

livelihoods

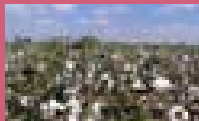
today and tomorrow

October 2010

Leadership



Pyramid →
Diamond! 9



Cotton
Subsector 18



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Happy Dusserah!

Rishi SR Sankaran rests in peace. The lead of ozone protection regime, Madhava Sarma is survived by wife, Ramalakshmi and daughter, Gouthami.

Gandhi reminds us to persist! Let us persist with non-violence! Let us care our elders! Let us smile more! Let us respect life! Let us remember our teachers! Let us care for our habitat! Let us maintain quality standards in all our pursuits! Let us show that we are humane! Let us have vision and care to provide vision to all! Let us reduce hunger! Let us increase information flows! Let us be ready to handle disasters! Let us appreciate the power of the organised rural women! Let us together move to eradicate poverty! Let us remind ourselves we are part of Vasudhaika Kutumbakam!

Many of us overvalue what we are not and undervalue what we are. Let us focus on our distinctive innate talents rather than 'me-too' skills and achieve success. Let us be time affluent. Let us be choice affluent. Let us be relation affluent.

Poverty eradication calls for organization, animation and facilitation. Organization includes institutions of the poor with capacities. Animation includes competent and accountable community leaders and professionals. Facilitation includes dedicated long-term sensitive support structures and staff within them. Mobilizing all poor, including the transient poor, starting with the poorest, marginalized and vulnerable into their groups, federations, collectives, enterprises etc., is the first critical step. These institutions need to be led and governed. Community professionals and outside professionals are required to deliver their vision and plans. These community leaders and the leaders in the support structures are not readily available. The function of the institution determines the nature of the leaders required. The leadership may be collective with dispersed skill-set. These dispersed leaders need to be identified. The members of the institutions need to be 'elect' them to lead. Their capacities need to be built. They need to know how to get the work from the staff. They need to ask right questions. They need to identify right staff. They need to vision and plan. They need to seek accountability. The members need to learn to seek the accountability of the leaders. The leaders anchor the institutions towards their self-management, self-reliance and sustainability. They need to hold the members together. They need to protect the boundaries. They need to deal with the external environment. They need to appreciate the fundamentals of the business of the institution they are leading. They need to appreciate that they are leading the change of the status quo. They need to be custodians of the norms and culture of the institution. They need to be the trustees of the wealth of the institutions and members. They need to be democratic role models. They need to be legacy workers. They need to be Tribhuvan Patels of Amuls. They need to be Kuriens of NDDBs.

India's millions of institutions need leaders in huge numbers at various levels. There are issues of rewarding the time of the leaders, nurturing leadership competence, and accountability to the members. In this context, 'livelihoods' explored 'leadership' for institutions of the poor and for the poor.

Rishi SR Sankaran, a personification of simplicity and integrity, has been an exemplary civil servant, human rights activist, and mentor without parallel. He has set a highest standard of conduct for civil servants. He has been the friend, philosopher and guide of the marginalized and vulnerable in the country. Honeybee Network's shodh yatra's recognise and support local innovations and innovators. Kirana Shop is a ubiquitous enterprise. Trust Microfin Network catalyses MFIs towards MF plus and livelihoods support activities. Vasimalai leads professional humane action on scale. Max Landsberg's 'The Tools of Leadership; Vision, Inspiration, Momentum' discusses the leadership roles all of us get into and the tools to deliver those roles. A must for all!

From this month, there are minor changes in content, presentation and orientation. Importantly we are discussing a subsector and an enterprise. We are also presenting an opinion. Your comments on these changes are eagerly solicited.

With the understanding that leadership makes or mars any institutional effort, and way forward is building transforming leadership in the institutions of the poor and for the poor, I remain thinking of flow as the lead in our life, nature and universe.



G. Muralidhar

the 'livelihoods' team

'livelihoods' team

Editor in Chief G Muralidhar
 Principal Editor T Nirmala
 Senior Editor K Bharathi
 Working Editors K Sridevi
 T Venkateshwarlu
 Edit Associates G Bhargava
 S Laxman
 B Madhusudhan
 V Muralidhar
 M Nilendu
 S Rekha
 A Uma
 M Vijaybhasker Srinivas
 R Vijay Kiran

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Social mobilization is considered as the effective way to tackle poverty and hence SHGs, their federations, cooperatives, mutually aided cooperative societies, producer companies and many more member centered institutions are emerging in the country. India is now leading the world in the number of SHGs and other CBOs. However, there is a huge lacuna in terms of people who have the capabilities to lead these institutions.

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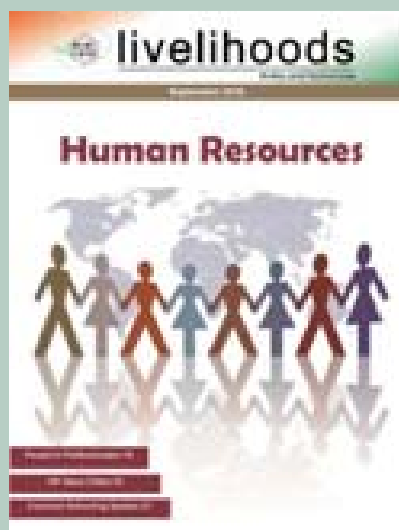
For enquiries contact:

AKSHARA Network for Development Support Services,
 HIG II B-25 F-6, APHB Colony,
 Baghlingampally, Hyderabad - 500044

Mobile: 09951819345

www.aksharakriti.org

akshara@aksharakriti.org



A very good coverage major news items impacting the livelihoods of rural people. The information about the rural development institutes at one place is good. The article of Dr Amartya Sen and success stories are also good.

Dr R. Ravi babu

The issues have been of real help to improve my knowledge and learn things of value.

Amit Sharma

I have been a regular reader of Livelihood and quite honestly, I used to enjoy every edition for its variety and presentation. The September issue was particularly impressive. May be because I consider HR as the most important factor in RD initiatives. Well done and expect more such issues in future.

P.V. Ramachandran

17 October- International Day for the Eradication of Poverty

From “Poverty to Decent Work: bridging the gap” is the theme of this year’s International Day for Poverty Eradication. This year International Day for Poverty Eradication comes at a time when people living in poverty and informal sector workers are even more uncertain about employment stability, working conditions, training opportunities and the availability of social protection. Hope the gap is bridged so that the dream of decent work for all comes into reality..



Godown Facilities Planned for Tribals in AP:

The National Bank for Agriculture and Rural Development (NABARD) has sanctioned Rs. 18.99 crore loan under Rural Infrastructure Development Fund (RIDF) for construction of 74 godown-cum-storage structures benefiting 81,946 tribal population in ten districts of the Andhra Pradesh State. The funds will also be used for building 122 domestic requirement sale-cum-storage depots (DR depots) benefiting 41,850 tribal families. These structures would be built by the State government through Girijan Cooperative Corporation Limited in Adilabad, Karimnagar, Khammam, Warangal, Chittoor, East Godavari, West Godavari, Srikakulam, Visakhapatnam and Vizianagaram. Of the total outlay of Rs. 19.99 crore, NABARD loan would account for Rs. 18.99 crore and the balance would be met by the State government. This initiative will help to reduce post harvest losses to the farmers and other producers due to lack of storage facilities in their areas and allow them to get better prices as they can sell the produce whenever there is good price in the market which will increase their income further.

Centre Sanctions Rs.22.5 cr. to Tamil Nadu for Model Village Scheme:

The Union government has sanctioned Rs.22.5 crore to Tamil Nadu for implementation of the Pradhan Mantri Adarsh Gram Yojana (PMAGY – Prime Minister's Model Village Scheme) in 225 villages of Tiruvarur and Cuddalore districts. A sum of Rs.10 lakh for each village has been approved. Tamil Nadu is one of the five States where the scheme is being implemented on a pilot basis. Uttar Pradesh, Rajasthan, Assam and Bihar are the others. Villages have been chosen where Scheduled Castes form more than 50 per cent of the total population. The scheme is aimed at ensuring integrated development of the selected villages so that they have all requisite physical and social infrastructure for socio-

economic development. Among other objectives is elimination of disparity between SCs and other communities in terms of common socio-economic indicators such as literacy rate, completion rate of elementary education, infant mortality rate/maternal mortality rate and ownership of productive assets.

Rs. 30 Crore Sanctioned to Karnataka under RIDF:

The National Bank for Agriculture and Rural Development (NABARD) has sanctioned Rs 30.07 crore as loan assistance to the State Government of Karnataka for rural infrastructure in various districts of the State. The projects sanctioned cover rural roads, bridges, minor irrigation (MI) projects and buildings of Anganwadis. These projects have been sanctioned under the Rural Infrastructure Development Fund (RIDF XVI). The cumulative sanction to the State in 2010-11 stood at Rs 403.02 crore. The road, bridge and MI projects have been sanctioned to nine districts which had been badly affected by last year's floods. The projects would provide connectivity to 26 marketing centres, besides generation of nonrecurring employment of 3.26 lakh man-days. Implementation of the eight MI projects is expected to increase the irrigation potential in three districts to 522 hectares.

Punjab Government Buys 97% of Paddy:

With paddy arrivals picking up, over 6 lakh tonnes of paddy has been procured in Punjab. State-run agencies account for almost 97 per cent of the total arrivals. A spokesperson said that out of a total procurement of 6.11 lakh tonnes government agencies procured 5.93 lakh tonnes of crop whereas private traders procured 18,029 tonnes of paddy. The Central government agency, Food Corporation of India, has lifted just 667 tonnes. The Government has set up almost 1,700 procurement centres across the State for smooth lifting. These initiatives are welcome as long as we keep this food grains in safe without any loss, It has

been observed recently that the food grains are wasted due to lack of storage in Punjab and other states too, where as the private players who can provide better storage are not lifting the food grains in bulk like government agencies.

India Loses 1.27 per cent of its GDP Annually Due to Anemia:

According to the Indian Medical Association, anaemia is one of the leading causes of school dropouts and results in lower mental and motor development, fatigue and low productivity in adulthood. There are various estimates of the impact on GDP. According to The Micronutrient Initiative, India loses 1.27 per cent of its GDP annually due to anaemia. Anaemia is one of India's most serious health concerns with almost half the children below the age of five suffering from moderate to severe anaemia. What is more staggering is the fact that the incidence of moderate to severe anaemia in children is less than 25 per cent in just four states -- Manipur, Goa, Mizoram and Kerala. While Rajasthan, Punjab and Haryana have the highest prevalence of severe anaemia in children, Bihar, Chhattisgarh and Uttar Pradesh have the highest incidence of moderate anaemia among children.

Centre Likely to Step up Wages Under Job Scheme:

The Centre is all set to increase the wages paid to workers engaged under the much talked about Mahatma Gandhi National Rural Employment Guarantee Scheme following criticism of its failure to honour the promise it had made to pay a "real wage" of Rs.100 a day. The Mahatma Gandhi National Rural Employment Guarantee Act, 2005 (MGNREGA) guarantees 100 days of employment in a financial year to any rural household whose adult members are willing to do unskilled manual work. The UPA had fixed the daily wage of workers under the Mahatma Gandhi National Rural Employment Guarantee Act (NREGA)—which promises at least 100 days of work

annually to one member of every rural household—at Rs100 in January 2009. However, only seven states pay average wages of Rs100 or more per day to workers under the scheme, they are Haryana, Himachal Pradesh, Kerala, Mizoram, Punjab, Sikkim and Tripura. All others pay below Rs100. Indeed, in five states—Arunachal Pradesh, Jharkhand, Maharashtra, Orissa and Manipur—the notified minimum wages are themselves less than Rs100. Maharashtra pays only Rs66-72, while Meghalaya and Tamil Nadu pay Rs70 and Rs68, respectively. Rajasthan and Andhra Pradesh, which are widely lauded for effective implementation of NREGA, pay Rs87 and Rs89, respectively.

Onion Storage Centres Planned in Andhra Pradesh: The Marketing Department of AP has planned ten ventilated onion storage centres at ten places in Kurnool district of the state to help onion growers and insulate them from price escalations. Kurnool district of Andhra Pradesh occupies the second place in onion production in the country after Nasik. The crop is cultivated in around 20,000 hectares every year. The Bellary Red variety, which is cultivated in Kurnool district has the

lowest shelf life. Also, the farmers did not have any storage facility in case of slump. The Marketing Department has been struggling to ensure fair prices to farmers every season. The department planned to construct ten storage facilities under the National Horticulture Mission. The godown would help farmers to store the stock for 90 days from the present practice of 30 days.

Punjab to sharpen skills of ten lakh youth: Punjab Government recently gave green signal to a programme for developing the vocational skills of 10 lakh young people in next 10 years, to make them employable in upcoming Industry as well as in tertiary, retail and financial sectors. Youth need training in skills like communication, IT and customer management to make them more employable in various high-growth sectors. In the first phase, skilled people for employment will be identified in rural areas. Cohesive cluster of districts at Ferozepur, Faridkot, Moga, Ludhiana and Bathinda are planned and a comprehensive programme has been chalked out to train minimum 100 young people in each block. Vocational skills will be developed at the school-level in the second phase

with a goal of arranging employment for 10 lakh young people in next 10 years. The industry and PSUs will be roped in this programme and by April 1, 2011, all districts will be covered under this programme.

9 Private Firms in Fray for 15 Infrastructure Upgrade Projects in Rural Areas: The Centre has shortlisted nine private companies to undertake pilot projects for infrastructure upgrade in rural areas under the Provision of Urban Amenities in Rural Areas (PURA) scheme. PURA, which was envisaged by former president has reached its next stage in implementation with the Union rural development ministry saying that pilot projects in nine states will be taken up from January 2011. In all, nine private sector companies have bid for 15 pilot projects under PURA. They include IL&FS Limited, Jindal Steel and Power Limited, Srei Infrastructure Finance Limited and SVEC etc. The projects will start in clusters selected by companies in nine states with a deadline of three years from the signing of agreement. The average worth of the project is Rs 100 crore while the total investment will be about Rs 1,300 crore. ❖

AP Ordinance to Rein in Microfinance Firms: The Andhra Pradesh government issued an ordinance to rein in Microfinance Institutions (MFIs), whose coercive tactics led to the death of a number of people in the state recently. Christened the 'Andhra Pradesh Micro Finance Institutions (regulation of money lending) Ordinance, 2010', the Ordinance came into force recently with the Governor E S L Narasimhan giving assent to it. About 30 persons have died in the state in last one and half months reportedly due to the harassment by MFIs, official sources said. Taking a serious note of the deaths, Chief Minister K Rosaiah convened a special meeting of the cabinet to adopt the Ordinance. The Ordinance is aimed at regulating the functioning of the MFIs and to come to the rescue of the victims who have been facing harassment from the MFIs. The Ordinance makes it mandatory for all MFIs to register with the district Registering Authority, the Project Director (PD) of District Rural Development Agency (DRDA) for rural areas and PD of Mission for Elimination of Poverty in Municipal Areas (MEPMA) for urban areas, within 30 days of the enforcement of the ordinance. The MFIs should specify the area of their operations, the rate of interest, the system of operation and recovery. The Registering Authority may, at any time, either suo moto or upon receipt of complaints by Self-Help Groups (SHGs) or general public cancel the registration after assigning sufficient reasons. The MFIs should not seek security from a borrower by way of pawn or any other security and they should also display the rates of interest rates charged by them prominently in their offices. The ordinance makes it clear that the amount of interest should not be in excess of the principal amount. The Ordinance makes it clear that the SHG members would not be allowed to take a second loan without the permission of the Registering Authority. The members of one SHG cannot be members of another SHG simultaneously or without clearing the dues taken earlier.

