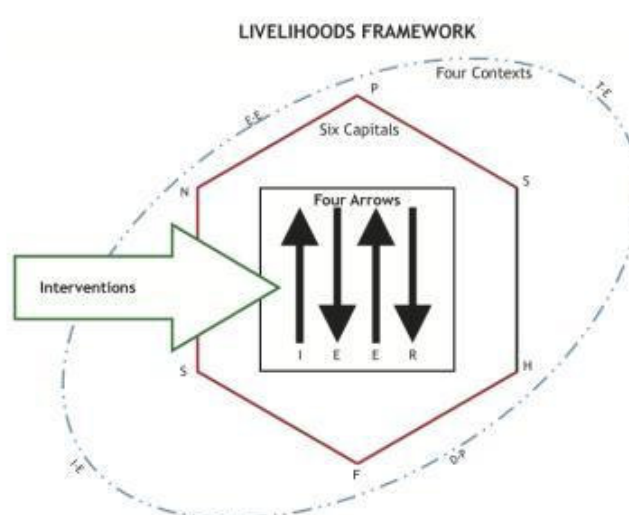
$$Y = \sum_{i=1}^n (g_i - c_i) * r_i * d_i - \sum_{j=1}^m c_j * r_j * d_j - \sum_{k=1}^l c_k$$

Livelihoods 'Y' equals sum of revenue 'g' minus expenditure to get the revenue 'c' times risk involved 'r' times the number of days 'd'. All of this minus sum of expenditure 'c' times risk involved 'r' times number of days 'd' minus all bulk expenditures 'C' like expenses towards major health problem, marriage etc There are 'n' streams of revenue and 'm' streams of expenditure and 'l' streams of bulk expenditure.

Thus, Livelihoods Interventions would result in impacting one or more of the four arrows and could be at various levels: individual, household, sub-habitation, habitation, supra-habitation and sector levels. Promotion of equity, deepening democracy, and strengthening of institutions and rule of law guide the interventions at all levels.

#### Overarching Principles that govern Livelihoods Enhancement

- The Elephant and Six Blind Men: Individually, we know a part of the livelihoods of the poor. We need to come together and understand the livelihoods to get the complete picture.
- Seven Fish: We need to go deeper into the issue, understand it and then suggest improvements.
- Meta fish/skill: 'Teach fishing - don't give the poor fish' is an age old adage. But what if the fish in the pond decline or the pond dries? They should learn the skill of finding out new areas of work.
- Equity
- Contribution/Repayment: This is the only guarantee that the people have considered the value of the intervention and believes that the intervention is to their advantage.
- Institutions – social animals: Therefore, several institutions are needed and should exist together, mutually supporting each other.
- Sustainability of Purpose of better portfolio of livelihoods



# National Dairy Development Board

NNDB is an organization that impacted livelihoods of over a half a billion people - both as producers and consumers. It has supported producers spread out in varied fields - milk, oilseeds, fruits and vegetables, salt and electricity. It has not only ensured regular supply of milk to the urban markets, but also contributed to reduced cost of feed and veterinary services to the rural markets. **The livelihoods Team** highlights the contributions of this Institution of Excellence.

1964: Mr. Lal Bahadur Sastry took over as new Prime Minister. His slogan 'Jai Jawan, Jai Kisan' was popular. He visited a village in Gujarat without security and stayed overnight in the village. During the discussions with the villagers, he realized that a silent revolution was taking place in this and the neighbouring villages.

Next day, he visited Amul in Anand, which was at the centre of the revolution and asked Dr. Verghese Kurien, the GM of Amul Dairy to replicate the revolution throughout India.

The Prime Minister wrote letters to all the Chief Ministers of the state regarding the revolution that took place in Anand, Gujarat and asked them to replicate it under the guidance of Dr. Kurien.



The events unfolded a great institution to be - NDDDB, which was registered as a society to promote, finance and support producer-owned and controlled organisations.

NDDDB's programs and activities seek to strengthen farmer cooperatives and support national policies that are favourable to the growth of such institutions. Fundamental to NDDDB's efforts are cooperative principles and cooperative strategies. Thus, NDDDB was founded in 1965 to replace exploitation with empowerment, tradition with modernity, stagnation with growth, transforming dairying into an instrument for the development of India's rural people.

After over two decades of work and replication of Anand pattern cooperatives over the length and breadth of the country, full recognition was bestowed on it and NDDDB Act was passed in 1987, thus making it a government body.

The beliefs of NDDDB and adhering to the value system that comes with the beliefs has transformed NDDDB into an institution (rather than as an organization). The beliefs are:

- Cooperation is the preferred form of enterprise, giving people control over the resources they create through democratic self-governance.
- Self-reliance is attained when people work together, have a financial stake,

and both enjoy the autonomy and accept the accountability for building and managing their own institutions.

- Progressive evolution of the society is possible only when development is directed by those whom it seeks to benefit.
- In particular, women and the less privileged must be involved in cooperative management and decision-making.
- Technological innovation and the constant search for better ways to achieve our objectives is the best way to retain our leading position in a dynamic market.
- While our methods change to reflect changing conditions, our purpose and values must remain constant.

Though NDDDB had the mandate to replicate Anand pattern, it did not have funds for the purpose. Meanwhile, in Europe, overproduction of milk under the Common Agricultural Policy caused the accumulation of what have been styled mountains of dried skim milk and lakes of butter oil. The European Economic Community (EEC) was unable to locate a commercial outlet for these milk surpluses. Towards the end of the sixties, a charitable alternative was sought in desperation, and stocks of dairy commodities were offered as a gift to India.

The NDDDB felt that direct unloading of these dairy commodities onto India's milk market would be destabilizing, so some developmental use should be made of them. It was to this end that Operation Flood was designed. The programme involved the recombination of the donated dairy imports with locally produced milk, for

sale to urban consumers through dairies in the four metropolitan cities. The money derived from the sales would be invested in (a) improved marketing facilities through a national milk grid composed of chilling plants, feeder balancing dairies with some product manufacturing capacity, and city dairies, all linked by milk tankers on rail and road, and (b) enhanced production by crossbreeding Indian cows with European dairy strains, by increasing acreage under green fodder, and by setting up cattle feed mills. The NDDDB's original replication drive was not lost sight of, for the milk grid was to draw on "Anand Pattern" cooperatives of two tier structure, with village





In addition, NDDB also promoted other commodity-based cooperatives, allied industries and veterinary biologicals on an intensive and nation-wide basis. Operation Flood's success led to NDDB evolving similar programmes for other commodities, including Operation Golden Flow for promoting oil seeds cooperatives across the nation. Where potential synergies exist, NDDB has created commercial firms to exploit these for the benefit of rural producers. Some of NDDB's commercial operations include:

cooperative societies organised into district cooperative unions owning a dairy plant, on the lines of the prototypical Kaira cooperative. The entire strategy was oriented towards attaining national self-sufficiency in milk by the end of the programme and gradually phasing out the use of donated dairy foods in the urban supply. This plan was successful and gave the required funds for the work of NDDB.

Realizing the requirement for integrating the dairy cooperative sector throughout India and to achieve optimal scale and market reach, NDDB promoted the third tier (state level federations) and the fourth tier - National Cooperative Dairy Federation of India. The state level federation became very successful by taking up marketing and hiring talent for the district level unions.