Simplicity Personified - SR Sankaran

SR Sankaran, a personification of simple living, honesty and integrity, unassuming but strong, modest yet firm and affable, the diminutive civil servant, was a role model who showed what an IAS officer could do for the marginalised sections of society.

After Studying in his native Sirukulthur in Tamil Nadu, Sankaran moved to Madras and took an honours degree in commerce from Loyola



College. He qualified for the Indian Administrative Service in 1957. In a civil service career spanning 35 years, Sanakaran held various important assignments in the central and state governments. Wherever he served, he earned a high reputation as an administrator with integrity and

sincerity and above all a willingness to walk a few miles beyond the call of duty in service of the weak and the poor. As deputy secretary (budget) in the Finance department, as collector of Nellore district, as secretary (Social welfare) in Andhra Pradesh, as Special Assistant to Mohan Kumaramangalam, as special officer for the Chasnala Mines tragedy, as Joint Secretary in the Ministry of Labour, and later Secretary (Rural Development) to the Government of India, as Chief Secretary of Tripura, Sankaran lent to his assignments a measure of high respectability with his idealism and transparent sincerity. The high point of his career was the nationalization of coal industry, abolition of bonded labour, special component plan for SCs & STs and earmarking resources for weaker sections in the rural development programmes. He was able to reorder priorities in budgeting and to follow them in the field and win in the process friends not only in the civil service but also in movements for civil liberties.

He also served as the commissioner of the Supreme Court -appointed panel on food security (2003). As one of the Commissioners appointed by the Supreme Court, he argued that how the State had the constitutional obligation to eliminate hunger and secure right to food to the people. In order to achieve this he emphasised on labour power which is the only productive asset of the poor for securing a living. Further, he asserted that right to food and right to work are closely interlinked, as work is the main source of purchasing power. Therefore, minimum wage connotes a

statutorily laid down wage which is needed to take care of the bare minimum needs for food and other necessities. In this way his efforts has indirectly contributed to the formulation of NREGA. Apart from working as a Civil Servant, Sanakaran also served as Chairperson and as a Board member of many Non-Government Organizations that are working for the development of poor and vulnerable.

It became his lifetime mission to demystify the left-wing ideology and try and bring about a meeting point. His initiative, Committee of the Concerned Citizens strove hard through mediatory efforts to find sustainable solution to social turmoil. Sankaran's association with the Naxalites came to the government's attention when he was taken hostage along with 7 other officers in Gurtedu in the agency areas of East Godavari when he was on a field visit to inspect tribal welfare hostels in 1987. Years later, he played a key role in the dialogue the AP Government had with Naxalites and the volume he brought out in this connection has provided a valuable guide to the Home Ministry in its efforts to mediate with the Maoists. As a public person, Sankaran was steeped in ideology and freedom of the mind, acted a role model for young civil servants. As a private person Sankaran was known for his frugality. One could find him washing his clothes at home and trying to make tea for visitors. After retirement in 1992, he shifted to a modest apartment in busy Punjagutta area of Hyderabad and continued to fight for the rights of the poor, sharing his pension with SC/ ST students.

To Sankaran, simplicity was not a publicity tool. On the contrary, he kept himself away from media glare. He was only concerned for work that he had delivered at the ground level and for the downtrodden. He even rejected the Padma Award offered to him in 2005 but conveyed the refusal with grace and without media hysteria.

The recent demise of SR Sankaran on 7th October, 2010 in his modest Punjagutta flat in Hyderabad came as a shock to all his friends in the civil service and the civil liberties movement. SR Sankaran was a very fine human being and an outstanding civil servant. His commitment to public service and to the disadvantaged sections of the society was deep and unswerving. His life and work, the very high moral standards he lived by and his simplicity will continue to inspire not only civil servants in the future but the people in different walks of life. ❖

Shodh Yatras of Honeybee Network

If necessity is the mother of all inventions, then the people living at the base of the pyramid should have plenty of marketable ideas is what honeybee network believes. Honeybee network, promoted by SRISTI (Society for Research and Initiatives for Sustainable Technologies and Institutions), seeks to bridge the gap between the information “haves” and “have nots” by tapping into and democratizing the wealth of knowledge at the community level and digitizing that knowledge in electronic networks.

More than fifteen years ago like-minded Indian visionaries realized that traditional methods for extracting knowledge at the grassroots level was not sufficient for fully cultivating the true human potential of Indian communities. Thus the founders of Honeybee set out to create a network to facilitate knowledge sharing in an effort to expedite the feedback between innovators and end users, while providing a sustainable link between the “golden triangle of creativity” (innovators, investors and entrepreneurs).

The Honeybee Network comprises a comprehensive multimedia/multilingual database of information relating to new innovations and ideas, including, *inter alia*, horticulture, biodiversity, and herbal medicine. Through village meetings and grassroots mobilization, Honeybee workers are able to assess the information needs of end users at the community level, while identifying and documenting the knowledge of innovators and traditional knowledge holders throughout India. The goal of these village meetings is to share innovations and encourage villagers to conserve local biodiversity, trigger local creativity, and organize friendly competitions to promote knowledge and information sharing for social and economic development. To convey the message effectively, information and communication technologies (ICTs), specifically databases and multimedia technologies are used to facilitate real-time linkages across social, cultural and linguistic boundaries. These village meetings also take place during the biannual “Shodh yatras,” or journeys of exploration.

Shodh Yatra is a journey for the search of knowledge, creativity and innovations at grassroots. Shodh Yatra is an attempt to reach out to the remotest part of the country with a firm belief that hardship and challenges of natural surroundings are the prime motivators of creativity and innovations. Shodh Yatra aims at unearthing such traditional knowledge and grassroots innovations that have not only simplified the lives of men, women and farm labourers but have also significantly contributed towards the conservation of bio-diversity. Shodh Yatra is a journey of mutual exchange and sharing of knowledge. Whatever knowledge and practices that the network has pooled in, over the years are shared with the villagers during the Shodh Yatra. Shodh Yatra participants also share the

Honeybee database with the villagers. Shodh Yatra is also a journey to spread green consciousness and it is done by involving women and children to display their ecological knowledge through various competitions. To date, the Honeybee pilot kiosks based in villages have received a positive response from the user community. For instance, during the eighth Shodh Yatra in the village of Rajasthan, Honeybee workers began a demonstration of a multimedia



database and abruptly stopped after 15 minutes. In an effort to encourage the involvement of women in India's knowledge revolution, the workers called on the men to bring the women of the village from their homes before continuing the demonstration. This experiment worked in Rajasthan and in every other village, thus highlighting Indians' appetite for knowledge and information sharing.

The validation and value addition of documented knowledge helped in recognizing what was needed to be shared, how, when and in what form and with whom. It is obvious that not all experiences of knowledge holders might have the same validity. The on-farm research was attempted as one approach to validate. Establishing linkages with formal institutions of science and technology was another. It was also realized that knowledge experts among themselves could debate and ascertain the potential some of the practices might have by drawing upon their own understanding and experience about the concerned knowledge systems.

Since its inception, the Honeybee Network has lived the very spirit of the philosophy that it holds so dearly. Moreover, the actions that have followed the philosophy have grown and matured over a period of time and their trajectory of maturation has been based upon the strong realization of the essence of the philosophy. Honeybee Network, over the last twenty years has documented more than 1,00,000 ideas, innovations and traditional knowledge practices. Honeybee, true to its metaphor, has been the source of pollination and cross-pollination of ideas, creativity and grassroots genius, without taking away the nectar from the flower forever. ❖

Pyramid → Diamond!

Month of festivals, Common Wealth Games, MFIs!

It is not possible to escape Gandhi (2 October). We could remember World Tourism Day (27 September) and International Day of Older Persons (1 October). As we live the month of World Days, we let them pass. These include - Vegetarian Day (1), Smile day (3), Animal Day (4), Teachers' Day (5), Habitat Day (First Monday - 4), Humanitarian Action Day (8), Post Day (9), Mental Health Day (10), Standards Day (14), Sight Day (15), Food Day (16), Development Information Day (24). We have not tracked - *Right to Know Day* (28 September), *International Day for Natural Disaster Reduction* (Second Wednesday - 13 October), *International Day of Rural Women* (15 October), *International Day for the Eradication of Poverty* (17 October). We could also forget the UN Day (24 October)! Despite our articulation otherwise, poverty and development do not get our thought bytes that they deserve.

7 October made us miss the IAS rishi SR Sankaran. For many of us, he has been the Guru and the Chairperson!

Common Wealth Games - good show, lots of money spent and lots of money made!!! From Ganesh Navaaratri, we moved to Devi Navaratri and Dusserah. Mysore Dusserah is now 400 years old. The month that went by continued to explore Missions, Programs, Projects, Plans, Businesses, Institutions and Human Resources.

Notwithstanding recent declaration by US that India is the third largest economy and recent economic projections that India would outpace China in a year or so, the development figures are troublesome. Half of the hungry people of the world live in India. 46% of its children are malnourished. It may be difficult to achieve the first of the Millennium Development Goals. According to FAO, the fact that historically the number of undernourished people continued to increase even in periods of high growth and relatively low prices indicates that hunger is a structural problem. Therefore, **economic growth is necessary but not sufficient to wipe out hunger in an acceptable time frame.** Are MGNREGA, Food Security Act, Public Distribution System and now National Rural Livelihoods Mission sufficient for this huge task?

NRLM will be launched formally any time now. States are getting ready to begin their NRLM activities. World Bank is coming forward to support NRLM with a National Rural Livelihoods Program. Other donors are also chipping in, in their own way. Support agencies are joining hands towards this gigantic effort. Convergence and Partnerships are being discussed widely across the stakeholders.

Micro-finance Institutions are being discussed widely across the country as the death (of the borrowers) toll mounts, Government of AP responds with an ordinance to regulate them and RBI commissions a committee to look

into the interest and other issues related to MFIs. High Court of AP refused to stay the ordinance. Is the cost of capital really so high? Then, how are the shareholders making so much money? Are we not seeing supernormal returns on equity here? What about multiple borrowings, use of the borrowed money and repayment patterns, rather than the fixed schedules, amounts and tenures? What about the ideas for use of the loan? Are we seeing poverty rhetoric and businessmen as developmentwallahs? Are we seeing the conflict between micro and macro? Know your customer, customer care, human touch .. are they not important? Making money from the poor - is it ok? Business with the poor is different from business by the poor. Should not we talk about building community financial institutions rather than the other way round? Should the MFIs enjoy priority lending status? Is not it important that the poor get the surpluses of these operations rather than the rich? Poor, instead of losing money to unorganized local money lenders and traders, appear to be losing it to the organized smart investors and their professional staff. If their poverty comes down by any chance, it is incidental!

Perspectives

G. Muralidhar

As NRLM and other programs gear up, millions of institutions of the poor emerge. They meet their needs. They augment own collective funds through savings, revolving grants, loans at fair rates, savings in expenditures, safety nets and managed

risks and increased incomes. Let us support this **silent movement in the making! Let them tackle their problems!** Surely, they will be better than us!

These institutions need leaders. They need professional staff. They need community professionals working with them. They need investors. They need enablers. They need mentors. They need trainers. They need volunteers and they need supporters. In large numbers, millions and millions! And India needs to gear up. India needs to inspire its bright and talented youth to move in. India needs to build, manage and disseminate knowledge. India needs to accelerate creating an enabling environment for the poor to prosper. India needs to augment natural, physical, financial, social, human and spiritual knowledge, skills, tools, assets, resources and capitals in their hands. Pyramid needs to become a diamond soon.



These internal human resources of the institutions and the external support facilitators need to love, give and lead. They need to remain accountable to these institutions with vision and plans. They need to be learning professionals. They need to be loving professionals. They need to be leading professionals. They need to be professional professionals. We need passion, skills and competence to inspire and build these human resources. This is the influence that lasts. This is the influence that is most significant. Nothing else matters. **Let us together be the transformation professionals and servant leaders of the people, and for the people.** ❖

Leadership

Social mobilization is considered as the effective way to tackle poverty and hence SHGs, their federations, cooperatives, mutually aided cooperative societies, producer companies and many more member centered institutions are emerging in the country. India is now leading the world in the number of SHGs and other CBOs. However, there is a huge lacuna in terms of people who have the capabilities to lead these institutions. As the country is gearing up to meet the diverse needs of its people through variety of people's institutions, 'livelihoods' thought that it is important to discuss at this point about the kind of leadership that these institutions require in order to lead them towards their vision of sustainable development.



Man by nature is a social animal and it's a rarity to find someone living in isolation. Humans in the earlier times have lived in groups; hunted in groups; produced in groups. As time progressed man devised ways to maintain a social order by way of creating social institutions like family, marriage, kinship etc and to govern and manage his folks and social institutions, he created rudimentary form of economy and polity. During the ancient times there did not exist a clear cut difference between an economic and political institution. For instance, during the Rig Vedic period when the need for protection and for social regulation became necessary, the most capable protector was selected as chief or merely a leader of the clans. The Rajan protected the cattle and people from other marauding tribes. His skills lay in protecting the settlement and winning booty. He was entitled to a portion of the booty from successful cattle raids after the shares, had been sorted out, and he was given a share as other members of the tribe. However, the concentration of power was checked by various assemblies of the clansmen, in particular, vidata, sabha and samithi which were democratic in nature.

While this is so, the Buddhist scriptures also talks about a similar but different kind of theory. A theory possibly the earliest approaching that of social contract. There was a time in the remote past when complete harmony prevailed among all created beings, men and women having no desires, as everything was provided for. Gradually a process of decay began, when needs, wants and desires became manifest. These led to the notion of ownership that resulted in family, then led to private property, and this in turn to disputes and struggles that necessitated law and a controlling authority. Thus, it was decided that, in order to avoid conflict, one person be elected to rule and maintain justice. He was to be the Great Elect (Maha Sammatha) and was given a fixed share in the produce of the land as a wage. As state started to emerge, the leader of the society has transformed into a political head known as Raja or Chakravarthin. Further, the process of election has been replaced by heredity and the concept of leadership has transformed and became a domain of the few and chosen. Added to this, the caste system in India has demarcated the functions of the individuals by virtue of their birth in a Varna order. Even today, most of the leaders in the villages belong to the dominant castes. Thus, the term leader and the concept of leadership have undergone changes as time evolved from the ancient to the modern period. By virtue of India opting for a democratic form of

government the perception which was hitherto believed and practiced has been changed by the modern laws of democracy which is manifested in the form of Fundamental Rights, adult franchise, rule of law etc.

Today the buzz words of democracy in India are democratic decentralization and democratic participation for the effective implementation of government policies and programs. This can only be possible by the harmonious interplay of democratic ideals, democratic institutions and democratic practices. Democracy is not the exclusive domain of the government, but each and every player in the society is equally responsible for the effective functioning of democracy in the country. In order to achieve the above, many actors in the society such as the government, civil society organizations, non-government organizations etc have promoted Community Based Organizations like SHGs, Panchayat Raj Institutions, Cooperatives, Producer Companies etc.



Apart from this, it has been realized in many parts of the world that an effective way to tackle poverty and to enable communities to improve the quality of life is through social mobilization of disadvantaged people. Governments and Non-government organizations across the world are considering it as a major strategy for poverty reduction and are mobilizing people into Community Based Organizations on a big scale. SHGs, their federations, cooperatives, mutually aided cooperative societies, producer companies and many more member centered institutions are emerging in the country and are taking up diverse range

of activities that can lead to the better standard of living of their members.

At present there are more than 4 million SHGs in India, with a membership base of more than 42 million poor households, which are federated into approximately 70 thousand primary level and more than 2500 secondary institutions. The number of all types of cooperatives in the country increased from 1.81 lakh in 1950-51 to 4.53 lakh in 1996-97. The total membership of cooperative societies increased from 1.55 crore to 20.45 crore during the same period. The cooperatives have been operating in various areas of the economy such as credit, production, processing, marketing, input distribution, housing, dairying and textiles.

Different promoting institutions have different purposes for promoting these people's institutions. Some of the common purposes include economies of scale, cost reduction, providing value added services, and

empowerment of the communities with whom they are working. Ultimately these institutions are expected to sustain on their own facilitating the withdrawal of the promoting institutions. However, the sustainability of these institutions depends on many factors in which leadership development is the most important one. Thus, building strong leadership for collectives who can organize the functions of the collectives with transparency and accountability is the major task of any agency that is promoting community based institutions. Further, one can observe that the approach of these institutions to deal with various issues has shifted from top down to bottom up. So with the change in the institutions that work for the poor there is a corresponding change in the concept of leadership among these institutions. Then some important questions that come to our mind are what kind of leadership these institutions require? Where are the leaders-outside or within the community? What kind of skills/ competencies/ characteristics these leaders should possess? Etc.

Though leadership was once believed as a domain of chosen few, now people started believing that it is a skill anybody can learn and master through practice.

Though leadership was once believed as a domain of chosen few, now people started believing that it is a skill anybody can learn and master through practice. With this belief, the organizations that have promoted Community Based Organizations are nurturing the community members to become leaders for their own organizations. These organizations are building the leaders by training the community members in certain leadership skills, handholding them for some period of time, providing knowledge and skills that are required to carry on the functions of the institutions effectively etc. However, it is evident through many studies that though these organizations are mostly focusing on making the first generation leaders to the institutions, a serious issue seems to be lack of capacity of the second line leadership. While the initial leaders are excellent and considerable



resources are invested in building their capacities, the new leaders elected / selected do not have the same level of support or input which can hamper the progress of these institution. In SHG federation model there is a norm called leadership rotation due to which most of the new members get opportunity to take up the leadership roles and responsibilities. However, in practice it is not being done effectively due to which the sustainability of the institutions is at stake. As the country is gearing up to meet the diverse needs of its people through variety of people's institutions it is important to discuss at this point about the kind of leadership that these institutions require.

Leadership is the ability to influence others. Power is the engine that drives this ability to influence. Thus to understand the effectiveness of leadership, it is important to examine the sources of power and the relationship of different power sources to leadership effectiveness. There are nine basic types of powers that are available to people in any institution which are as

follows. Position power which is based on a person's authority or position in the organization; reinforcement power which is based on a person's capacity to accomplish things, by administering incentives and pressures; assertive power which is based on a person's capacity to be direct and persuasive about desires or ideas; connection power which is based on a person's relationships or connections with influential persons inside or outside the organization; administration power which is based on a person's character or charisma; information power which is based on a person's possession of or access to information that is perceived as being valuable to others; expert power which is based on a person's possession of expertise, skills or knowledge which are useful to others; enabling power which is based on a person's capacity to provide opportunities for others to increase their willingness and/or ability to use their own personal power and withholding power which is based on a person's capacity to withhold intentionally the use of any available power type in order to allow certain events to develop without interference or additional biases. An effective leader is someone who can appreciate the fact that all these powers are available to him/ her may be at varying degrees and uses them according to the situation.

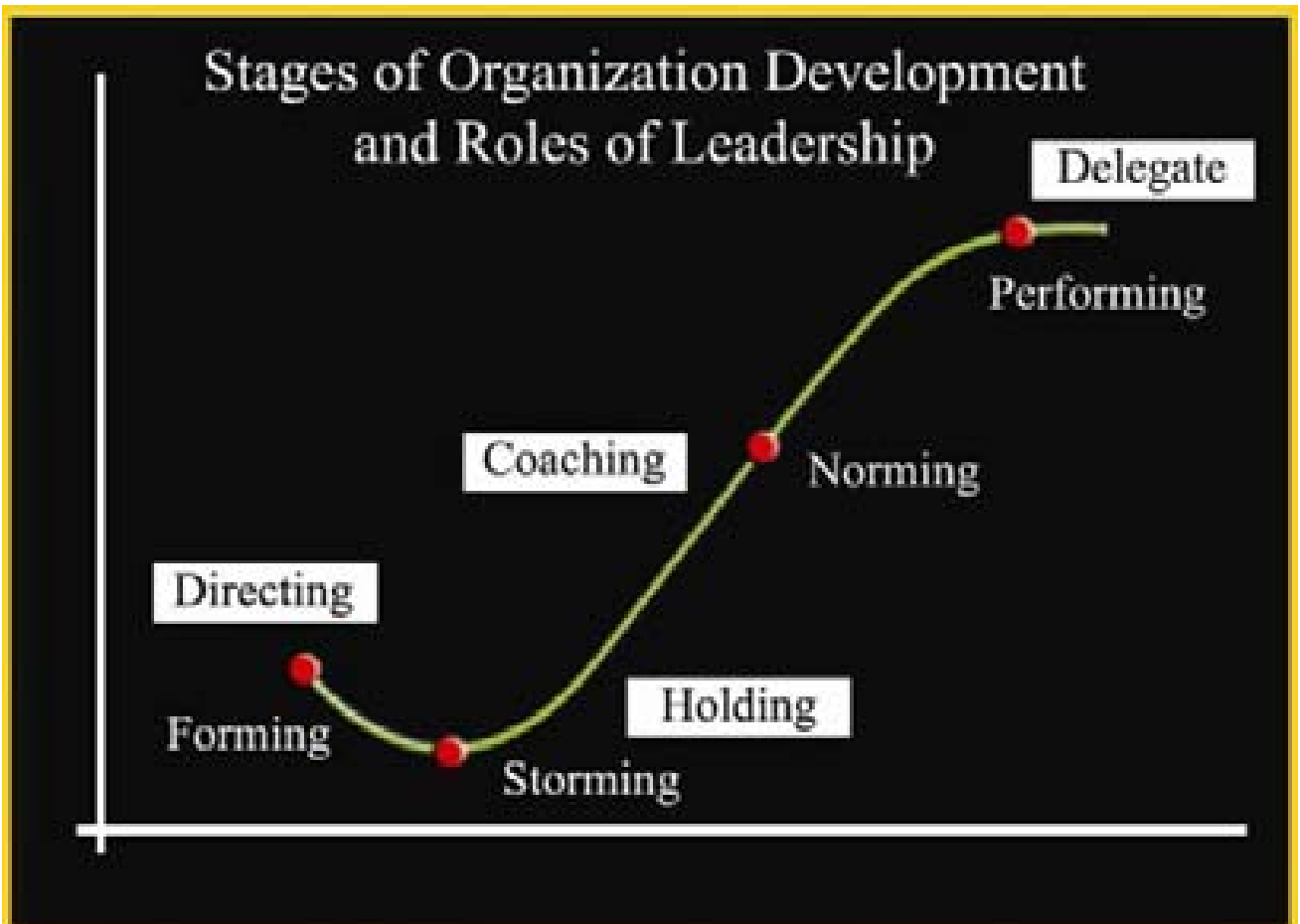
Apart from this, a leader should have the ability to identify the stage in which his team is. Any team passes through 4 stages- Forming, Storming, Norming and Performing. Effectiveness of leadership depends to a large extent on the leaders' ability to understand through which of these four stages his/her group is passing through and provide leadership accordingly. The forming stage of the group is

like infancy where each member in the team is dependent on the leader to perform their role. At this stage the leader has to direct the team members so that they can perform their role as per the vision of the organization. After crossing the forming stage, the group reaches a stage of storming which is like childhood where the counter dependency exists among the members. This stage is a very difficult stage where so many conflicts and challenges arise for a leader to resolve. During this stage a leader has to hold the team in such a way that the team does not break due to these conflicts. Then the group reaches norming stage where certain norms are set up for the members by themselves so that they can perform their role in the organization smoothly. At this norming stage a leader has to behave like a coach and guide the members to set the rules in accordance with the vision of the organization. If this function is done properly by the leader then the group set up norms for it, starts to follow them and slowly reaches the performing stage where all the members of the team start to perform their role independently. At this performing stage, a leader has to delegate the functions to the members as much as possible and monitor the progress. Effective leader should be able to identify the stage of his/her group and lead accordingly. It is not enough to build a group with all experts as members for it to perform well, understanding

group dynamics is very important for the leader to lead the team towards realizing the vision of the organization.

Further, a leader should importantly have two views, one is bird's eye view and the other is worm's view. Bird's eye view gives the leader a big picture about his institution, the factors influencing the functions as well as sustainability of the institution. Worm's view enables the leader to understand the issues of the institution in depth and take decisions based on the ground realities rather than the superficial data. In the changing context of globalization and with the increasing pace of life it becomes very important to continuously monitor the changes that are happening both at macro and micro levels for the survival of any organization. Only when the leader has these two views, he/ she can lead their institution towards sustainability as their decisions related to institution would be based on this micro-macro understanding and hence would be more realistic in nature.

In addition to this, a leader should facilitate self directed learning among the members. It is not enough if the leader provides required knowledge and skills to his team members that are required to perform their role but also should provide space for others to learn and to grow. The leader should make others as leaders. This can be achieved by the leader by acting as 'Akartha'. This means





a leader should allow his followers to do things on their own though he can do those works in less time more efficiently. This act of being 'Akartha' provides a superior learning to the followers as they learn things by practicing on their own. Thus, a second line leadership will be created in the institutions. This legacy is an important characteristic of a good leader as it is important for sustainability of the institution which he leads.

Further, the essence of leadership is the ability to create vision, inspiration and momentum in a group of people. People are not led by plans and analysis. Rather, they are led by this trinity apart from other things. And the truly effective leader focuses nearly all his actions on creating them-using different skills for each element of the trinity. The first of the three 'vision' is a positive image of what the organization could become, and the path towards that destination. To create a shared vision among the group, the leader is always hungry for novel ideas that fit with the institutions strategy and is smart enough to spot good ones. The second one is the 'inspiration' within the individual that comprise the institution, is what moves people to action. The leader uses his inter-personal skills to excite his people, and helps them to see how they may themselves benefit from both the journey and the arrival. The third is the 'momentum' of the programs of the institutions is what carries the institution to its destination. Using his own energy and problem-solving skills, the leader keeps the mission on course. It is on all three of these dimensions that true leaders deliver strongly. The visionary is not a leader if he cannot inspire. The momentum-sustainer is not a leader if he cannot create a shared vision. Thus effective leaders create substantial amounts of vision, inspiration and momentum among the teams in their institutions. Further a leader should act as a 'Sangraha' (Integrator) which means he should be able to integrate the tasks of the group towards the vision of the organization. Only then the momentum can be sustained in the organization. To

achieve the above, a leader should be a follower. Unless the leader follows his followers, especially in member centered organizations, he cannot lead the organization as per the needs of the members and in course of time lose their trust and confidence in the organization which further leads to the dissolution of the organization.

'To lead, you must serve' is the timeless principle of leadership. This concept of servant leadership says that the first step towards leadership is will, having intentions plus actions, or aligning intentions with actions and choosing the appropriate behavior. With the proper will you choose love, the verb (in this case) that means identifying and meeting the legitimate needs (not wants) of those being lead. The next step in the progression is to serve and sacrifice for others. Through service one acquires authority or influence over people, and once that is established, one earns the right to be a leader. Thus to be a great leader one must be ready to serve the people whom he wants to lead.

Today, we have many people's institutions that require good leaders who can lead them towards their vision in a sustainable manner. These institutions require leaders who can create vision, inspiration and momentum in the organization, who can understand both micro and macro situations and who are ready to serve people with love. Do we have these kinds of leaders? Do we know the tools to identify and nurture them? Do we have people who can train them? Do we have any institutions to train the leaders?

Answers to these questions lie within these communities itself. As communities have the right to choose their own capable leaders they also have the right to recall them when they are not delivering the goods. The CBOs can further, demand the government or any other private player to build their capacities and capabilities to lead them. Thus, a true social contract be established between a leader and the community at large for a greater common good. ❖

Kirana Shop

Vaarala Mahender Reddy is a small but a very enterprising entrepreneur. He has explored several livelihoods and has made changes to them for better returns. Though a farmer to begin with, he has explored possibilities of earning by taking up many jobs. Today at an age of 36 years he is recognized as a successful kirana shop (provision shop) owner at Shivareddy gudem village in Pochampally mandal of Nalgonda District of AP. He lives here with his parents, wife and children. His assets are his 4 acres land, basic education till 10th standard, optimism, ability to take risk, exploring new possibilities, good will and support from family and friends.