To further its mandate, NDDB has acquired technical expertise in the areas of Animal breeding, Cooperative Development and Governance, Engineering for Dairy Plants, Product and Process technology, Research and Development in Bio-technology, Training and consultancy in the related field.

Since its inception, the Dairy Board has planned and spearheaded India's dairy programmes by placing dairy development in the hands of milk producers and the professionals they employ to manage their cooperatives. The mandate of NDDB was largely, though not exclusively, implemented through Operation Flood, which had three phases.

<b>Phase I</b>	Phase I (1970-1980) was financed by the sale of skimmed milk powder and butter oil gifted by the European Union then EEC through the World Food Programme. NDDB planned the programme and negotiated the details of EEC assistance. During its first phase, Operation Flood linked 18 of India's premier milksheds with consumers in India's four major metropolitan cities: Delhi, Mumbai, Kolkata and Chennai.
<b>Phase II</b>	Operation Flood's Phase II (1981-85) increased the milksheds from 18 to 136; 290 urban markets expanded the outlets for milk. By the end of 1985, a self-sustaining system of 43,000 village cooperatives covering 4.25 million milk producers had become a reality. Domestic milk powder production increased from 22,000 tons in the pre-project year to 140,000 tons by 1989, all of the increase coming from dairies set up under Operation Flood. In this way EEC gifts and World Bank loan helped to promote self-reliance. Direct marketing of milk by producers' cooperatives increased by several million litres a day.
<b>Phase III</b>	Phase III (1985-1996) enabled dairy cooperatives to expand and strengthen the infrastructure required to procure and market increasing volumes of milk. Veterinary first-aid health care services, feed and artificial insemination services for cooperative members were extended, along with intensified member education.

The key achievements of NDDB in the dairy sphere are presented in the box.

### Key Achievements of NDDB

**Reach:** The Dairy Cooperative Network includes 170 milk unions operating over 346 districts covering 1,17,575 village level societies. These cooperatives are owned by 12.4 million farmer members.

**Milk Production:** Increased from 21.2 million MT in 1968-69 to 97.1 million MT in 2005-06. India became self-sufficient.

**Marketing:** In 2005-06, average daily cooperative milk marketing stood at 168.06 lakh litres. Dairy cooperatives marketed milk in all metros, major cities and more than 800 towns/cities.

**Innovation:** Milk travels as far as 2,200 km to deficit areas, carried by innovative rail and road milk tankers. Automatic milk collection units and bulk milk coolers at the grass root level - preserve quality and reduce post-procurement losses.

**Macro Impact:** Annual value of milk production amounted to Rs.1,020 billion in 2005-06. Dairy cooperatives generated employment opportunities for around 12.4 million farm families.

Indian Immunologicals Limited (IIL), Hyderabad, IDMC Limited (IDMC), Anand, Mother Dairy Fruit & Vegetable Limited (MD F&V), Delhi and Dhara Vegetable Oil and Foods Company Limited (DOFCO).

In its larger interest to promote the development of cooperatives NDDB has set up separate units and works in close association with a number of national level institutions. Some of these include: Sabarmati Ashram Gashala (SAG), Bidaj, Animal Breeding Centre (ABC), Salon, Institute of Rural Management, Anand (IRMA), National Cooperative Dairy Federation of India (NCDFI), Anand and Foundation for Ecological Security (FES), Anand.

In the recent years, NDDB has embarked upon a national campaign to create an umbrella brand identity for a s s o c i a t e d cooperative milk brands. The operation flood logo - milk drop - has been adopted



as the symbol for fresh and pure milk. At present, 17 brands across 16 states and one union territory are participating in the campaign.

Dr. (Ms.) Amrita Patel is the present Chairman of NDDB.

# Development Worker and Love

The key activity of a development workers is LOVE, and the giving without reciprocal expectations involved in LOVE. Fairness and human values are built into the beliefs of love, says G. Muralidhar in his adaptation of Erich Fromm's 'The Art of Loving'.

If we have to state the activity and the key quality of a development worker, it is LOVE. Love is not just a feeling; not just an experience; it is an activity. An activity of giving; without any reciprocal expectation.

In case, one is not able to give, there will be a pain. To be able to give, one needs to have power; capacity; fortune or luck. If one gives, the worker derives joy; mother's joy when she feeds her child; a person's joy when s/he cares for the sibling; lover's joy when s/he gives to her/his love; devotee's joy when s/he devotes/submits her/himself to God.

Therefore, the joy of giving is known only to a good lover. If a development worker is a lover, and tries to sink himself in this joy, then the development will come on its own spontaneously. If this love is to be realized fully, one needs to internalize all of its key characteristics: Care, Responsibility, Respect, and Knowledge. These four qualities are intertwined. One without the other will not lead to complete love.

A lover intensely desires the loved to grow; hence becomes anxious; prays; and does many things to help this growth. The lover derives the joy in these acts. These acts are the witnesses for the lover's love that can not be measured. A true lover does not believe the loved as his own – not at all possessive. The mother bird desires that the child bird gets the wings and flies. In love, there is no other selfish motive except to give; except to have the joy of giving.

Then, is this kind of love possible? Yes. But it is like an art. This is an art to be learnt like other arts. It requires a discipline, a concentration, and a patience. It means to listen (but not hear); it means to live life fully; it means merging of two layers/time slots – personal and professional – into one; as it happens to a painter, a dancer, a musician, etc.

One needs to improve sensitivity to be able to remember that one's main job is to give 'love' whatever be the other work in which one is involved in. Like a driver, who still sees the traffic in front, while listening to the songs/music, who still listens to the horn behind. A sense of route and a sense of traffic exists in a driver. A driver drives with ease, while talking to co-passengers. A development worker should become like that.

It is not possible to love a person alone (even oneself) for a loving heart/soul. It loves all. If it cannot love all, it may not be loving that one person either! There is honesty and integrity in love. It does not hide the mistake/error, even in the loved one. It can not hide one's own mistake in any case. It learns to see from the viewpoint of the loved. It adapts and practices. It tackles the ego that I know and agrees that it knows a bit and

therefore learns to see reasons and logic correctly. The loving soul cannot trust blindly but it has necessary faith and trust in the loved ones. It has a vision, beautiful and colorful vision, which is not far from reality, for the loved ones; like a mother's vision for the child that s/he grows into an adult – for example the child would walk and so on. It means the loving soul shows respect for life, for every living being; it cares human dignity; it respects human values.

The love has the power and ability to promise and deliver the promise. The love makes the loving soul reliable. It has enormous faith in the potential of the loved ones. The act of love is simply to provide ambience for this potential to emerge and show up. Therefore, it has faith in the mankind. It believes only a few in the human beings are bad (rakshasa) and the rest are 'humans' and 'gods'. Because of this, the love does not manipulate. It educates. It does not make one work with false promises and incentives. It makes one to analyze the situation and take decisions on its own.

Love leads to productiveness. It supports some productive aspect or the other like improving the situation /environment, production, income, skills, or reducing expenses/drudgery, saving time, etc.

This love requires courage. It requires soul power and self-confidence. It requires some boldness and ability to take risks. It requires readiness to bear pain, to bear frustration and discomfort. The courage, risk and readiness displayed by a mother in child rearing, need to be displayed while we work, while we love and give.