After his education Mahender migrated to Hyderabad along with his friends and picked up some unskilled jobs as a daily labour. He lived like this for over two years but was not happy. So he decided to return to his village. Back in the village he started cultivating land and did it differently by cultivating vegetables along with paddy and made a profit. He was also generous to share this with other farmers. In 2008 he was honoured as Adarsha Rythu by Gram panchayat of his village. Cultivation started becoming a problem due to shortage of labour and family members found it difficult to do things on their own. This made him look out for new opportunities and thought of setting up a Provision store.

Mahender realized that though there are three provision shops already in the village people were still going to Pochampally market to buy certain items. The shop which catered to the needs of people in his colony was very small and didn't keep provisions regularly. The shop owner used to bring goods as and when requested. In case of emergency they had to go to the shops situated in other colonies where they didn't get credit.

Mahender felt that as he had good rapport with people he would be able to do good business. He discussed this idea with his family and friends in the village who encouraged him to start the shop. To begin with he decided to setup a small shop by converting one of the rooms in his house into a shop. To make the alterations and to buy essentials things he had to make an investment of Rs 60,000/-. He got Rs. 35,000 thousand by selling the agricultural produce; he also got an interest free loan of Rs 25,000 from his relatives. They also gave him two years time to repay it. He made list of things that are mostly required by the people in his neighbourhood. He decided to sell both provisions and vegetables; initially he brought small

quantity of goods. Though initially, only the neighbours bought goods from him, people from other colony started buying things from him later and his business picked up. There are reasons as to why this happened.

Other shops used stones and other non-standardized weighing measures, but in his shop Mahender introduced standardized weighing machines, which made people believe that he was giving away proper quantity. He also started giving credit and had a way of collecting it with his good communication skills. As he brought goods in small quantities which would get sold quickly, his shop always had fresh stocks. People recognized this and started buying from here. As the quantity he bought was small they used his motorbike to bring goods, which reduced his expenditure.

Mahender also had an ear to listen to his customers and learn about what was required. In one such conversation he realized that he could sell mineral water cans. This was first of its kind in the village, which had severe drinking water problem. This improved his general business

too. He streamlined the products by identifying goods that moved faster. Slowly he also kept a phone coin box.

Another product which Mahender identified was to sell loose petrol. There was no petrol bunks close by all vehicle owners had to go till Pochampally to buy petrol. In case of emergencies they required small quantity of petrol enough to take their vehicles till Pochampally. This was a big hit and gave him good profit.

Today Mahender Reddy does a business of Rs. 2200 to 2600 in normal days and around of Rs 3,500 to Rs 4,000 during festivals. This is giving him an income of Rs. 9000 per month. As he stays in the village itself he is able to cultivate his land as well as run the shop simultaneously. In a span of two years he has built good rapport with the whole sale dealers because of which he is still able to get goods delivered at his door step in circumstances where he cannot go to buy goods personally. In such cases he engages an auto informs whole sellers required goods and the quantity. Auto driver picks and delivers the goods to his shop. Though this is an extra cost he is still able to keep stock in his shop and do the business.

Lessons learnt from Mahender Reddy's entrepreneurship are, along with money a good ear, good mind and good heart is essential to run an enterprise successfully. ❖



Trust Microfin Network

Microfinance, the provision of financial services to the poor, has a widespread appeal as an anti-poverty tool.

Intensive controversies, however, are related to whether suppliers of microfinance should follow a minimalistic approach providing microfinance only, or whether they should provide microfinance alongside other important social services – ‘microfinance plus’.

Overcoming poverty, especially for the poorest, require in most cases more than access to capital.

Realizing this, Trust Microfin Network, a second tier financial institution in microfinance sector, is encouraging partner organizations to venture into mf plus activities.

Trust Microfin Network (TMN), a not-for profit trust based at Lucknow, is promoted by development professionals as a network of NGOs that are working on poverty alleviation with women as a significant community base in the underdeveloped regions of India. TMN has emerged from the efforts of supporting and professionalizing NGOs in development activities especially in microfinance and livelihoods. Further, TMN envisages to create a vibrant movement of microfinance and micro enterprises in North Indian states especially in UP, Bihar, Jharkhand, Uttarakhand and Rajasthan for improving the lives of poor people living there. It is mandated to work as an incubator for supporting NGO in their transformation to develop as NGO-MFI. Besides this, it also provides services to its partners for promotion and scale-up of livelihood activities, being undertaken by them.

Support services provided by TMN to its partners

Monitoring support to MFIs
Monitoring of accounts and finance
Internal audit functions
Software support
Human resource development
Support in raising resources
Support during credit rating
Reporting to donors and funders
Product development
Introduce best practices
Introduce new technologies
Website development and hosting

The broad objectives of the TMN are as follows:

- * **Financial Intermediation** (viz. Micro credit, savings, insurance etc.) TMN provides bulk credit to network partner agencies. It does not provide retail micro finance itself. Further it facilitates linkages with insurance suppliers for providing comprehensive services to the member partners.
- * **Social intermediation** (viz. Group formation, leadership training, etc.) TMN provides training and capacity building inputs including handholding to partners in the field for them to make good groups for financial intermediation.
- * **Enterprise Development Services** (viz. Marketing, business development, technology/skill training, sub sector analysis etc.) This is the third service offered to network

partners. Micro enterprise development is taken up to strengthen the credit off-take of the partners.

- * **Social Services** (viz. Education, health and nutrition, literacy training etc.) These activities are not taken up by TMN but are independently taken up by partners for strengthening their micro finance services.

With more than 5 years of experience Trust Microfin Network has been able to establish itself as an important second tier financial institution in microfinance sector. It is being recognized in this role of financial intermediation and for incubating and supporting startup organization. TMN has provided loans to partners of nearly 5.6 crores (till Dec. 2009) in UP, all of which have been provided to needy people by the NGO/MFI partners. Further the outreach of TMN partners in UP reached to nearly 10000 barrowers. This represents the overall reach of the partners and includes finance from other sources.

As the microfinance lending of TMN and the partner organization has been stabilized, TMN has changed its strategy to add microfinance plus activities that enhance the livelihoods of the poor to the portfolio of services of the partner organizations. This strategy has been initiated with two organizations Bharatiya Micro Credit (BMC) and Jaggo and later on was spread to other organizations. As a part of this strategy TMN has promoted buffalo rearing and more intensified and diversified agriculture activities. Now buffalo rearing is supported by four partner organizations and one organization is supporting agriculture activities with support from TMN. In addition to this, BMC has taken up the

activity of providing rickshaws to its identified beneficiaries. Apart from providing money to these activities, the partner organizations are also providing support services to the people who are engaged in these livelihood activities by identifying and providing training to the paravets, ensuring vaccinations and deworming of the buffalos etc. In agriculture, the organizations have supported a total of 400 households approximately for mustard, wheat and low cost cultivation etc. Some 250 households were supported in marketing of mentha oil. Another 200 households were supported for cattle rearing activities.

Trust Microfin Network's strategy of offering microfinance plus activities to the poor is showing fruitful results and is offering valuable lessons for other organizations to learn and practice. ❖

I Want to Be a Role Model

Jella. Ramulamma shares with 'livelihoods' her journey of life from a poor deserted women to the leader of a SHG federation. She hails from a poor tribal family and took up the leadership position to serve other poor and vulnerable.

Q: What is your name and your native place?

A: My name is Jella. Ramulamma and I belong to a village called Veldurthy in Guntur district of AP.

Q: Can you tell us about your family background?

A: I belong to chenchu community (A Primitive Tribal Group that is found exclusively in the Nallamala ranges of AP). My husband has deserted me long back and now I am staying with my two daughters.

Q: What are your daughters studying?

A: My elder daughter is studying 10th standard by staying in the social welfare hostel. My younger daughter is not interested in studies and hence she stopped her education after 5th standard. She is now working as a wage labourer.

Q: When did you join the Self Help Group and when did you become the leader?

A: I joined the Self Help Group some six years ago and two years later to that I became its leader. After another one year I was elected as a Joint Secretary for our Mandal Samakhya (mandal level federation of SHGs). Later I was elected as the President of the mandal samakhya that was formed exclusively for our Chenchu tribe people. Now I am also working as the President of the Maha Samakhya which is a supra federation of all the Mandal Samakhyas of chenchus.

Q: Since how long you have been the leader of chenchu Mandal Samakhya?

A: Chenchu Mandal Samakhya has formed some four years back. It's only in the last year I became its leader.

Q: How many SHGs are there in your Mandal Samakhya?

A: There are a total of 22 tribal hamlets in our mandal in which a total of 67 SHGs are functioning.

Q: What are the trainings you received so far?

A: I received trainings on SHG management, health and sanitation, leadership etc from Indira Kranthi Patham (Poverty reduction project that is implemented in AP) project staff and also from the Community Resource Persons who have come from other districts.

Q: What are the programs implemented by your Mandal Samakhya for the welfare of your community?

A: A special NREGS program has been implemented through our Mandal Samakhya through which each tribal family gets 10 days of work each month for a period of 10 months. For these 10 days of work each family gets an amount of Rs 1000 out of which Rs 500 is paid as advance to the family by the Mandal Samakhya. The remaining amount is paid after the completion of 10 days of work. We also provide loans to the members to meet their diverse needs at low interest rates. Our interest rates are different for different purposes. If the loan is given for income generation or for food security then we charge an interest of Rs 0.50, if the interest is taken for health, education and other social purposes we charge an interest rate of Rs 0.25. Our Mandal Samakhya also struggled a lot on behalf of our people to get them pattas for the podu land (land in which tribals do shifting cultivation) which they are using since many years.



Q: How many times have you taken loan from SHG?

A: So far I have taken 10-15 loans from my SHG out of which 5-6 are big loans which amounts to a total of Rs 2 lakhs.

Q: For what purposes have you taken loan?

A: Few years back I was severely fell ill and doctors confirmed that I have cancer. I have gone through one operation for which I spent about Rs 10,000 by mortgaging the land patta of mine. But still I have not recovered and hence took another loan of Rs 60,000 from our Village Organization (village level federation of SHGs) and is undergoing treatment for my health problem. I am now repaying that loan at the rate of Rs 1000 per month.

Q: Are you able to repay the loan regularly?

A: Yes. I go to NREGS works and whatever amount I get from that works I use to repay my debt. My younger daughter works as agriculture labour and with her income we are managing other household expenses. Even if it is difficult for me to repay sometimes because of ill health or other reasons, I never fail to repay because I want to be a role model to other members. If I fail to repay I can't ask others to repay on time.

Q: What is your vision for your Samakhya?

A: I wish my Samakhya should be in a position to cater to all kinds of needs of our members and it should become a forum through which all our issues are represented to the concerned. ❖

Cotton

Cotton, the 'white gold', enjoys a predominant position amongst all cash crops in India. Cotton is an important raw material for the Indian textile industry, constituting about 65% of its requirements. The Indian textile industry occupies a significant place in the country's economy with over 1500 mills, 4 million handlooms, 1.7 million power looms and thousands of garment, hosiery and processing units, providing employment directly or indirectly to around 35 million people.

Cotton plays a major role in sustaining the livelihood of an estimated 5.8 million cotton farmers and about 40-50 million people are engaged in related activities such as cotton processing and trade. India has the largest cotton cultivated area that constitutes around 30% of the global cotton area. The cotton cultivation area in the country is 9.4 million hectares in 2008/09 with an estimated 4 million farms. Approximately 65% of India's cotton is produced on rain-fed areas. Domestic cotton production has increased



The cotton supply chain begins with the farmer and ends with spinning mills. There is little or no contact between these entities.

When it comes to production, the planting period for Cotton in India takes place from March to September while harvesting takes place from October to February. Cotton farmers choose seeds, apply other inputs like fertilizer, pesticide and water, use their traditional practices and pick cotton without information about the cotton quality in demand at the spinning mills. The farmer, with an average land holding of less than 2 hectares, operates in an information-poor environment. The traditional information channels, dominated by market intermediaries, are fragmented with no claims to reliability and are not immune to strategic misrepresentation either. As a result, growers often fail to realize their expectations regarding pesticide

The major types of cotton available in India are

- | | |
|--------------|-----------|
| 1. Shankar 6 | 2. MCU 5 |
| 3. DCH 32 | 4. Mech 1 |
| 5. Bunny | 6. H 4 |
| 7. J 34 | 8. LRA |
| 9. Y1 | 10. V 797 |

substantially to 290.0 lakh bales in 2008-09 from 30.6 lakh bales in 1950-51. Cotton yield in India improved remarkably to around 524 kg/ha in 2008-09 from 278 kg lint/ha during 2000-01. However, cotton productivity is still lower in India when compared with the world average yield of 767 kg/ha.

In India, Cotton is produced in three zones, the Northern zone comprising the states of Punjab, Haryana and Rajasthan, the Central zone comprising the states of Maharashtra, Madhya Pradesh and Gujarat and the Southern zone comprising the states of Andhra Pradesh, Karnataka and Tamil Nadu. Besides these 9 states, cotton cultivation is gaining momentum in the state of Orissa. About 70% of total cotton production is accounted by the states of Gujarat, Maharashtra and Andhra Pradesh.

The increase in cotton production has been achieved mainly due to following factors:

1. Increase in area under cultivation of BT Cotton Seed.
2. Commensurate increase in required ginning capacity with addition of cleaning capabilities.
3. Introduction of Technology Mission on Cotton and efforts by research agencies like CIRCOT.
4. Government Policy of minimum support price.



Different Varieties of Cotton and Their Characteristics

Desi cotton	Parent seeds are preserved and used
	Using dung as manure
	Growing crops like maize as trap crops around the farm
	Detecting the pests and killing them manually
	Short staple length of cotton
Bt cotton	It is a genetically modified cotton crop
	Bt seed is inbuilt with a pest resistance which reduces the vulnerability of the crop towards pests
	Requires ample irrigation in order to get desirable results
	Excessive use of pesticides and fertilizers resulting in increased cost of cultivation
	Good yield per hectare and large staple length
NPM cotton	Motto is to eliminate use of pesticides
	Preventive rather than responsive approach to pests
	Use of bio fertilizers and pesticides to reduce cost and cultivation
Organic cotton	Using everything available from natural surroundings for cultivation
	Seeds are preserved and used year after year for cultivation
	All preventive practices of NPM are used as well in organic cultivation
	Peculiar characteristic is organic certification which involves huge costs
	Low initial yields and low costs of cultivation
Better cotton	Also called Better Management Practices cotton
	A judicious mix of both organic and chemical practices
	Aim is to maximize productivity and minimize costs
	Farmer specific approach
	Encourages farmers to make best use of resources available to them

use and cotton price, which leads them to take on unplanned debt. Debt traps have been widespread enough to cause societal concern.