To love, therefore, does not mean total surrender; does not mean total slavery. It means to commit oneself to give whatever is within one's powers and acquire those new powers/capacities if one does not have and give, towards sharing complete love, showing immeasurable love that has no distinctions, helping the loved ones to grow fully to reach their true potential.

The loving soul does not rest; does not move away from the faith. Thus, love is an act of faith. It is tireless worker for results. It stands for fairness and justice. It loves all; all the ones - who are love-worthy and who are waiting for love. Therefore, a loving soul can not be unfair to one for the sake of the other.

The essential act of a development worker is LOVE. The key characteristic of a development worker is to love. That is to be generous without reciprocal expectation. All of us can be true development workers. That is the faith we have and we celebrate.



# Manage Your Energy, Not Time

Managing energy is a new way of managing oneself and the time. One rule of time management is to schedule important activities at a time of the day when we are most energetic. This rule could become irrelevant if we can maintain the same energy level throughout the day. Being energetic throughout the day increases our efficiency and thus, saves our time. This saved time brings with it several advantages like an increase in the output of our work, availability of quality time for the family and friends, exercise and rest, etc. All these, in turn, make us feel good and reduce the stress. This further contributes to an increase in the energy and efficiency. Thus, we enter a virtual cycles by managing our energy. This is unlike working for long hours and entering a vicious cycle in terms of efficiency, relations, health and sustainability.

Energy - the capacity to work - can be systematically expanded and regularly renewed. For a human being, energy comes from four sources: the body, emotions, mind, and spirit. All these sources can be managed by establishing specific routines. These routines should be intentionally practiced and precisely scheduled, to make them unconscious behaviours.

Human body requires adequate nutrition, exercise, sleep, and rest to function with optimum physical energy. But we ignore these, which become first casualty in times of emergency. Therefore, we need to be conscious of these aspects, and create routines to manage nutrition, exercise, sleep, and rest.

Our body operates to 'ultradian rhythms', which are 90- to 120-minute cycles during which our bodies slowly move from a high-energy state into a physiological trough. Toward the end of each cycle, the body begins to crave a period of recovery. The signals include physical restlessness, yawning, hunger, and difficulty concentrating. Not taking a break during the trough results in depleting the rest of our energy at a very fast rate; and burns us down. Therefore, we need to take small breaks from work (rest).

The quality to the physical energy depends on emotions. Most people perform best when they're feeling positive. Converse is also true. For example, the fight-or-flight emotions make it impossible to think clearly, logically and reflectively. Therefore, to harness the physical energy optimally, one needs to learn to recognize what kinds of events trigger negative emotions, and gain greater capacity to take control of the emotions.

While "buying time" (like deep abdominal breathing) defuses negative emotions, expressing appreciation to others fuels positive emotions. Scheduling the expression on specific times every day vastly increases the chances of success.

Positive emotions can be cultivated by learning to change the stories one tells himself about the events in his life. Often, people in conflict cast themselves in the role of victim, blaming others or external circumstances for their problems. The most effective way people can change a story is to view it through alternative questions: "What would the other person in this conflict say and in what ways might that be true?" "How will I most likely view this situation in six months?" "Regardless of the outcome of this issue, how can I grow and learn from it?" Each of these questions helps in cultivating positive emotions.

The focus required of a person comes from the energy of mind. It is well known that a temporary shift in attention (or loss of focus) from one task to another - like stopping the work to answer a phone call - increases the amount of time required to finish the primary task by as much as 25%. It's far more efficient to fully focus for 90 to 120 minutes, take a true break, and then fully focus on the next activity.

A person needs to create procedures to reduce the relentless interruptions that technology has introduced in the life; this allows time for required to focus on a task. This is a well known method for managing one's time. Another way to mobilize mental energy is to focus systematically on activities that have the most long-term leverage.

The energy of a human being is truly sustained if he finds his work meaningful and as contributing to his purpose. This is the energy of the spirit. If the work they're doing really matters to them, they typically feel more positive energy, focus better, and demonstrate greater perseverance. Methods to improve the energy of spirit are clarifying one's priorities and doing what he does best and enjoys most. Living out one's values also helps.

Addressing these four energies helps people go a long way toward achieving a greater sense of alignment, satisfaction, and well-being in their lives on and off the job.

Wachovia Bank, in southern New Jersey, USA is an example of the organization that implemented the energy management. The bank benefited by 13% better performance on three important performance measures by the participants than the control groups.

Since managing energy requires new ways of working, support of organizations is a must for this. But, this has been rare till now. Organizational support also entails shifts in policies, practices, and cultural messages.

A factor that gets in the way of success is a crisis mentality. In the present conditions of relations, both individuals and the organizations they work for end up depleted rather than enriched. Employees feel increasingly beleaguered and burned out. Organizations are forced to settle for employees who are less than fully engaged and to constantly hire and train new people to replace those who choose to leave. But, things can change and new and explicit contract that benefits all parties can emerge. Organizations invest in their people across all dimensions of their lives to help them build and sustain their value. Individuals respond by bringing all their multidimensional energy wholeheartedly to work every day. Both grow in value as a result. Therefore, every one should focus on and learn ways to manage their energy; and organizations should support such endeavours.

*Summary of Tony Schwartz "Manage your energy, not time", published in Harvard Business Review, October 2007. The author is the president and founder of the Energy Project in New York City. In this article, he describes the approach used by the Energy Project, which builds on, deepens, and extends several core concepts developed by Jim Loehr in his seminal work with athletes. Summarized by M. Vijaybhasker Srinivas, Akshara Gurukulam.*

# Urban Street Vendors

Urban street vendors bring market closer to consumers. But, they also over crowd the roads in urban areas. Where can we draw the line? **T. Nirmala**

Cities are growing big. “Bigness” triggered many changes. Geographic area of the cities has become more spread out. Yesterday’s suburbs transformed into today’s elite locations – IT parks, Industrial centers, Schools with “international standards” etc. More jobs are available. Migration to the city seems to be the choice less way out for some and intended choice for others. More women in the households have joined the bandwagon of 9 – 5 jobs. Consumer spending increased. More number of cars, taxis and motorcycles ornate the city roads today. Flyover constructions and road widening is happening to accommodate this flow. More Bus Bays are coming up. Government of AP is talking about establishing taxi stands. Chain stores and Malls are springing up and adding to the pressure of parking space.

What do these changing trends mean to the livelihoods of hawkers/street vendors who constitute approximately 2% of the population of a metropolis? Reviewing the National Policy for Urban Street Vendors assumes significance in this context. The National Policy for Urban Street Vendors broadly defined a street vendor as a person who offers goods or services for sale to the public without having a permanent built up structure but with a temporary static structure or mobile stall (or headload).

The policy objectives are broadly two-fold –

- Reform the licensing system for Street Vendors so that they are able to pursue their livelihood without harassment.
- Reduce the possible social cost that the occupations of street vending and hawking entail such as street congestion, lack of sanitation and hygiene and deterioration of law and order and security

Article 19 of the Constitution of India gives the Indian citizen a fundamental right to practice any profession, or to carry on any occupation, trade or business. As per the Supreme Court ruling “if properly regulated according to the exigency of the circumstances, the small traders on the side walks can considerably add to the comfort and convenience of the general public, by making available ordinary articles of everyday use for a comparatively lesser price.”

Key elements of the National Policy for Urban Street Vendors –

- Natural markets’ formation should be given due consideration.
- If aspirants to a location exceed the number of spaces available this can be regulated by fee/lottery and not

discretionary licenses.

- Declaration of no-vending zone should clearly outweigh the potential loss of livelihood and non-availability of goods and services that it would involve.
- Demarcating vending zones should be a participatory process through a Town Vending Committee. The committee should include at least 25 to 40 per cent hawkers of which 1/3rd should be women.
- Power to register the vendors should be entrusted to Town/Ward Vending Committee. Registration gives legal status to the vendors.
- Vendors markets should have provisions for solid waste disposal, toilet, drinking water, electricity, protective covers etc.
  - Eviction of street vendors should be avoided where possible. If absolutely necessary 30 day relocation notice should be given. Vendors affected should be involved in planning and rehabilitation. Efforts should be made to improve the livelihoods of the vendors or at least restore to pre-evicted levels. No hawker/vendor can be arbitrarily evicted in the name of city beautification.
  - Certain sections of Police Act and IPC which currently act as deterrents to vending should be reviewed and amended where necessary.
- Street vendors SHGs should be promoted to facilitate access to credit and social security schemes.



Following the Supreme Court orders, some cities drafted guidelines for regulating urban vending activities. However, the provisions made so far do not generally recognize the fact that demands for their wares/ services is highly specific and varies as to location and time, manifesting as a natural propensity of Street vendors to locate in various places at particular times. They also do not have implementation systems in place.

In Andhra Pradesh, the Municipal Corporation of Hyderabad in 2006 made provisions for dividing the urban area into 3 vending zones –

- Green Zone – where street vending is allowed without restrictions
- Amber Zone – where street vending is permitted on specific days or time and or by trade
- Red Zone – where street vending is not permitted

The implementation is still in process. It will be interesting to see if the National Policy guidelines will be implemented in their true spirit!

# Livelihoods at Crossroads

How can a voiceless minority compete in the marketplace with equal terms? How do we get on to more inclusive ways? **G. Muralidhar points out crossroads before us.**

Except addition and deletion in numbers, the livelihoods scenario and the livelihoods crossroads today remains the same vis-à-vis a year ago, when a workshop on appreciating the scenario of livelihoods approaches and future strategies; and a brainstorming workshop on Livelihoods, some six years ago.

There are more than 8 million women in AP in SHGs, with bank linkages of Rs.5000+ Crore. Poverty figures are dwindling - some say 11%; many say 25%. With 1 dollar per capita/day as the poverty line, it is about 50% and 80% with 2 dollars. In any case, urban poverty is more than the rural poverty. Migration from rural areas is on the increase. India is fast catching up with the world towards majority urban population.

Interestingly, poor are in a minority, if we agree with the figures of GoAP or India. How can this minority have a voice? How can a voiceless minority compete in the marketplace with equal terms? Therefore, should we persist with poverty reduction paradigm or move on to a prosperity paradigm? How do we get on to more inclusive ways?

SHG+ structures versus collectives around livelihoods activities – what is the way? Are the SHGs+ sufficient to tackle poverty? Do they take up every activity that the poor require? What services and what level? Do we require common interest groups? What about cooperatives? What are the roles of the federal bodies? Livelihoods activities of the poor require commercial or business transactions and require registered bodies. Should they be MACS? Should they be Producers' Companies? Can they do business as Societies/Associations or informal groups?

In all this, 73rd and 74th amendment to the Constitution with more subjects likely to be delegated to PRIs, what will they do? Will they serve the needs of the poor?

Sustainability - what is to be sustained? Is it institution? Is it the staff in the institutions? Is it the benefit? Is it the process of achieving the purpose?

With such a large number of thriving SHGs, finance is not the real issue, albeit the banks have to go a long way. MFIs are costly. Are people being pushed into debt trap with existence of multiple MFIs? Is single window system the answer? How can we achieve single window? Should we expand on Kisan Cards and offer credit cards to all poor? On the other hand, the issue is what do we do with the money? Where are the ideas for investing?

People should be taking the decisions about their livelihoods. How to ensure this? How to increase the choices before them?

Like many of us, poor want jobs. How do we give them jobs? Where are the opportunities? If you are illiterate or educated up to school level, what can you do? You don't want to be in your family traditional occupation and you don't qualify for a job in the 'city'. What is the way for you?

Globalization has come. Its impact is still a black box to many of us – civil society and the people. Further, we live in a society that changes fast unlike the agriculture age or industrial age. As a result, many a livelihood is losing its relevance and utility. People are not clear what is to be done. Skills are fast becoming non-current. People's knowledge is not keeping pace with the knowledge outside. How do we ensure people acquiring metaskills – the skills to identify the gaps and opportunities and acquire the set of skills that have currency?

With depleting natural resources and increasing population, we need to move many people into non-farm livelihoods. Where can we move them? How? How do we increase the productivity of the remaining people continuing in the farm-sector? Is the dairying (currently half of the poor opt for this) future? What about dry land farming?

If the world is living on ICT, how can we ensure that the poor get an equitable cake of it? Similarly, should we not have SEZs for the poor, for the civil society and for the PRIs?

People talk about lack of professional approach. Livelihood issues are complex and tough nuts to be cracked, requiring the best brains. How do we get them? Do we require experts? If a village has more than 200 livelihoods, how can we get so many experts? If we are content with generalists with a lens of understanding livelihoods, how many of these are required? Even if we assume 500 families require one professional, we may need 10000+ professionals. Where are they? How do we get them? What about the community professionals? Will they meet the need? If yes to an extent, how do we get them? How can the community use them?

What is the way forward when huge projects (like WB projects) come to an end? Are there concrete plans to utilize the infrastructure created by those projects? Who will take charge and how?

Charity flows are coming down. How do the NGOs cope with this? Should not they get into business? How do we help the poor in business unless we do and understand business?

No one group - Government, NGOs, PRIs, Support Organisations, CBOs, Corporates etc., can do much. We need to federate; partner; come together; network; complement and supplement one another. It reduces duplication. It brings in efficiency. But we have our egos. We have our steel cages. We have Lakshman Rekhas. We have risks. Some one will take away the credit. It may not serve our constituencies. Some logic! Ultimately the voiceless minority loses. How do we avoid this? How do we go forward?

These are some questions at the cross roads. Let us hope we find some answers quickly. We can't wait long.

## Retail is booming

Analysts concur that India will overtake the world's best retail economies by 2042. Increasing income levels and consequent increase in purchasing power of the middle class means hey days for retail industry which in turn will become the employment generator in the future!

The current size of the organized retail market in India is around \$6 - \$8 billion. It's growing at the rate of 20% to 30% a year, much at the expense of the unorganized retail market.

**Shining Livelihoods** The retail outlets in the cities are growing – new ones are coming up and existing ones are expanding by opening new branches. “Tie-ups” are blooming – coffee shops with book stores; bakeries in vegetable retail outlets etc. Retail industry is keenly observing the rural consumer/market psyche; rural expansion could fuel their growth!

All this means large potential for jobs in the retail sector for the poor, especially the rural youth. According to the President of iFlora, S. Jafar Naqvi, floriculture segment will get boost from retail boom and generate lakhs of jobs in rural areas.