Ginning is the first mechanical process involved in processing cotton. The main application of ginned cotton referred to as lint is for spinning operations, where lint is converted to yarn. The Indian cotton ginning factories were run mainly in labour intensive mode without cleaning equipments and the manual operated cotton baling presses were normally a separate factory situated at a distance from ginning thus leaving great scope for addition of contamination up to year 2002-2003 however now most modern online ginning & pressing factories have replaced the Indian Cotton Ginning & Pressing sector. These ginning & pressing factories now provide high quality low contamination cotton at higher outturn.

The bales of cotton after ginning process undergo spinning to form cotton yarn. Spinning mills are little aware of how farmers obtain seeds, what pesticides they use and what picking practices were employed. The spinning mills have no choice but to buy the cotton lint in bales from the trader which has different kinds of contamination (jute fibre, HDPE strands, human hair, animal hair, coloured cotton from the dress of labour picking cotton, oil stains) and with non uniform length. The spinning mills end up with wastage, productivity loss and rejection due to contamination. A

medium size spinning mill purchasing 100,000 bales of cotton would have to procure the raw material from nearly 40,000 farmers to get the required quantity and quality and they do not have the wherewithal to make this possible. As a result, the supply chain is mediated by commission agents, traders, merchants and ginning mills who add value by their understanding of the next level of the market.

After the spinning process, the yarn is further dyed and weaved to form textiles. The Indian textile industry consumes a diverse range of fibers, but is predominantly cotton based. India's textile industry is of considerable volume. India is the second largest producer of textiles and garments after China (Mainland) and has a share of 3.9% in the global textile trade. Textile plays a pivotal role through its contribution to industrial output, employment generation and the export earnings of the country. In 2008, it contributed about 14% of industrial production, 4% of the GDP and provided direct employment to over 33 million people. The textile sector is the second largest provider of employment after agriculture.

The Indian textile industry is composed of two sectors. The "organized" sector (large-scale spinning units and composite mills) produces 95% of yarn. The organized sector weaving mills account for 5% of cloth production. The "unorganized" sector, (small-scale spinning units, power looms, handlooms, hosiery units) account for the rest



of production. The weaving industry is mainly supplied by the unorganized sector, with power looms accounting for 60%, handlooms for 18%, and hosiery units for 17 % of total cloth production (2008 estimates). Indian textile exports are typically targeted at the lower quality end of the international market. A few modern integrated textile units are now focusing on exports of finer count yarns, fabric, and branded garments for the upper segment of the world market.

Issues that generally plague the cotton industry are those related to the level of technology and modernization in the industry. These issues generally lead to larger problems that make the successful commercialization of cotton as a cash crop is difficult. Consequently for the majority, cotton agriculture is stuck at the subsistence level. However, this is being addressed by the Technology Mission on Cotton (launched in February 2000) which continuously aims at improving the quality and productivity of cotton. The Mission consists of four Mini Missions focusing on research and development on cotton, dissemination of technology to the farmers, improvement of marketing infrastructure and modernization of ginning and pressing sector. Simultaneously, workshops, seminars and public meetings are also being organized to maximize its impact by creating awareness among the cotton growers and to motivate them to follow the Best Management Practices for improving quality of cotton and reducing the level of contamination.



India is a major exporter of cotton. After emerging as the second largest exporter of cotton behind the U.S. for two consecutive years, India's cotton exports during 2008/09 faltered as the high minimum support price (MSP) made Indian cotton uncompetitive in the international market. India's exports reached 751,000 tons in 2005/06 and continued to climb in subsequent seasons (960,000, 1,500,000, tons in 2006/07 and 2007/08, respectively). In 2008/09 estimated at 450,000 tons. Major export destinations are Bangladesh, Pakistan, China (Mainland) and other Far-east countries.

Imports of Cotton in the country have risen slightly. Imports were high at the turn of the century (520,000 tons in 2001/02) but dropped due to the rapid expansion of the domestic cotton industry. However as of July 2008, the Indian government abolished the duty on cotton imports into the country boosting imports to 130,000 tons in 2008/09. Most of the imports are Extra Long Staple (ELS) and cotton from the U.S., Egypt, and West Africa.

The cotton market is volatile with production, consumption and price patterns rapidly changing. Cotton gets marketed at different stages of the supply chain in different forms and the players and the factors that affect the prices are different for different forms of cotton. Cotton competes with polyester and other fibers for market share at the retail level. The Indian government actively participates in the Cotton industry and serves as an umbrella for government agencies like Cotton Corporation of India (CCI) and state marketing federations. Furthermore, the state governments and regions in which the majority of the cotton planting occurs are also highly involved. In addition, there are committees and institutions responsible for the improvement of quality such as Genetic Engineering Approval Committee (GEAC) and the Central Institute of Cotton Research (CICR). Finally, though not limited to the cotton industry but also playing a large role is the Ministry of Textiles.

There is a huge need to reorient the entire cotton supply chain towards meeting the huge international demand for organic cotton. There is also a need to bring a greater coordination among various players of the chain so that they all can together meet the needs of the consumers in a more economical way benefiting every one involved in the chain, from cotton producers till the consumers. ❖

Nobel Prizes 2010



The Nobel Prizes are annual international awards bestowed by Scandinavian committees in recognition of the cultural and scientific advances. The will of the Swedish chemist Alfred Nobel, the inventor of dynamite, established the prizes in 1895.

Every year since 1901 the Nobel Prize has been awarded for achievements in physics, chemistry, physiology or medicine, literature and for peace. In 1968, Sveriges Riksbank established The Sveriges Riksbank Prize in Economic Sciences in Memory of Alfred Nobel, founder of the Nobel Prize. Each prize consists of a medal, personal diploma, and a cash award.

Between 1901 and 2010, the Nobel Prizes and the Prize in Economic Sciences were awarded 543 times to 840 people and organizations. With some receiving the Nobel Prize more than once, this makes a total of 813 individuals and 20 organizations.

In the year 2010 the Noble laureates are:

The Nobel Prize in Physics 2010 was awarded jointly to Andre Geim and Konstantin Novoselov "for groundbreaking experiments regarding the two-dimensional material graphene". Andre Geim and Konstantin Novoselov have shown that a thin flake of ordinary carbon, just one atom thick, in such a flat form has exceptional properties that originate from the remarkable world of quantum physics. They have succeeded in producing, isolating, identifying and characterizing grapheme. On the other hand, a vast variety of practical applications now appear to be possible including the creation of new materials and the manufacture of innovative electronics.

The Nobel Prize in Chemistry 2010 was awarded jointly to Richard F. Heck, Ei-ichi Negishi and Akira Suzuki "for palladium-catalyzed cross couplings in organic synthesis". It lets chemists join carbon atoms together, a key step in the process of building complex molecules. Their methods are now used worldwide in commercial production of pharmaceuticals and molecules used to make electronics.

The Nobel Prize in Physiology or Medicine 2010 was awarded to Robert G. Edwards "for the development of in vitro fertilization", a medical advance that represents a paradigm shift in the treatment of many types of infertility. The inability to conceive a child is a reproductive defect that afflicts more than 10% of all couples worldwide.

Peruvian Mario Vargas Llosa, one of the most acclaimed writers in the Spanish-speaking world, won the 2010 **Nobel Prize in literature**. "for his cartography of structures of power and his trenchant images of the individual's resistance, revolt, and defeat". Vargas Llosa has written more than 30 novels, plays and essays, including

``Conversation in the Cathedral" and ``The Green House." In 1995, he was awarded the Cervantes Prize, the Spanish-speaking world's most distinguished literary honor.

The Nobel Peace Prize 2010 was awarded to Liu Xiaobo "for his long and non-violent struggle for fundamental human rights in China". The Norwegian Nobel Committee has long believed that there is a close connection between human rights and peace. Such rights are a prerequisite for the "fraternity between nations" of which Alfred Nobel wrote in his will.

The Sveriges Riksbank Prize in Economic Sciences in Memory of Alfred Nobel 2010 was awarded jointly to Peter A. Diamond, Dale T. Mortensen and Christopher A. Pissarides "for their analysis of markets with search frictions". This prize is for their analysis of the obstacles that prevent buyers and sellers from efficiently pairing up in markets. Diamond analyzed the foundations of search markets, while Mortensen and Pissarides expanded the

Number of Nobel Laureates So Far

	Awarded to one Laureate	Shared by two Laureates	Shared by three Laureates
Physics	47	29	28
Chemistry	62	22	18
Medicine	38	31	32
Literature	99	04	-
Peace	62	28	01
Economic Sciences	22	15	05
Total	330	129	84

theory and applied it to the labor market.

Their work, sheds light on why the classical view of markets, in which prices are set so that buyers and sellers always find each other and all resources are fully utilized, doesn't always apply to the real world. One example is the housing market, where buyers can struggle to find new homes even though there are a number of unsold properties available. Another is the labor market. Because **searching for jobs takes time and resources, it creates friction in the job market, helping explain why there are both job vacancies and unemployment simultaneously.**

The laureates' models help us understand the ways in which unemployment, job vacancies and wages are affected by regulation and economic policy. Their work of Diamond-Mortensen-Pissarides model, helps to estimate how unemployment benefits, interest rates, the efficiency of employment agencies and other factors can affect the labor market. One conclusion is that more generous unemployment benefits give rise to higher unemployment and longer search times. ❖

Chaitanya R

100 Days Employment Offers Hope

“100 days work has given new hope to our lives” says Andalu a dalit woman living in Thangedapally, a well connected village just 3 kms away from Mandal headquarter Choutuppal in Nalgonda District of AP. Like Andalu Mahatma Gandhi Rural Employment Guarantee Program (MGNREGA) has benefited 1325 poor families, who were otherwise forced to migrate as unskilled casual labour or work for lesser wages in their village.

Though the village is closer to the highway with good infrastructure like pucca roads, drinking water facilities, School, Post Office, Primary Health Centre, Drainage, Street lights, Electricity connections to the houses, good transport facilities and 1332 acres of cultivable land it is not able to create sufficient work for the 1400 households living there. Reasons are many, important one being lack of good water resource to cultivate the land. Most of the farmers here are small farmers who are completely dependent on rains and one water tank for cultivation. Out of 1332 acres of cultivable land in the village, 832 acres are dry. Though there are bore-wells and open wells, they don't have sufficient water to cater to the needs of the households and also for cultivation. Things get worst during summer when these wells dry up. Jowar, Red Gram, Castor, Cotton and few vegetables are main crops here.

As the land holding are small, farmers engage only few people as labour. Agriculture labour is available for only about 90 days in a year and can engage only about 60 % of the households as labour. As availability of labour is more the wages are very low; they get about Rs 30 -50/- per day.

Other people in the village especially men go to Choutuppal and work as casual labour in factories, business centers and other establishments. A sizable number also work as construction labour.

In such a situation implementation of MGNREGA in 2006 has been a boon to the people here. Out of 1400 households 1325 households have got job cards, which make them eligible to take up work under the program. Among them, 300 belong to SC, 20 to ST, 915 to BC, 30 to Minorities and 50 households to other communities. The program has had many direct benefits as well as many positive fall outs for the poor. It has generated an additional 80 to 100 days of work for most of the card holders and is also giving them better wages of Rs 80/- per day. Labourers are also able to negotiate for better wages in their other works. The agriculture wages has increased from Rs 30/- to 100 and construction or daily wage labour wages increased from Rs 60/- to Rs 150/- per day. Distress migration has reduced to a great extent in this village.

The program has also benefited women as they are getting equal wages for same work for the first time. But this has also discouraged men from taking up work under the program, in this village 80% of the work is taken up women. Prejudiced by the gender stereotypes, men feel that they always need to be paid more than women, if paid equally they feel the work is not worth doing or as they say it is “women's work”. In general people have expressed that due to increase in the income quantity and quality of food intake has increased. Among the SHG members who have

Mahatma Gandhi National rural employment guarantee Act (MGNREGA) is enacted with an objective to enhance livelihood security in rural areas by providing at least 100 days of guaranteed wage employment in a financial year to every household whose adult members volunteer to do unskilled manual work. This work guarantee can also serve other objectives: generating productive assets, protecting the environment, empowering rural women, reducing rural urban migration and fostering social equity, among others.

The Act envisages a collaborative partnership between the Central Government, the State Governments, the Panchayats and the local community. Active community participation has been envisaged to ensure transparency and public accountability. Greater roles have been created to Gram Sabha, a statutorily mandated institutional mechanism for community participation. In addition, other community based institutions like labour groups, common interest groups, self-help groups and village organizations are being formed.

The Act has been an achievement of civil society's continuous and persistence demand for Right to food – a basic human right.

got the job card has increased from Rs 50/- to Rs 100/- per month. After getting EGS cards they have opened personal savings account in the post office, for the first time in their name. They have also learnt to make money transactions, which only few women leaders in SHGs used to do earlier. Earlier the cards were given in the name of men only, but now cards are being issued in women's name as the most deserving women like deserted, widowed and single women get the benefit.

The poor communities in the village desire that number of workdays under the program be

increased and the wages have to be revised to help them have minimum standard of living. As this is only a program they are also worried how long this would continue. They fear that change in the government might result in removal of the program. They say that if such thing happens it will worsen their conditions as they will be forced to take up distress jobs once again probably at much lower wages than before as they would become vulnerable for exploitation again.

Poor people in the village also have suggestion for increasing number of man-days and also taking up work that would result in development of their village too. Their first suggestion is that the selection of work or listing of work that could be taken up under the program should be made in the Gram Sabha, though this is what is also written in the Act due to lack of proper monitoring such procedures are not followed.

The opinion about the program is different when it comes to middle and rich farmers. They are not happy as they are facing problems because of it. As the MGNREGA work is the priority for labourers, availability of labour for agriculture work has become difficult. It is a crisis for farmer if the labour is not available during important agricultural activity. The labourers are also demanding same wages as what is being paid under the program. This increase in wages means increase in the investment for cultivation. They feel that certain changes to the program will help both the labourers as well as cultivators.

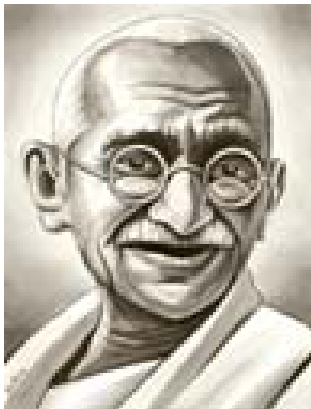
Currently works like land leveling, land development, building bunds, feeder channels, de-silting, bush clearance, pitting for horticulture, plantation, laying earthen roads, pebble clearance and other works have been taken up.



Farmers suggest that agriculture work should be included under the program. They say that agriculture can survive only if there is a merger. The suggestion is that even small farmers who work in their own field get paid wages under the program. As they are finding it difficult to pay higher wages demanded by the labourers, they suggest that it will help them if part of the wages is paid by the program and consider the work as though done under the program. They are also suggesting that development works for the village like de-silting in tanks, ponds making and watersheds making which increases the irrigation land should be given priority under the program.

Such conflict of interests is not unique to Thangadpally alone. But what makes people here unique is the community's innovative way of resolving it. Collectively they have found a method of making the program profitable to poor as well as big farmers. To make labour available for the farmers they have formed two groups. In peak season one team should be engaged in agriculture works and another team do MGNREGA works. This work is done on rotation so that both the groups get chance to do both agriculture work as well as work under the program. Such rearrangements are required and welcoming so that the program is implemented successfully and benefit the poor.

Overall MGNREGA has been ushered by the poor and accepted with some rearrangements by the non poor. It has brought in necessary cash flow in the poor households. It has specially benefited small farmers, artisans, tribals and labour as it has allowed them to continue with their desired livelihoods, increased their bargaining power and most importantly protected them from stooping into further poverty. ❖



Gandhian Economics

True economics never militates against the highest ethical standard, just as all true ethics, to be worth its name, must at the same time, be also good economics... True economics stands for social justice; it promotes the good of all equally, including the weakest, and is indispensable for decent life.

- M.K. Gandhi in 'Harijan' Dated. 9th October 1937

To-day there is a renewed interest in Mahatma Gandhi. Cinema makers, environmentalists, social activists, political leaders, educators, social scientists and a host of others are innovatively using and advocating Gandhian ideals to address the challenges of changing world. Added to this there is a renewed interest among developmental economists on Gandhian Economics, as distinct from the mainstream economic tradition of Adam Smith.

While it is true that Gandhi was not a professional economist, his economics is rich in its comprehension of the dynamics of economic processes, and thought-provoking in its provision of creative alternatives. To Gandhi, economic activities cannot be separated from other activities. Economics is part of the way of life which is related to collective values. Economic activities cannot be abstracted from human life. Gandhi wanted to ensure distributive justice by ensuring that production and distribution are not separated.

One of Gandhi's basic principles is that the "Earth provides enough to satisfy every man's need but not for any man's greed". Whereas mainstream economics makes the common man completely helpless in the matter of production and distribution of resources, Gandhi visualized an alternative through the system of swaraj. Swaraj is necessary for the liberation of weaker economies from the commanding position of neoliberal capitalism. There is need for a new conceptual framework in which each country attains economic swaraj. According to Gandhi; every country should stand on its own strength. The components of swaraj are based on two independent variables, psychology and ethics. Since resources are scarce, production cannot be increased indefinitely. The psychology of affluence is an irrational phenomenon. The basic principles of economic activity are based on needs and not on affluence. Affluence breeds inequality, as it is based on economic distortion. Greed grows out of the desire to be affluent. Here, psychology can play a crucial role. Values which condition the mind can change human behaviour. The goal of swaraj brings limits to human wants.

What are the ingredients of economic independence or swaraj? First, Gandhi gave adequate importance to the traditional sector. Highest priority is given to agriculture and agro-centric industries. The balance between primary, secondary and tertiary sectors should be skillfully maintained, on the basis of available human resources. Two, villages must get more importance than cities. Gandhi observed: "You cannot build non-violence on a factory civilization, but it can be built on self-contained villages... You have therefore to be rural-minded, and to be rural-minded, you have to have faith in the spinning wheel." The effectiveness of economic swaraj can be tested by the application of the following seven criteria:

Eradication of poverty and minimization of affluence; Self-sufficiency of every unit in basic needs; Identification of basic human needs and their fulfillment; Agro-centric economy as the basis to create an economy of permanence; Need-based production as far as possible through small-scale units; Check on distortions through basic education and skill formation; and Curtailment of concentration of economic power.

Further, Mahatma Gandhi was a champion of swadeshi or home economy. People outside India know of Gandhi's campaigns to end British colonialism, but this was only a small part of his struggle. The greater part of his work was to renew India's vitality and regenerate its culture. For Gandhi, the soul and spirit of India rested in its village communities. He said: "The true India is to be found not in its few cities but in its villages. If the villages perish, India will perish too." According to the principle of swadeshi, whatever is made or produced in the village must be used, first and foremost, by the members of the village. Trading among villages, and between villages and towns, should be minimal. Goods and services that cannot be generated from within the community can be bought from elsewhere. Swadeshi avoids economic dependence on external market forces that could make the village community vulnerable. It also avoids unnecessary, unhealthy, wasteful and environmentally destructive transportation.

The village must build a strong economic base to satisfy most of its needs and all members of the village community should give priority to local goods and services. Mainstream economics believes in centralized, industrialized and mechanized modes of production, whereas Gandhi envisions a decentralized, home-grown, hand-crafted mode of production. Mass production forces people to leave their villages, their land, their crafts and their homesteads and go to work in the factories. Instead of dignified human beings and members of self-respecting village communities, villagers become cogs in the wheel. In swadeshi, the machine would be subordinated to the worker. In countries practicing swadeshi, economics would have a place, but

would not dominate society. Both economics and politics should not simply be concerned with material things, but should be the means to the fulfillment of cultural, spiritual and religious ends. In fact, economics should not be separated from the deep spiritual foundations of life. This can be best achieved, according to Gandhi, when every individual is an integral part of the community; when the production of goods is on a small scale; when the economy is local; and when homemade handicrafts are given preference. These conditions are conducive to a holistic, spiritual, ecological and communitarian pattern of society. In Gandhi's view, spiritual values should not be separated from politics, economics, agriculture, education and all the other activities of daily life. In this integral design, there is no conflict between the spiritual and the material.

For Gandhi, a machine civilization was no civilization. A society in which workers had to labour at a conveyor belt, in which animals were treated cruelly in factory farms and in which economic activity necessarily lead to ecological devastation, could not be conceived of as a civilization. Its citizens would only end up as neurotics; the natural world would inevitably be transformed into a desert, and its cities into concrete jungles. In other words, global industrial society, as opposed to a society made up of largely autonomous communities committed to the principle of swadeshi, is unsustainable. Swadeshi, for Gandhi, was a sacred principle, as sacred as the principles of truth and non-violence.

Moreover, Gandhi's efforts towards "spiritualizing economics" are reflected in his concept of Trusteeship. He based the concept of Trusteeship on the first verse (sloka) of the Hindu sacred text the Isopanishad, according to which, one is asked to dedicate everything to God, and then use it only to the required extent. In other words, in the first instance, everything must be surrendered to God, and then out of it, one may use only that which is necessary for the service of God's creation, according to one's strict needs.

The spirit of this concept is detachment and service. Gandhi's idea of Trusteeship arose from his faith in the law of non-possession. It was founded on his religious belief that everything belonged to God and was from God. Therefore the bounties of the world were for His people, as a whole, not for any particular individual. When an individual had more than his respective portion, he became a trustee of that portion for God's people. If this principle could be imbibed by people in general, Trusteeship would become a legalized institution.

Gandhi wished it to become a gift from India to the world. Basically, Gandhi suggested this concept as an answer to the economic inequalities of ownership and income, a kind of non-violent way of resolving all social and economic conflicts prevalent in the world. Therefore, man's dignity, and not his material prosperity, is the centre of Gandhian economics. Gandhian economics aims at a distribution of material prosperity, keeping only human dignity in view.

Thus it is dominated more by moral values than by economic ideas. According to Gandhi, Trusteeship is the only ground on which one can work out an ideal combination of economics and morality. In concrete form, the Trusteeship formula reads as follows: Trusteeship provides a means of transforming the present capitalist order into an egalitarian one. It does not recognize any right of private ownership of property, except so far as it may be permitted by society for its own welfare. It does not exclude legislation of the ownership and use of wealth. Under State-regulated Trusteeship, an individual will not be free to hold or use his wealth for selfish satisfaction, in disregard of the interests of society.

Just as in the case of a decent minimum living wage, a limit should be fixed for the maximum income that would be allowed to any person in society. The difference between such minimum and maximum incomes should be reasonable and equitable and variable from time to time, so much so that the tendency should be towards the obliteration of the difference. Under such an economic order, the character of production will be determined by social necessity and not by personal greed.

As man advances from a narrow sphere of personal satisfaction to the nobler concept of the welfare of all, he marches closer towards self-realization. The whole idea of possessing wealth only to guard it from being misused and to distribute it equitably, aims at protecting human dignity. If it is possessed for any other objective, it is objectionable on moral grounds. Gandhi enjoins this moral obligation on the part of the trustees, as he is fully aware of the ills of capitalism which widen the gap between the rich and the poor.

The Gandhian concept of Trusteeship departs significantly from Marxian economic philosophy too. If Marxism is the child of the Industrial Revolution, Gandhian theory can be understood only in the context of certain basic spiritual values of the Indian tradition. Marxian socialism aims at the destruction of the class called capitalists, whereas the Gandhian approach is not to destroy the institution, but to reform it. Gandhian socialism, being ethical, is different from Marxian socialism. Man to Gandhi, is an ethical being first and a social being later. The most significant difference between Marxian socialism and Gandhian socialism lies in the method they recommend to achieve it. Whereas Marxian socialism harps on violence, Gandhian socialism aims at a change of heart on the part of the rich. There is no place for violence, but only trust.

The common man trusts his trustee and the latter plays the role of a custodian. Though this kind of socialism is difficult to achieve, Gandhi advocated it as he believed in the basic strength of the goodness of man and the value of morals. All other "isms" address the problem superficially, whereas Trusteeship strikes it at the root. What must not be forgotten is that at the centre of the concept lies the need to protect human dignity. ❖

United Against Hunger!

“United Against Hunger” is the theme of this year’s World Food Day. This year is also the 30th year since we started observing world food day. This theme was chosen to recognize the efforts made in the fight against world hunger at national, regional and international levels. Uniting against hunger becomes real when government and civil society organizations and the private sector work in partnership at all levels to defeat hunger, extreme poverty and malnutrition. World Food Day 2010 is an opportunity for learning, reflecting, acting and uniting against hunger.

Since 1981 an annual theme is being chosen to provide a common focus for World food day activities. Every year world food day is observed on 16th October to highlight the issues behind hunger and poverty. It was established by Food and Agriculture Organization’s Member Countries at the Organization’s 20th General Conference in November 1979. 16th October was decided as it is the formation day of FAO. In 1945 Food and Agriculture Organization (FAO) was formed by the United Nations as a response to the alarming condition of hunger in the world. Objectives behind celebrating world food day are to:

- * Encourage to increase agricultural food production and to stimulate national, bilateral, transnational and non-governmental initiatives to this end.
- * Catapult economic and technical coordination among developing nations.
- * Enhance the participation of rural people, particularly women and the under privileged strata, in decisions and events impacting their living conditions.
- * Augment public awareness of the issue of hunger in the world.
- * Advocate the journey of technologies to the developing world.
- * Revitalize international and national solidarity in the combat against hunger, malnutrition and poverty and attract attention to accomplishments in food and

agricultural development.

Condition has not changed much since then; today almost one sixth of entire human race is suffering from hunger. The hunger riots taking place in various countries around the world these days have taken such an ugly face that armed forces are being deployed to protect the food grains from being looted. The flow of food supply is at its minimum level in twenty years, while the number of hungry people is increasing, due to the combined repercussion of high food

prices, the global financial crunch and increasingly severe weather fluctuations. Matter of concern is that infrastructure of emergency food aid is unable to cope with the crisis. F.A.O. Director-General Jacques Diouf called this situation a “tragic achievement in these modern days.”

Observing world food day is therefore significant as it calls world’s attention to take stock of its achievements and redefine tasks that are yet to be accomplished. At the international level UN system and other players unite in FAO’s Committee on World Food Security

(CFS). The newly reformed Committee includes member countries but also UN agencies such as IFAD, WFP and the UN Secretary-General’s High-Level Task Force on the Global Food Security Crisis, as well as other organizations working in the area of food security and nutrition. The Committee includes civil society, NGOs and representatives of all relevant people affected by food insecurity, as well as international agricultural research institutions, the World Bank, the International Monetary Fund, regional development banks, the World Trade Organization and will be open to the private sector and philanthropic foundations. The Committee is now advised by a high-level panel of experts on food security and nutrition so it can make rapid and informed decisions. Similarly in over 30 countries, national alliances composed of civil society organizations (CSOs) and government agencies are actively collaborating together to promote advocacy and awareness-raising activities and their involvement was further strengthened following the recent international consultation held at FAO headquarters in June 2010.

The focus is on Agriculture revolution to feed the future is

UNITED AGAINST HUNGER



16 October 2010 World Food Day



World food day themes
2010: United Against Hunger
2009: Achieving food security in times of crisis
2008: World food security: the challenge of climate change and bio energy
2007: The Right to Food
2006: Investing in Agriculture for Food Security
2005: Agriculture and Intercultural Dialogue
2004: Biodiversity for Food Security
2003: Working Together for an International Alliance Against Hunger
2002: Water: Source of Food Security
2001: Fight Hunger to Reduce Poverty
2000: A Millennium Free from Hunger
1999: Youth Against Hunger
1998: Women Feed the World
1997: Investing in Food Security
1996: Fighting Hunger and Malnutrition
1995: Food for All
1994: Water for Life
1993: Harvesting Nature's Diversity
1992: Food and Nutrition
1991: Trees for Life
1990: Food for the Future
1989: Food and the Environment
1988: Rural Youth
1987: Small Farmers
1986: Fishermen and Fishing Communities
1985: Rural Poverty
1984: Women in Agriculture
1983: Food Security
1981/1982: Food Comes First

one of the prime point that has been recognized. It is estimated that the food production has to increase by 70% to feed the hunger today. To achieve this sustainable and increasing crop production using relatively safer external inputs at the right time is considered important. Role of governments in ensuring food security is recognized as crucial. Nation states through governments are expected to create enabling environment by enacting laws, rules, public policies, regulations, and programmes to encourage environmentally responsible farming, stabilize land tenure, support sustainable food production and food security. By promoting practices based on such principles like “ecosystem approach”, which builds on various “ecosystem services” that are available in nature.