To meet the demand, Rural Retail Academies (RRAs) are set up in APEmployment Generation and Marketing Mission (EGMM), a

private-public initiative of Government of AP has so far set up 3 academies in Warangal, West Godavari and Vizag. The EGMM targets the economically and socially disadvantaged youth in the villages to benefit from these academies. The self-help groups (SHGs), which are spread across the entire State, play a significant role in identifying the needy youth to be trained at the academies. The youth are classified according to their qualifications and aspirations and given an appropriate training in the district. In 2006-07, 15,000 youth have been linked to entry-level jobs in companies such as McDonald, Wipro, Dell etc.

Many employment agencies have mushroomed to meet the human resource demand created by this retail boom.

However one should not ignore a word of caution. Demands for closure of retail outlets in UP and Maharashtra could dampen the growth. Small players with entrepreneurial aptitude might lose out, thus reducing jobs and entrepreneurs. Livelihoods of many convenience / kirana store owners are at stake. Trainings should therefore target not only wage labour but also entrepreneurs.

For now however retail employment market is booming! Industry estimates say that about 5 lakh entry-level retailing jobs will be created in the southern States in the next two years.

## Toddy Tapper - Trapped in Poverty

Journeying back into history, one could well understand the significant role Toddy (palm sap) played in the lives of villagers. Whether it's a celebration or commemoration, gathering or get together or going to the weekly market, toddy reined as cherished nature's gift bestowed upon mankind to relax and re-energize. An offering of toddy was made to the village deities as well. Toddy trees constitute part of the property of a household and make up for offerings as dowry. Toddy thus was a part and parcel of village life, its tradition and culture.

### Declining Livelihoods



Toddy tapping is predominantly practiced in AP. Goud community is traditionally involved in this livelihood. They made decent living from the income generated by selling toddy. This however is no longer true today!

Today we have many chemical intoxicants (arrack, liquor etc) available in the market. The Government is also looking upon these new entrants as revenue generators which made things more complicated. Indirectly toddy has also come under the purview of excise law. The import duty on foreign liquor is scaled down. Belt shops are established in villages to bring this liquor closer to people. All this left toddy in a kind of vacuum. The livelihoods of about 50 lakh people in AP alone are doomed. Toddy tappers are dying!

The whole days' work of climbing the tall trees is fetching the tapper a paltry sum of rupees 50 or 60. The risk involved is huge and a fall can mean permanent disability or death. Added to this the Government measures are making matters worse for the toddy tappers:

- Insurance has replaced ex-gratia
- In AP of 50 lakh toddy tappers only 2.6 lakhs came under the insurance cover
- Under the guise of adulteration, toddy is brought under the purview of excise law

Toddy is nature's gift. Neera (unfermented toddy) has several medicinal properties. Palm sugar and palm jaggery is made from toddy. Efforts should be made to promote collectives in procuring, processing, packaging and marketing toddy. This can bring light to many lives depending on the livelihood of toddy tapping.

## 'Modern Architect'

Warangal, a known hot seat of communist movement in Andhra Pradesh, is where Murali Ramiseti intervenes for the benefit of common man. He leads MARI and its multi-disciplinary interventions. **Writes K. Bharathi.**

**B**orn in a farmer's family of Guntur district in 1963, Murali was attracted towards social work at a time when education in social work was not known by many. He took up social work in his graduation. Leadership came naturally to him and he led the students in the college, and participated in several events/protests that helped the poor and downtrodden. Unable to convince the authorities at Andhra University regarding social work in Post-Graduation, he shifted to Nagpur to study the subject and pursue his career.

During his post-graduation, Murali was moved by the Bhopal tragedy. Choosing to work on environmental issues, he joined Centre for Environment Concerns (CEC), Hyderabad in 1986. He walked over 1000 km covering over 200 tribal hamlets to study the situation of the areas that were likely to be submerged by Polavaram dam. This mass contact was a great learning experience for him. He understood the issues facing poor. This made him yearn for direct action to alleviate poverty, which was not the case in CEC.

This made him quit CEC in 1988 and joined Gandhi Santi Kendra, Hyderabad in the Senior Volunteership Program. Radha Krishnaji in Gandhi Santi Kendra gave the required directions to this heart full of sympathy towards the penury and sufferings of the poor. Under his guidance, Murali decided to establish a NGO to work for the poor. At that time, Warangal did not have any NGO. Further, this was also Naxal hot bed. While the state machinery failed the people, the Naxals did not have a mechanism to fulfill the need for services in this area. Hence, Murali chose Warangal district to start his work and establish the NGO.

In 1988, Murali started Modern Architects for Rural India (MARI) with the support from some other friends. At this point, Murali did not have a concrete direction for his work, though he had a lot of enthusiasm for work.

The direction came when people from Cheruvu Kommu Thanda approached him and requested his help in liaison with the government for establishing a school in their village. A strong believer in self-help, Murali advised them not to depend on government for all the services and instead, start a school on their own. He went to the village with the idea and found support from an old lady who was permitted her hut to be used as school. A local youth was asked to be the teacher. He convinced the community to pay an admission fee of Rs.10 and a monthly fee of Rs.5 per child; and convinced the community that the proceeds could be used to meet the expenses of running the school. The community finally agreed and started the school named 'Swayamkrushi school'.

Thus, education became his first agenda. He campaigned and promoted another 10 schools on the self-help lines. All these schools are now functional and have been taken over by the government.

The other activities that received attention of Murali were:

- Child labour
- Health and nutrition

The activities related to agriculture received the focus after several farmer suicides were reported in the region. Murali responded to the crisis by participating in watershed programs, tank rehabilitation, non-pesticide management and organic & sustainable agriculture.

Murali actively intervened in micro-finance by promoting credit cooperatives. A federation was promoted with twenty cooperatives (34,000 members). The federation and cooperatives now function on their own with minimal requirements of supervision.

Reflecting on the reasons for his success, he felt that his considerate wife, who knew the hurdles and hiccups of the sector, was a strong point. He also felt that recruiting from among the dalits and other backward castes in the 360 villages in which MARI works helped in making the interventions truly democratic and grassroots based.

The organization that he established, MARI, has grown from work in one village to 360 villages by October 2007. Moreover, the growth was consistent. In Murali's words, "I am highly satisfied with the results of my work. However, I also recognize that a lot more needs to be done."

Murali is proud of the governance systems that he introduced in MARI, which is a benchmark in itself. The General Body consists of 18 members drawn from various fields of expertise and this is the supreme body of governance of the organization. The general body is broad based to ensure that the members have expertise in all the areas of MARI's development interventions. The general body elects a seven member managing committee for every two years term. This committee is more regularly involved in managing the work of the organization. He felt that several NGOs that have come up in the recent times have left behind the values of volunteerism and respect for human freedom and dignity. This could change with good leadership and the way in which NGOs are managed.

This is where Murali wants to set MARI as an example by its strong, value-based governance systems.



# Books

## Book Summary

Title: **The Goal**  
Author: **Eliyahu Goldratt**

Using a gripping story of the novel, Eliyahu Goldratt explains good management principles and the application of theory of constraints in an easy to understand manner.

Using the example of a few youngsters going on a hiking expedition, he explains the the concepts 'dependencies' and 'statistical fluctuations'.

We have a *dependency* if I work on a part only after a predecessor in the process has completed it. Therefore, the speed at which I can process is only so much that of my predecessor.