Many events are being organized across the globe to mark the day. On this occasion the Global Hunger Index (GHI) report is released every year. The annual Index scores and ranks levels of hunger across 122 countries on a 100-point scale—with zero being the best score—based on three indicators: the proportion of people who are undernourished, the proportion of children under five who are underweight, and the child mortality. This year’s report suggests that ensuring appropriate and adequate nutrition during the first 1,000 days of development is absolutely critical as damage done before the age of two from under-nutrition is largely irreversible.

As rightly recognized need of the hour is building alliances. The issue in front of us is mammoth partnership for combining the strengths of local, national and international governments and non-governmental organizations, the private sector and concerned individuals is a must. Both public and private investments are required, more specifically through targeted oriented public investment to increase and encourage private investment. Partners need to recognize that a united effort can present a much more powerful message to political, social and economic leaders who make decisions on advocacy, resource mobilization and development strategies. Also the Nations will now have a new level of unified support as they work to create the policy environment, provide the funding and implement the programmes that will provide their citizens the tools they need to overcome hunger and poverty.

Its ultimate success will depend on our ability to give expression to the aspirations of the poor and hungry and to engage them as full partners in finding and implementing solutions that will make a real difference to their lives. It is only then that we can realize our ultimate goal of having a world where no one lives without enough food because of economic constraints or social inequalities. Can this happen, yes only if we are United Against Hunger! ❖

Rekha Srinivasan

Activating Gram Sabha

Although the Gram Sabha forum has high potential for grounding democracy at the grassroots, facilitating socio-economic inclusion, participation in planning and implementation of development programmes and ensuring accountability of the Panchayat to the electors, it is generally seen that meetings of the Gram Sabhas are not held regularly and are marked by thin attendance particularly of women and marginalized groups. There is little discussion on the proposals put forward for approval by the Panchayat. Issues of common interest and of the marginalized sections are often not discussed. The general perception is that the task before the Gram Sabha is approval of the lists of beneficiaries, approval for issue of utilization certificates and passing of the annual accounts. Panchayat heads bring their own supporters and potential beneficiaries to attend the meetings so that while the quorum is completed, most of the other electors keep away. Hence, a sense of cynicism has developed about the efficacy of Gram Sabha meetings. State Governments have been rather slow in formulating Rules under the PESA Act, issuing executive instructions and vesting the Gram Sabhas with the requisite powers. Here also, the Gram Sabhas continue to be essentially ineffectual. It is stated to be one of the primary causes behind the rise of Left Wing Extremism in the Scheduled Areas & vicinity.

Therefore, the Ministry of Panchyat Raj has issued specific guidelines to make Gram Sabha as vibrant forum for promoting planned economic and social development of the villages in a transparent way. These guidelines are a follow up of the Recommendations of the 2nd Administrative Reforms Commission (ARC) on Local Self Governance. The new specified guidelines are as follows:

Organization of Gram Sabha is the responsibility of the Gram Panchayat and the Gram Panchayat may assign this task to a standing committee or a committee constituted for the purpose. The decision to convene a Gram Sabha may be taken as per the provisions of the State Panchayat Act, which may contain certain mandatory provisions, such as a minimum of four Gram Sabha in a year, and certain enabling ones, such as on the request of voters, in case of urgency etc. The venue for the Gram Sabha meetings should facilitate the participation of all concerned, irrespective of their caste, religion or political affiliation. The agenda should be finalized keeping in view decisions of the Panchayat, public demand and suggestions, directions of State Government, etc. A notice about a Gram Sabha meeting must reach the people at least 7 days in advance.

The meeting of the Gram Sabha should be chaired as designated in the State Act. The official so designated should act as the secretary. At the beginning of the meeting, the Chairperson or the Secretary should read out the decisions of the previous Gram Sabha and explain the

important activities/events in the Panchayat. If something could not be done, the reasons may also be explained. The main agenda items may subsequently be taken up one by one. The Chairperson should take care to ensure that every one is allowed to speak, and a few people do not dominate the proceedings. Special care needs to be taken with respect to women and marginalized groups.

If the Gram Sabha is convened for planning, matters like review of the previous year's performance, success as well as failures, new directions, deviations if any from the plan and the reasons for that, resource mobilization, allocation, beneficiaries of each scheme, benefiting area, criteria, activities, organization, funds etc. have to be discussed. A time should be allotted for individuals or groups to present proposals and resolutions. The Gram Sabha may, during the meeting, take a decision to form its own committees to look into an issue and make suggestions, or reports. People should also be encouraged to provide voluntary labour or other contributions in the meeting. At the end of the meeting, the minutes should be read out and signed by the persons designated to do so.

If any of the Panchayat representatives or officials does not participate in a Gram Sabha despite invitations, the reasons thereof should be ascertained by the Gram Sabha after the meeting is over. The indifference of the absentees can be pointed out to them and in due course, this would cause a change in their mindset and they will start participating. If some persons or communities do not attend three consecutive Gram Sabha meetings, the matter should be discussed in the Gram Panchayat, and they should be motivated to attend. The minutes of the meeting should be displayed in the Panchayat office, including details of beneficiaries selected, projects recommended etc. The Village Panchayats should discuss and act on the minutes of the Gram Sabha. Special reports made by committees of the Gram Sabha should also be discussed. If suggestions of the Gram Sabha need to be forwarded to any of the Panchayats or government officials, action should be taken.

Gram Sabha is crucial to the self-governance and transparent and accountable functioning of the Gram Panchayat. The Gram Sabha is the forum that ensures direct, participative democracy. It offers equal opportunity to all citizens including the poor, the women and the marginalized to discuss and criticize, approve or reject proposals of the Gram Panchayat (the executive) and also assess its performance. Therefore, 2009-2010 has been designated as the Year of Gram Sabha in order to highlight the criticality of the Gram Sabha as a vibrant forum for promoting planned economic and social development of the villages. ❖

Building Skills Pays Well

Being born as a girl is still a disadvantage in our modern society. Birth of Nagamani was no different. Disappointed with the birth of a daughter Nagamani's father disowned the child and also deserted his wife. The small child was protected and nurtured by her paternal grandmother who lives in Kummari palem village, Koduru Mandal of Krishna

Name: Nagamani

Age: 25 years

Education: 10th standard

Occupations: Insurance agent to sales supervisor at Big Bazaar

district in Andhra Pradesh. With her limited resources Nagamani's grandmother gave education till 10th standard.

Nagamani was at cross roads, she didn't know whether to take help to study further or take up a

job that came her way. She didn't have anybody to guide her too. In such a situation she was offered a job to work as insurance agent. Without second thought Nagamani took it up, though she was hesitant about her abilities to do it. Only force that motivated her to take up the challenge is her affection towards grandmother and responsibility to take care of her. She developed good contacts while working as

an agent and was always looking out for opportunities to take up a job with better income.

When Nagamani learnt about a job opportunity to work in Big Bazaar as a sales girl in Hyderabad, she didn't think twice to move from a village to a city which she had never seen. She came over to Hyderabad and with help of friends took a place in a ladies hostel. She got the job which paid her a salary of Rs 5,000/-. First thing she did was to send money to her grandmother.

In due course Nagamani learnt that developing good communication skills, ability to speak in English and willing to work for longer hours will help her to get better position. She strived towards this always. Recognizing this determination, her employers sent her for skill enhancement training at Bangalore.

Back from her training Nagamani was given better responsibilities and a better pay package as well in a shorter period of time. Presently she continues to work with a goal to pursue higher education and take up better job. Focused efforts and desire to excel has helped Nagamani to take charge of her life in spite of all odds. ❖

Losing Spirit Proves Costly

Ramesh inherited business from his father. His father owned a steel and copper utensils shop as well as a small kirana shop in Manikyapuram village, Kaviti Mandalam in Srikakulam district of Andhra Pradesh. He earned enough to give a comfortable life to his son. Though his father aspired that Ramesh would take over his business, he didn't do enough to give him entrepreneurial skills.

Ramesh had to take over the business as his father had a paralysis stroke and was unable to manage it. Ramesh who had discontinued studies after 10th and with no great interest in business had to take it over as the responsibility of taking care of his aged parents and newly wedded wife fell on him.

Ramesh learnt the ropes of doing the business with guidance from his father and was able to maintain it. Even after two years since he took over the business he didn't bring in any development to increase profit. But unlike his father he had more number of people to take care and his expenses were more as both his parents were sick and the medical treatment cost him a lot. In the mean time he also had two children.

To meet the growing need for money he started borrowing money from his relatives. As his parents become bedridden, more time was spent in nursing them and taking them to hospitals frequently. This left him with very less time to improve business or finding means of earning more income.

Ramesh reached a stage where he was unable to repay the loans. Disappointed by the chain of events and overwhelmed by miseries he fell into inaction and also became alcoholic.

Name: Ramesh

Age: 30 years

Education: 10th standard

Occupations: Small entrepreneur to unemployed

Ramesh has stopped taking care of the business completely. Though the shops are kept open there were not items to be sold. His wife who manages the kirana shop is struggling to earn some income to feed the family. With no safety nets to help them during crises and proper guidance to improve business and more importantly lack of spirit to fight back, the problems pushed a happy family into misery and poverty. ❖

Developing Humane Action - Vasimalai

M.P. Vasimalai, a management graduate from the best B-School, has taken the path of development himself and inspired many other professionals to walk through the path which he has laid. Since thirty years he has been in the business of building institutions and people for humane action and making a difference to the lives of many poor and marginalized people on a scale.

M.P. Vasimalai was born in 1956 in a large family which belongs to a village near Madurai of Tamil Nadu. As a child, he was a good student, excelling especially in mathematics. After his graduation in Agronomy, he served for two years on an irrigation research program with Tamil Nadu Agricultural University. At that time with the advice of a friend he sat for the Common Admission Test through which he qualified for pursuing management at Indian Institute of Management, Ahmedabad.



By the time Vasimalai has completed his management course, Vijay Mahajan, Aloysius Fernandez, Deep Joshi and few others were proposing the establishment of Professional Assistance for Development Action (PRADAN) with a view to attract management professionals to assist NGOs. Vasimalai joined PRADAN as its founding staff member. Later he arrived in Chennai deputed by PRADAN to work with ASSeFa (Association of Sarva Seva Farms). ASSeFa is the organization formed to safeguard the lands handed over to Acharya Vinoba Bhave Sarvodaya movement as Bhoodan (Land donation). Vasi, as a professional manager, took to writing proposals, raising funds, taking donors to villages and so on. He was drilling wells, planning livelihood schemes, working on education, hygiene and every obvious symptom of an unsustainable scene.

In 1987 Anna University in Chennai began a study of sustainable schemes for water security which is funded by Ford Foundation. They discovered the obvious: that without recharging villages' water bodies with rain water, capital assets like pumps and irrigation systems have no meaning. Vasi was consulted for his knowledge of villages' social structures, in order to organize people in water harvesting. This was a major turning point in his life. He had been a farm child and yet, it had taken him 32 years to look past 'modern' education to understand sustainable living. His eyes began to see villages differently. His ceaseless proposals-writing and fund raising had scaled from Rs.1 crore to Rs.30 crores in his five years with ASSeFa. This had been poured sincerely into villages with no leakages. Yet, from sustainability point of view there

were few successes. Most initiatives needed constant re-funding.

PRADAN then became convinced that professionals must themselves become innovators in development and not remain mere managers. Vasi ended his deputation to ASSeFa and returned to PRADAN. In 1990, PRADAN conceived the Kalanjiam idea ['granary', in Tamil]. It was a micro-finance initiative for women and it became, after two years of field work for an initial breakthrough, a runaway success. Simultaneously, Vasi set up a team to start work on the traditional water bodies at Madurai. In 1992 he took over as the Executive Director of PRADAN and the head office shifted to Madurai. The next five years took him all over the rural heartland of North India in Bihar, Orissa, Rajasthan, West Bengal etc to consolidate, strengthen and broaden the scope and depth of the work of PRADAN. PRADAN believes that Ideas must be conceived, tested, proven and then scaled to become well-oiled systems- and then left to people themselves to manage. Keeping this in view, PRADAN thought it fit to spin off Development of Humane Action (DHAN) Foundation, by 1997 with Vasimalai as its Executive Director.

DHAN originally started work with savings and credit groups, involving 25,000 families. Today, it has become a complex set of professional institutions including the Tata-DHAN Academy for training development professionals and people's institutions working with thematic focus on insurance, savings and credit and tank water federations.

Vasimalai contends that the work of the Foundation is his calling. Looking back, he says that this lack of ambiguity in understanding the purpose of the work and his own role in it was critical in ensuring its continuous growth even beyond his own plans. And it continues to provide daily enthusiasm to see what will happen further. This ease of acceptance of both, people and tasks, however humble; as well as the will to be led by the collectivity is evident in the culture of the organization. Vasimalai's simplicity of conduct is repeatedly referred to as a critical strength of the organization. He remains to be honest, transparent and patient continuously; and accessible to all the people in the Foundation without barriers.

Vasimalai is holding various positions in national and international forums, working groups, task forces and missions of Central and State governments on themes related to Natural Resource Management, Livelihood Promotion and Institutional Development etc. He believes that every person has innate potential in them and he says "Take almost any one of the person around. Show him/her the way. Give opportunities. Present challenges and they excel". Vasimalai, a country boy who graduated from the best B-School, himself proves this to be true. ❖

Books

Book Summary

Book: **The Tools of Leadership**

Author: **Max Landsberg**

Publishing: **Profiles Publishers LTD**

The Tools of Leadership: Vision, inspiration, momentum by Max Landsberg is one of the best book on leadership and a valuable stimulus to thought and action for both – people who are leaders and those who wish to become leaders like in any organization and Landsberg experience and knowledge of the subject is quite evident as he has 25 years of experience in coaching people, teams and helping organizations on issues of strategy, marketing and strengthening leadership. Like his two other books-The Tao of Coaching and The Tao of Motivation this book is a fast and easy read. It offers a great introduction to leadership by using the all the inspiring quotes of great leaders of the world in different domains.

The book unfolds the story of Alex, who has joined an advertizing agency with a six month deadline to turn it around. Alex is portrayed as a person with lots of optimism who can turn around things and persons around him. Each chapter ends with a great learning. Added to this the book flows like a fable-like story with refreshingly jargon free bullet points and action points as well as cartoons in Larson mould.