*Statistical fluctuations* are the normal ups and downs in the speed with which we work. Machines probably do not have any statistical fluctuations. As the speed with which my predecessor works could go up slightly and the speed with which I work could go down slightly due to normal statistical fluctuation, I may not be able to process the entire work which my predecessor has passed on to me in one hour if were work with the same speeds. I will then have backlog. On the other hand, my predecessor may have worked slow. In such an event, I will not have enough work to do and remain idle for some time. Even then, I will not be able to complete the work and have backlog. I will always be able to

meet the deadline only when the minimum work that reaches me is equal to the minimum work that I can do. I should plan the work according to this equation.

Goldratt advocates three goals for any organization. They are:

- Increased throughput. Throughput is the rate at which the system generates money through sales.
- Decreased inventory. Inventory is all the money that the system has invested in purchasing things which it intends to sell.
- Decreased operational expenses. Operational expenses are all the money the system spends to turn inventory in throughput.

All these three have to be achieved at the same time.

The books details five steps that help us reach the goal.

1. Identify the system's bottlenecks.
2. Decide how to exploit the bottlenecks.
3. Subordinate everything else to the above decision.
4. Elevate the system's bottlenecks.
5. If, in a previous step, a bottleneck has been broken go back to step 1.

The book gives a very good summary of the core issues in management, as answering three simple questions.

- What to change?
- What to change to?
- How to cause the change?

If a manager does not know how to answer those three questions, he or she is not entitled to be called a manager. At the same time, it takes a lot to be able to hone in on the core problem as the organizational environment is complex and demands for attention are more. It is difficult to be able to construct and check solutions that really solve all negative effects without creating new ones. It is much difficult to cause such a major change smoothly, without creating resistance but the opposite, enthusiasm. A manager needs to have skills like these.

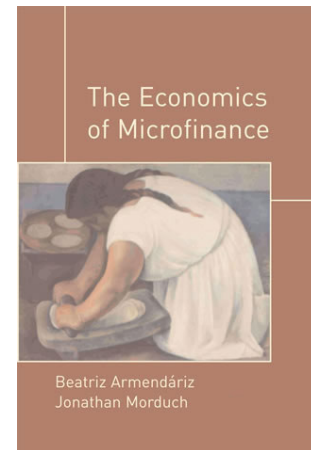
## New Books

### The Economics of Microfinance

Authors: Beatriz Armendáriz and Jonathan Morduch

Publishers: MIT Press, Cambridge  
Paperback / September 2007

This book is an assessment of "the microfinance revolution" from an economics perspective that draws on lessons from academia and international practice to challenge conventional assumptions.



The microfinance revolution, has so far allowed 65 million poor people around the world to receive small loans without collateral, build up assets, and buy insurance.

The book provides an overview of microfinance by addressing a range of issues, including lessons from informal markets, savings and insurance, the role of women, the place of subsidies, impact measurement, and management incentives. It integrates theory with empirical data, citing studies from Asia, Africa, and Latin America and introducing ideas about asymmetric information, principal-agent theory, and household decision making in the context of microfinance.

Both authors have pursued the subject not only in academia but in the field; Armendáriz founded a microfinance bank in Chiapas, Mexico, and Morduch has done fieldwork in Bangladesh, China, and Indonesia.

# Resources

## Free or Open Source Software (FOSS)

A lot of software is available as open source. Using these can reduce costs related to using the computers. [Glen Shewchuck writes about the software.](#)

*“Open-source software has been called many things: a movement, a fad, a virus, a Communist conspiracy, even the heart and soul of the Internet. But one point is often overlooked: Open-source software is also a highly effective vehicle for the transfer of wealth from the industrialized world to developing countries.”*

Andrew Leonard, *“An Alternative Voice: How the Tech-Poor Can Still Be Software Rich”*

Free or Open Source Software (FOSS) are free computer programs that you can use for any purpose, modify and redistribute without having to pay royalties to previous developers. These programs cover a wide range from complete operating systems and ERP systems to image editing and Word Processing. They have a wide range in quality, documentation, upgrades and support.

This FOSS software falls into two main categories. Software falling under Free/Open licensing agreements and those that does not.

- The software under Open Source licensing agreements requires that the source code be available to everyone. Source code is what the computer programs write and is readable by humans. In addition the licensing requires that if you make any changes to it and release it to the public, then your new source code must also be made available. This keeps the software “free” in regards to not the price but access to it. An example of this is the **Linux** operating system.

- Other software may be free to you but may be proprietary. This means that the source code is not available to the public. An example of this is the Skype that allows you to talk over the Internet.

FOSS formally started around 1984 with GNU and in 1991 Linux. So it's nothing new but what is new is the maturity and sophistication level of the software now. Today everyone from college students to major corporations are creating free software. One of the most well known free office product is **Open Office** which was developed by Sun Microsystems. IBM is now partnering with the Grameen Foundation to help them upgrade their micro credit software.

One benefit of FOSS is that it can usually run on much older computers. For example, the minimum required memory to run the latest version of Fedora Linux is 256Meg of memory with a processor speed of 400 MHz. For Windows Vista it is 512 Meg of memory and 800 MHz.

The one thing to remember is that while FOSS software is free there is more to the total cost of ownership (TCO) than just buying the software. The cost of owning software can include CDROMS, training, support and upgrades. . While most FOSS software includes upgrades for free, the support probably will not be free. Sometimes there are user forums, bulletin boards and the like but to get formal support you will have to pay. Usually the extra costs are still less inexpensive than proprietary software.

FOSS Programs that run on Windows		
Office Suite	Open Office	<a href="http://www.openoffice.org">www.openoffice.org</a>
Finance	TurboCASH	<a href="http://www.turbocash.co.za">www.turbocash.co.za</a>
Project Management	Evolution	<a href="http://www.gnome.org/projects/evolution/">www.gnome.org/projects/evolution/</a>
Web Browser	Firefox	<a href="http://www.mozilla.com/firefox">www.mozilla.com/firefox</a>
Email	Thunderbird	<a href="http://www.mozilla.com">www.mozilla.com</a>
Instant Messaging	Pidgin (Gaim)	<a href="http://www.pidgin.im">www.pidgin.im</a>
IP Phone	WengoPhone	<a href="http://www.openwengo.org">www.openwengo.org</a>
Website Creation	Joomla!	<a href="http://www.joomla.org">www.joomla.org</a>
Anti-Virus	ClamWin	<a href="http://www.clamwin.com">www.clamwin.com</a>
PDF Creator	PDF Creation	<a href="http://sourceforge.net/projects/pdfcreator">sourceforge.net/projects/pdfcreator</a>
Desktop Publishing	Scribus	<a href="http://www.scribus.net">www.scribus.net</a>
Image Editor	GIMP	<a href="http://www.gimp.org">www.gimp.org</a>
HTML Editor	Nvu	<a href="http://www.nvu.com">www.nvu.com</a>
CD/DVD Burner	DeepBurner	<a href="http://deepburner.com">deepburner.com</a>
ERP	Compiere	<a href="http://www.compiere.com">www.compiere.com</a>

Linux Operating Systems
<b>NGO in a box</b> - <a href="http://basebox.ngoinabox.org/">basebox.ngoinabox.org/</a>
This puts together Linux and applications. It contains Office Suite, Finance, Fundraising, Project Management & Collaboration, Volunteer and Staff Management, Web Browsers and Email, Instant Messaging and Telephony, Surveys, Anti-Virus.
Ubuntu <a href="http://www.ubuntu.com/">www.ubuntu.com/</a>
Debian <a href="http://www.debian.org/">www.debian.org/</a>
Fedora <a href="http://fedoraproject.org/">fedoraproject.org/</a>
Swecha <a href="http://www.swecha.org/">www.swecha.org/</a> - CD Bootable Linux for Telugu

Websites for open source and NGOs
<a href="http://www.iosn.net/">www.iosn.net/</a> - UNDP International Open Source Network
<a href="http://www.ngoinabox.org/?q=boxes">www.ngoinabox.org/?q=boxes</a> - Complete OS and software for NGOs
<a href="http://www.swecha.org/">www.swecha.org/</a> - Localizing FOSS for Telugu from a Live CD
<a href="http://www.grameenfoundation.org">www.grameenfoundation.org</a> - Grameen Foundation for micro finance

## Three Fish Story

Once there lived three fishes in a pond named – Dheergadharsi (one who can foresee future), Samayaspurthi (one who is street smart) and Mandabuddhi (one who cannot think right). As time went by the water in the pond started declining gradually. Having noticed this change Dheergadharsi was considering shifting to a different location even before the pond goes completely dry. At the same time, one evening, Dheergadharsi overheard some fishermen talking - 'This pond is full of fish. We must come back with our nets and catch these fish!' So saying, the fishermen left.



Dheergadharsi felt troubled. He called the other fishes and said, 'Did you hear what the fishermen said? We must leave this pond at once and follow the stream that will lead us to a bigger pond!'

Samayaspurthi wanted to wait and see if the fisherman would actually come and then react. So for now he decided to stay back.



Mandabuddhi gave no ear to these concerns and went on with his business as usual.

Dheergadharsi being the proactive one left the pond that very evening. Soon enough the water in the pond depleted and fishermen arrived. They started catching fish - all the live fish were thrown into a basket and dead fish were laid on a rock. Samayaspurthi reacted to the situation quickly and played dead. As soon as he was caught and laid on the rock he slipped back into the water and saved himself. On the other hand Mandabuddhi was caught in the net and got killed.

This story holds much relevance in the fast changing context(s) we are in today. Globalization, liberalization, privatization, urbanization, cannot be ignored. Rural and Urban livelihoods are changing. Market dynamics are changing. We need to think and plan keeping these changes in mind. There should be room for re-thinking and re-planning as required. One should be proactive where possible like Dheergadharsi or at least should be able to think quickly and act like Samayaspurthi to have any decent chance of survival. Else one will lose out in this rat race. The poor should be given the right resources to think, act and/or react and win.

A woman waiting to sell her stock before Diwali festival. The traditional artisans have learnt to use the turner and produce different shapes using soft wood. As these are sold seasonally, they require a lot of working capital. Some are working on marketing these items to help the artisans.



Happy  
Diwali



# Savings

Savings, particularly in the household sector are increasing. As savings, through the investment route, have a large potential of impacting livelihoods, the trends are given here. (Source: Report on the Working Group on Savings for the Eleventh Five Year Plan (2007-08 to 2011-12). Planning Commission, New Delhi. December 2006)

<b>Table 1: Decadal Trends in Saving Rates</b>											
(Per cent of GDP)											
	1950	1960	1970	1980	1990	2000-01 to 2004-05	2000 -01	2001 -02	2002- 03	2003- 04	2004- 05
Gross Domestic Savings	10.0	12.6	17.5	19.4	23.2	26.3	23.5	23.6	26.5	28.9	29.1
1. Private Corporate Sector	1.0	1.5	1.6	1.8	3.7	4.2	4.1	3.6	4.1	4.4	4.8
2. Public Sector	1.8	2.8	3.7	3.0	1.0	-0.2	-1.8	-2.0	-0.7	1.0	2.2
3. Household sector (a+b)	7.2	8.4	12.2	14.6	18.5	22.4	21.2	22.0	23.1	23.5	22.0
A. Financial saving	1.9	2.7	4.6	6.8	10.0	10.6	10.2	10.8	10.3	11.5	10.3
B. Savings in Physical Assets	5.2	5.7	7.6	7.8	8.5	11.7	11.0	11.2	12.7	12.0	11.7

With the focus on the promotion of women SHGs as a strategy for deepening financial access and democracy, and as a means for women's empowerment, the households savings in India could increase further.

<b>Table 2: Savings and Investment Rates in Select Asian Countries</b>						
(Per cent)						
Country	2003		2004		2005	
	Savings	Investment	Savings	Investment	Savings	Investment
Bangladesh	18.6	23.4	19.5	24.0	20.1	24.4
India	28.9	27.2	29.1	30.1	...	...
Indonesia	22.3	18.9	23.0	21.8	22.8	22.0
Malaysia	36.5	36.5	37.3	37.3	37.1	37.1
Bhutan	42.7	57.9	47.7	61.0	...	...
China	37.8	37.8	38.7	38.7	...	...
Thailand	30.9	24.9	31.6	27.1	...	31.6
Pakistan	20.6	18.2	18.7	18.6	15.1	18.0
Sri Lanka	15.7	22.3	15.9	25.0	17.2	26.5
Hong Kong	21.9	21.9	21.8	21.8	20.5	20.5
Maldives	49.2	27.2	44.8	34.0	...	...
Singapore	43.9	15.7	47.0	19.4	48.6	18.6

... Not available

## Bhimbai, Adilabad

**B**himbai is from a village called Bhimangondhi in Karimera mandal, Adilabad district of AP. She belongs to a poor family. A widow, she owns 2½ acres of dry land. Inadequate knowledge on right agricultural methods and suboptimal use of fertilizers/pesticides put her into debts. The money that went into the land outweighed the money that came out. Unable to invest more money on her own land, Bhimbhai changed from being an agriculturalist to an agricultural labourer. She started working in others' lands for a wage. She had difficulty in meeting both ends meet. Tending to the family weighed heavily on her.

This is however a (3 year old) history today! What has changed Bhimbhai's life three years ago?

BASIX, an NGO that works for the livelihoods of the poor, crossed roads with Bhimbhai. BASIX visited Bhimangondhi village and conducted a workshop on organic farming methods. Bhimbhai was at the workshop. She took with her the new learnings and decided to apply the techniques in her land, where agriculture yielded losses in over past decade. She succeeded in reducing the expenditure and increasing the yield. She harvested good cotton crop through organic farming. Having been inspired by the results, she motivated others to replicate her experiences.

With her renewed confidence, Bhimbhai also joined an SHG, being promoted under Andhra Pradesh District Poverty Initiatives Project (APDPIP) implemented by Government of



Andhra Pradesh. Being a very active participant, she quickly rose up the ladder and became the leader of her group. Then she also went on to become the President of the village organization in Bhimangondhi. It did not stop here. She moved further up and got elected as leader of the Mandala Samakhya. She was also selected the SHG members of Mahbubnagar district as the Executive Secretary of Adilabad Zilla Samakhya.

The journey from being an illiterate poor tribal widow to being a leader at the district level is an achievement that very few can compare their's with. Many derived and continue to derive inspiration from Bhimbhai. She motivated 46 farmers from Bhimangondhi village took up organic cultivation in 600 acres.

Bhimbhai also influenced 1100 more farmers in 30 surrounding villages to follow organic farming methods. She raised bio-gas nurseries comprising plants like glasieroudia, jute and extracted organic fertilizers from them.