The central theme of the book revolves around VIM model (Vision-Inspiration-Momentum) in all its details. According to the author, Leadership = Vision x Inspiration x Momentum.

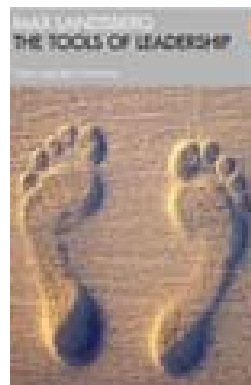
The author opines that anyone who personally engages with his or her team to create vision, inspiration and momentum will almost certainly be regarded as leader. Further, he believes that these are the three most important skills of the leader. While personal attributes such as charisma may help one to lead, leadership is ultimately not a contest which can be won by charisma. As culture is acquired so are the acquired skills of a leader.

Moreover, one might be better at intellectual –cum-artistic

skill of developing a vision; some are good at inspiring others and some at sustaining momentum. But the challenge of leadership is to pass some minimum threshold on all the three of these dimensions. Therefore, the virtues are multiplied – not merely added.

Added to this VIM model, the author emphasizes that leadership gravitates to a person who initiates and is ready for change; one who is involved in creative activity; one who is well organized; one who sell his proposals to the relevant people and the one who's timing is apt in the implementation of a scheme or a policy.

It was earlier thought that leadership was domain of the few and chosen, but the book Tools of Leadership has disproved that thought and definitely emphasizes that leadership can be learned and acquired. This practical and compelling guide offers the tools and techniques to build the necessary skills. Further, any manager and executive could able to handle and lead teams, departments, divisions and indeed the whole firm. Moreover, at a time when leadership is not the exclusive territory of the CEO- each of us is placed in a position of having to lead something/someone at times. This book is relevant to practically anyone, especially those who are in a position of management or aspire to it. ❖



New

Name: **Leadership and Management in Educational Institutions**

Author: **Ayiro Laban , James K. arap Sang**

Publisher: **Lap Lambert Academic**



Resources

Global Microfinance Summit 2010

Event Date: 15/11/2010 to 16/11/2010

Event Theme: Mission of Microfinance - Need to Reflect and Reform

Venue: Delhi NCR

Details can be accessed through www.microfinanceindia.org/annual-microfinance-india-summit-2010.php

The Emperor's Seed

If you plant honesty, you will reap trust.

If you plant humility, you will reap greatness.

If you plant perseverance, you will reap victory.

If you plant consideration, you will reap harmony.

If you plant hard work, you will reap success.

If you plant forgiveness, you will reap reconciliation.

If you plant openness, you will reap intimacy.

If you plant patience, you will reap improvements.

If you plant faith, you will reap miracles.

This short story of Ling and an Emperor gives this simple yet profound message.

An emperor in the Far East was growing old and knew it was time to choose his successor. Instead of choosing one of his assistants or his children, he decided something different. He called young people in the kingdom together one day. He said, "It is time for me to step down and choose the next emperor. I have decided to choose one of you."

The kids were shocked! But the emperor continued. "I am going to give each one of you a seed today, one very special seed. I want you to plant the seed, water it and come back here one year from today with what you have grown from this one seed. I will then judge the plants that you bring, and the one I choose will be the next emperor!"

One boy named Ling was there that day and he, like the others, received a seed. He went home and excitedly told his mother the story. She helped him get a pot and planting soil, and he planted the seed and watered it carefully.

Every day he would water it and watch to see if it had grown. After about 3 weeks, some of the other youths began to talk about their seeds and the plants that were beginning to grow. Ling kept checking his seed, but nothing ever grew. 3 weeks, 4 weeks, 5 weeks went by. Still nothing. By now, others were talking about their plants but Ling didn't have a plant, and he felt like a failure. 6 months went by; still nothing in Ling's pot. He just knew he had killed his seed. Everyone else had trees and tall plants, but he had nothing.

Ling didn't say anything to his friends. He just kept waiting for his seed to grow. A year finally went by and all the youths of the kingdom brought their plants to the emperor for inspection. Ling told his mother that he wasn't going to take an empty pot but his Mother said he must be honest about what happened. Ling felt sick to his stomach, but he knew his Mother was right.

He took his empty pot to the palace. When Ling arrived, he was amazed at the variety of plants grown by the other



youths. They were beautiful, in all shapes and sizes. Ling put his empty pot on the floor and many of the other kinds laughed at him. A few felt sorry for him and just said, "Hey nice try."

When the emperor arrived, he surveyed the room and greeted the young people. Ling just tried to hide in the back. "My, what great plants, trees and flowers you have grown," said the emperor. "Today, one of you will be appointed the next emperor!" All of a sudden, the emperor spotted Ling at the back of the room with his empty pot. He ordered his guards to bring him to the front. Ling was terrified. "The emperor knows I'm a failure! Maybe he will have me killed!"

When Ling got to the front, the Emperor asked his name. "My name is Ling," he replied. All the kids were laughing and making fun of him. The emperor asked everyone to quiet down.

He looked at Ling, and then announced to the crowd, "Behold your new emperor! His name is Ling!" Ling couldn't believe it. Ling couldn't even grow his seed. How could he be the new emperor?

Then the emperor said, "One year ago today, I gave everyone here a seed. I told you to take the seed, plant it, water it, and bring it back to me today. But I gave you all boiled seeds, which would not grow. All of you, except Ling, have brought me trees and plants and flowers. When you found that the seed would not grow, you substituted another seed for the one I gave you.

Ling was the only one with the courage and honesty to bring me a pot with my seed in it. Therefore, he is the one who will be the new emperor!" ❖

Retailing in India

Retailing is one of the India's major occupations. Since the agriculture sector is over-crowded and the manufacturing sector stagnant, millions of young Indians are virtually forced into the service sector. The presence of more than one retailer for every hundred persons is indicative of how many people are being forced into this form of self-employment, despite limitations of capital and space.

India is the only one country having the highest shop density in the world, with 11 outlets per 1000 people (more than 12 million retail shops for about more than 200 million households). Unorganized retail sector is still predominating over organized sector in India, unorganized retail sector constituting 95% of the total trade, while organized trade accounts only for 5%.

Share of India in World Retail			
Year	World Retail in Trillion Dollars	Indian Retail in Billion Dollars	% of World Trade
2001	8.35	190	2.275
2002	8.6	200	2.325
2003	9.47	230	2.428
2004	10.46	280	2.676
2005	11.44	320	2.797
2006	12.17	400	3.286
2007	12.61	450	3.568
2008	13.06	500	3.828

The National Sample Survey Organization (NSSO) carried out a sample survey in 1999-2000 and its results showed that out of total workforce of 400 million, only 28 million workers are employed in the organized sector and remaining in the unorganized sector. Organized sector provides 8% of total work force and unorganized sector provides remaining 92% of the jobs. It reveals that over a decade, the employment in the organized sector has been almost stagnant or slightly declined. Out of total employment retail provides nearly 10% of the total employment in which unorganized sector provides more than 95% of the work force. Retail sector employs 40 million people. A sizeable majority of owner/employees are in the business because of lack of other opportunities. The decade of liberalization has so far been one of jobless growth. It is no wonder that retail has become the refuge of

these millions. Lopsided economic development is transforming India from an agrarian economy directly to a service oriented post-industrial society.

The CSO's employment numbers give a comprehensive picture of the importance of this form of livelihood in India. Organized retail trade employs roughly 0.5 million people and unorganized 39.5 million. The fact that about 4 per cent of the population is employed in the unorganized retail trade speaks volumes about how vital this business is to the socio-economic equilibrium in India. The Indian retail industry is the fifth largest in the world. Comprising of organized and unorganized sectors, India retail industry is one of the fastest growing industries in India, especially over the last few years. the share of organized sector in 2007 was 7.5% of the total retail market. And soon it will reach 20% of the total retail market. Facing stiff competition from corporate retail outlets, hawkers and small shopkeepers are not only witnessing decline in business but also increased harassment and eviction drives, a survey has said. The total turnover of the unorganized retail sector, which employs 39.5 million persons, was Rs 735,000 crore. India has 35 towns each with a population of over one million. If Wal-Mart were to open, on an average, one store in each of these 35 cities and if each achieved the average Wal-Mart performance per store, the turnover would amount to over Rs 8,033 crore and number of employees to only 10,195.

The primary task of the government is still providing livelihoods and not create so-called efficiencies of scale by creating redundancies. If we assume 40 million adults in the retail sector, it would translate into around 160 million dependents. Opening the retailing to FDI means dislocating millions from their occupation and pushing vast number of families under the poverty line. From the data given we can easily see the penetration of the unorganized retail as compared to organized retail in food and grocery in India. Food and grocery comprises largest retail volume, this is the largest vertical of 74.4% of retail size. According to NSSO 54% of rural and 42% of urban expenditure was on food. This shows that with unorganized retail we can still provides much more employment than with organized retail in rural and also in the urban places, just we require to provide better support and services to ensure better business for the people engaged in unorganized retail in India. ❖

Penetration of Retail Market in India		
Items	Unorganized	Organized
Food and Beverages	99.02	0.98
Clothing and Textiles	83.61	16.39
Consumers Durables	82.96	17.04
Foot wear	67.15	32.84

Radium Shines on Bikes



Shining Livelihoods

Vending Vermillion

Declining Livelihoods



‘Yoga’kshemam

Common Wealth Games – good show, despite all controversies! Investigations started immediately!

Interestingly, Ayodhya Verdict says Ramajanmabhoomi (a place believed to be so) is a legal person! Court asks the parties to co-exist. The economic projections are that India outpaces China in a year or two and slowly inches forward to catch up with China in 2-3 decades!

India and the world celebrated 2 October (Mahatma Gandhi’s birthday; International Non-violence Day). World Tourism Day (27 September) and International Day of Older Persons (1 October) are remembered. October is a month of World Days - Vegetarian Day (1 October), Smile day (3 October), Animal Day (4 October), Teachers’ Day (5 October), Habitat Day (First Monday – 4 October), Humanitarian Action Day (8 October), Post Day (9 October), Mental Health Day (10 October), Standards Day (14 October), Sight Day (15 October), Food Day (16 October), Development Information Day (24 October) – and we seemed to have cared a damn! Then, we lost track of Right to Know Day (28 September), International Day for Natural Disaster Reduction (Second Wednesday – 13 October), International Day of Rural Women (15 October), International Day for the Eradication of Poverty (17 October). Of course, we have the UN Day (24 October)!

October is also the month of festivals in India. Hope you had happy Navratri and Dussehra! While on Hindu festivals, we have many sub-religions in the country - Ganapatyam, Shakteyam, Shaivism, Vaishnavam, Krishnaism, Sikhism, Ramakrishna Movement, so on. Buddhism and Jainism have also been considered as sub-religions in the country. Thus, it appears Hinduism takes all sub-religions into its fold! Now, I also read research conclusion that Krishna was a historic person, probably lived 125 years (b. 21 July 3228 BC) and died on 18 February 3102 BC, when seven planets aligned on a single line and solar eclipse occurred. This date marks the start of Kaliyuga!

National Rural Livelihoods Mission is likely to be supplemented with National Rural Livelihoods Project. As we await the formal launch, NRLM juggernaut rolls on slowly but steadily. Framework for implementation is still emerging! Our time, energy, and intensity are deeply into them! As we were discussing them on 7 October 2010, the news came in that the noble soul of SR Sankaran rested in peace. A rishi and legend is no more. An exceptional human being, simplicity and integrity personified, and the tallest civil servant touched us in many ways. We may take a very long time to readjust our lives to this new reality!

Community and support Institutional architecture for the livelihoods of the poor, and Human and other resources for them, continued to dominate our thinking and working space, as always, in this month also. We have also begun to dig deeper into understanding poverty and level of living! Also, still with students! Students rekindle life in us. They accelerate learning in us. In their rivers! In their books! In their plans! Let us keep the flame alive in our souls to be useful while learning and to be learning while being useful. Like our Sankaran! L-units are picking up their natural momentum!

I need to catch up badly with some inner silence, some rest, some sleep, some energy of a variety of dimensions, some reduced pain, some semblance of emotional balance, some warmth, and importantly some flows of different levels and hues! As I catch up with these, intense and deep processes of reflection, exploration, arguments and dialogues, conspired jointly by the universe and the innermost, unfold in their own way. Let the innermost take charge, deep within and direct each and every cell to flow and merge in the larger flows.

Paul Rogers’ research endorses – ‘those making decisions fastest are four times as likely to make the best decisions. Those making the best decisions are eight times as likely as others to excel at execution. Decision-making must be a team effort but the teams must not be too big – not more than seven members.

Clay Christensen, a Professor at Harvard Business School, says finding meaning and therefore, happiness in life is dependent on three aspects - first, happiness in work, happiness in relationships, and happiness in being on the right side of the law. The keys for life include: having a purpose, a strategy to achieve it, allocating resources, a culture, going beyond marginal costs and benefits, humility with self-esteem, and a right metric of success in life. At the end what matters most is the significance of influence on the life in and around.

Achieving excellence in this is a result of six practices – pursuing what we love, doing the hardest work first (even on a daily basis), intense sessions of work, seeking expert feedback intermittently, relaxing and taking renewal breaks, and ritualizing tasks that require will and discipline. Joe Vitale concludes from www.tut.com that giving gives the ability to give more. If you think, you see. If you see, you touch it. If you touch it, you feel it. If you feel it, you love it. If you love it, give it. Giving speaks loudest about your belief in self, abundance and love. When the Universe hears, more will be with you to give.

In the confluence of the souls, and through the flows of universe, we are in the ‘yogalochanagamanam’ seeking [sahagamanayoga](http://www.sahagamanayoga.com) to flow together with ‘innermost’ and ‘universe’.

Can we be there? **Yes, if we pursue Atma Yoga.** Atma Yoga seeks Guru for being useful. In relentless pursuit of being ready to surrender to the Guru! Guru manifests in various ways in different places for various reasons based on our intensity of longing and prepared readiness. A series of Gurus take us forward step by step with the power to be us, without losing our identity in the sahadamanayoga.

Krishna confirms – when the body, mind, heart and soul move in tandem as suggested by the innermost, equipped with jnaana, karma and bakthi, we see, touch, feel, love and be one with viswaatma for sure.

Join us in the world of yoga – for the realization that innermost itself is the universe in all dimensions of our being - towards sahadamanayogasiddhi. You will not regret it. ❖

G Muralidhar

Artisanally mined coal from informal village mines is taken to the near towns in Jharkhand by these cycle wallahs to sell to the domestic users and small commercial businesses.