The news of Bhimbhai's success spread. BASIX brought her achievements to the attention of M. S. Swaminathan Foundation. On August 1st 2007 the father of Indian Green Revolution and Chairman of National Virtual Academy of Rural Prosperity, M S Swaminathan felicitated Bhimbhai with Tata Foundation Award.

Bhimbhai's story speaks of how one person's determination, hard work and self confidence can be a source of inspiration and a path to follow for many more.

## Lives That Went Broke

**S**eripalli is a small village on the banks of river Krishna, located in Alampur Mandal in Mahabubnagar District of Andhra Pradesh. Alampur is religiously/historically popular. One of the eighteen sakthi peethas, Jogulamba Temple, is located here. What is not popular are the struggles of the villagers here to eke out a living. One such struggling family in Seripalli depends on weaving for living.

Two girls – Sarada aged 16 and Jamuna aged 18 learnt weaving skill from their father since very young and were helping their parents. Apart from weaving their father also fished in the river. With the income from both these livelihoods, the family was able to sail through fine until that day when disaster struck. Father of Sarada and Jamuna drowned while fishing and died.

This plunged the family into mental and financial agony.

The girls took up full time weaving and mother, Lakshmidevi got engaged as agricultural labour to make the ends meet. The girls borrow raw materials from a trader in Gadwal and weave one saree in a week's time and receive Rs.400 as wage for their labour. The Rs.400 is inclusive of their transport and other expenses.

The money that the girls and the mother make is barely sufficient to meet their needs. None can afford to get sick or stop working even for a day else they would starve. The burden of getting the girls married looms large on Lakshmidevi.

She saves money through SHG but that is a very small amount. Her agony is indescribable!

## ‘Yoga’kshemam

**A**s a world, we are in a state of transition. Change and Transformation is happening now at a pace hitherto not imagined. From hunter-gatherer to agriculture (100000+ years), to industry (10000+ years), to IT (a mere 300+ years), and now (single digit years)! Then, my great great grand father was the best – I were to imitate/emulate him; gradually, I learnt from my parents; then, I learnt in school and go on to perform till I retire; **now ‘learn – de-learn – learn’ in quick cycles lest I become obsolete. We need to cope with this pace.**

2007 UN Population Report confirms that urban population in the world outstripped the rural population. India is fast catching up. What does it mean in terms of understanding livelihoods in general and of the poor in particular? We need to make a huge paradigm shift for allocating resources, focusing attention and addressing poverty. This becomes more relevant when half of the world’s poor live in our sub-continent.

This April, Hyderabad has become Greater Hyderabad and now an A-1 city. This would mean more investments in Hyderabad Infrastructure, changing the land situation further in its vicinity. Transactions of Rs.40 Crore per acre in Hyderabad suburbs already are heard! It was Mecca Masjid blasts six months ago. A month ago, it was Lumbini Park and Gokul Chat blasts. An MNC representative walked away to Kaulalampur, instead of Hyderabad, to establish their IT unit, and 5000+ potential jobs were lost.

Governments are approving SEZ after SEZ across. Locals are opposing. There is a retail boom now, after the IT, cell phones and credit cards. What do the poor think about all these? How does the Daridra Narayana cope with his not-so-extravagant demand for a decent livelihood? Of course now, in SEZs, Governments talk of compensation - land, shares and jobs.

People want jobs. The employers need candidates. What a paradox! The organizations, that train the youth to prepare them to match both, are increasing and the existing ones are growing up.

Of all the capitals, spiritual capital – the will to improve, achieve, and live a better and meaningful life for oneself and for the society, now and in future – matters the most, within the contours of ecological context that sets the limits to growth. All other capitals ‘conspire’ and cooperate. Contexts realign. Livelihoods arrows improve for one and all. People’s collectives help in this process.

Self-reliant cooperative acts are coming in state after state. Yet, we see a Government Order saying that dairy cooperatives can not be registered and the existing ones are deemed to be registered in the traditional act. A court quashes this. An assembly confirms the GO with a bill. What do we understand of all this?

Sec 581 of the companies’ act provides for registration of producers’ companies that function like cooperatives. JJ Irani Committee finds it not a good idea. One more Act is contemplated.

More and more states are coming up with a rural poverty reduction projects with livelihoods focus. These projects, DRDAs and most NGOs have ensured that women get into SHGs, linked to banks or Micro-finance institutions. Nobel Peace Prize to Md. Yunus and Grameen Bank has confirmed the

importance of micro-finance in addressing credit needs of the poor. We witness the growth of MFIs in size, area etc., in double quick time. In AP alone, Banks have lent Rs.3500 crore last year to women SHGs. AP Chief Minister talks about ensuring credit of Rs. 100,000 per woman. Indian Government contemplates a bill to regulate MFIs. Ironically, we will have one more Act to regulate cooperatives!

These collectives and other support organizations require services of new and existing human resources. They need livelihoods orientation and continued learning support. They need to practice seeking knowledge and skills to use resources optimally, and transferring these insights to people, to show the ‘elephant’ and the ‘ant’.

We need large pool of bright minds and dedicated hands - professionals, community level resource persons, volunteers from mainstream, part-timers, full-timers and life-workers. We need non-poor partnerships and collaborations. They need platforms and forums to come and contribute. Like Akshara Sakthi - Livelihoods Volunteer Force - a platform for volunteers. Like Community Livelihoods Facilitators’ Forums - informal self-help groups of community level resource persons and leaders. Like Chelama LPC – Livelihoods Professionals’ Collective. More platforms and more people into them are needed.

An ILO report on occupational profiles, sadly, does not list development work, while it is one of the largest domains employing people. It reinforces that development/livelihoods workers/professionals need to come together for meeting their solidarity, security and learning needs. To be more effective, we have to quickly pick up our multiple twin-capacities for - leading and following; mentoring and being mentored; learning and offering learning; being in-charge and let go; seeking support and supporting; being passionately attached to action and vision and detached to results; bird’s view and worm’s view; and planning for ends and action for means.

How do we go forward? As “this world has enough to feed the needs of every one” (Gandhi), get ready to “attend to the suffering” (Jesus), “throw away meditation ... attend to the suffering” (Buddha - and he went on to serve the suffering). Sanjaya, the reporter at Kurukshetra through the last stanza in Gita, sums up – “where man of wisdom Krishna and man of action Partha practice, there is prosperity, success, happiness/welfare and fairness and justice.”

For starters, yoga involves dialectics and logical reasoning, self and supreme knowledge, duty, renunciation, meditation, eternal spirit, devotion, commitment, practice, and of course, salvation, as articulated at length in Gita.

Wherever you are, whatever you are, whatever skills you have, your role is significant. Give time. Give energy. Give spirit. Apply yourself. We will be proud to say that we live in a better place where people live to love this world and die to ensure that this world lives and lives for everyone.

**Come with us into the world of yoga – the practice of action with knowledge and wisdom, for prosperity, for success, for welfare, and for fairness and justice. Kshemam - well-being of the poor, well-being of the world and actually, our own well-being – is guaranteed.**

G. Muralidhar

# CHELAMA LIVELIHOODS PROFESSIONALS' COLLECTIVE



A unique initiative in the livelihoods sector.

Established on October 17, 2007 to meet the Solidarity, Security and Learning needs of Livelihoods Professionals.

STRENGTHEN THE MOVEMENT

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