

livelihoods

today and tomorrow

October 2011



Gandhian Livelihoods



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Vande Gandheyam! Let us practice silence at least a minute in a day!

Happy Vijayadasami!

Happy World Teachers' Day! Happy Elders' Day!

T-agitation's strike by all continues. Anna Hazare rejects the suggestion 'Mahatma' Anna Hazare.

Let us be less violent. Let us continue to smile more. Let us act with humanism and humanitarianism as often as possible. Let us care 'life'. Let there be open knowledge in this world. Let us eat as much vegetarian food as possible. Let us prevent, reduce and/or cope with disasters. Let us care the affected. Let us give space and voice for the rural women. Let us hope there is food for all. Let us work for eradicating poverty! Let us hope for 'Vasudhaika Kutumbakam'. Let us ensure transparency and information sharing all across. Let us enjoy our freedom with responsibility!

Gandhi has been the inspiration of this country, the developing world and the world at large. Mahatma, the great soul, has his vision for this world and this country. His focus is on inner peace and the last person simultaneously. His emphasis is on needs rather than the greed. His focus is on meeting the basic needs of air, water, food, clothes and shelter from the local resources. He is for living together in a community rather than the private 'lives'. His keenness is to keep track of single pie that comes in and that goes out. Living life the way most can afford rather than to display wealth. His emphasis is on education that is useful for communal living and spiritual enlightenment. He advocates Gram Swaraj, decentralization to the hilt, but in the realm of Vasudhaika Kutumbakam. He advocates the trusteeship of all the resources, property and wealth, not ownership and therefore, their frugal use. He discusses production for consumption. He visualizes local justice. He is keen about preventive health. He visualizes village Industries, local value-addition, and collectives. He demonstrates maanavaseva as maadhavaseva. He supports nurturing traditional institutions, local and diverse cultures, crafts and practices.

Gandhi wants to be an example. Role Model! Personification of simple and non-violent living! He wants peace. He wants co-existence. He wants 'sacrifice' to cater to the needy. He advocates portfolio of livelihoods activities. He is a votary of self-employed nature of Indian population. He wants appropriate technology that meshes with the Indian needs. He wants farming system or livelihoods system approach. In this context, 'livelihoods' has focused on the Gandhian 'livelihoods'.

Dr Nirmala Deshpande, affectionately called Didi, is a legendary Gandhian who devoted her life to service the dispossessed. She is known for 40,000 km walk carrying the message of Gram Swaraj. Centre for Collective Development and its founder Secretary Prof. Trilochan Sastry are demonstrating organizing collectives of the farmers around commodities in tribal and dry-land areas. Fruit Juice Centre is a profitable food processing entrepreneurial activity with seasonal demand. 'Civil Resistance and Power Politics', edited by Adam Roberts and Timothy Garton Ash, discusses the peaceful non-violent movements in several countries including the recent movement in Egypt. Comparison of livelihoods across six villages across AP and Karnatka are discussed in 'Kshetram'.

With the appreciation that Gandhi is still relevant, I remain thinking of ways to find, build and nurture institutions around Gandhian livelihoods and decentralized local governance in a variety of domains and contexts.

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

G Muralidhar

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Gandhian Livelihoods: Most often, any debate pertaining to Mahatma Gandhi is fixated upon the twin ideals of non-violence and truth which he actively promoted and practiced. But did the man who spearheaded the independence movement for a little over two decades have nothing in mind for the future of an independent India? Rarely are his ideas on polity and economy discussed or even taught in our schools.		10
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Thank you for sending the livelihoods Sept 2011 e copy. Thanks are also you for the coverage of CCD's work too. Warm regards.

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INTERNATIONAL DAY FOR THE
eradication of poverty



17 October

Fishermen To Declare 'Fishing Holiday', Andhra Pradesh:

It now appears to be the turn of fishermen after farmers to declare a holiday in fishing following drastic fall in catch this season. The expectation of a bumper catch after end of annual ban for 45 days on May 31 has died down fast. "We know nothing expect fishing. Now with our failure to get even fuel expenses during our voyage, we do not know what to do next," remarked, a mechanized boat owner. Of the 600 mechanized boats operated from the fishing harbor here, 70 per cent are lying idle at the jetty – an unusual phenomenon during post-monsoon phase. Unable to cope with the situation, at least 100 boats are up for sale. Similar is the predicament at Kakinada, Narsapur, Machilipatnam, Nizamapatnam and Krishnapatnam.

Petrol-Diesel Cost Gap Widens; Environment Pays The Price, Delhi:

The growing gap between the prices of petrol and diesel has given a boost to the sale of diesel cars even as environmentalists cry foul over the public health impact due to the increasing use of diesel, which is also referred to as "dirty fuel" in Indian cities. While petrol consumers are paying market-linked prices of Rs. 66.84 per liter (in Delhi) after the latest hike of Rs.3 per liter, the Government is bearing a Rs.6 per liter burden on sale of diesel which is being sold at Rs.41.29 per liter in Delhi – a difference of around Rs.25 per liter. While linking diesel prices with the international crude market will still keep this "dirty fuel" cheaper from petrol, it is the running cost of a diesel vehicle (which is less than half of a petrol car) that is prompting people to go for diesel cars in India. Industry experts say last year over 25 lakh cars were sold, of which over 30 per cent were equipped with diesel engines. They predict that by 2017 when the total car sales cross 56 lakh per year, more than 50 per cent will

be diesel. Buyers are overwhelmingly in favor of buying diesel variants. Today the petrol-diesel sale ratio of these models is 20:80 despite the fact that a diesel car is around Rs.1 lakh costlier than its petrol version. However, this growing fascination for diesel cars has left environmentalists worried, who point out that increasing dieselization of Indian cities is leading to a rise in levels of hazardous pollutants like suspended particles, NOx and ozone, thereby impacting people's lives indirectly. According to the World Health Organization (WHO) and other international regulatory agencies, diesel particulates are toxic air contaminants and human carcinogens.

Plans to Generate More Power by 2013-14, Andhra Pradesh:

The State government is planning to ensure generation of 3,200 MW additional powers by the end of the financial year 2013-14 from the AP Generation Corporation (AP Genco) to meet the ever growing demand. Efforts on Energy Department Principal Secretary said efforts are underway to achieve the envisaged capacity addition of 18,000 MW by the end of the 12 {+t} {+h} Plan (year 2017) under public and private sectors. The government was focusing on capacity addition as well as strengthening the transmission and distribution networks for meeting the twin tasks of qualitative and reliable power supply to consumers. The government was extending its full support to the power sector which was the backbone of the economy and Rs. 4,500 crore had been earmarked for the sector in the budget for the current financial year.

Rs.204 Crore Allocated to Sericulture Sector, Karnataka:

The State Government has allocated Rs. 204 crores for the growth of sericulture sector, Minister for Labour and Sericulture has said after inaugurating a workshop for

beneficiaries of the Suvarna Bhoomi scheme. He said Karnataka stood first in the country in terms of silk production, accounting for 50 per cent of the silk produced. On 62,000 hectares: Sericulture-related activities were carried out on 62,000 hectares of land in the State. While there are 1.25 lakh farmers engaged in rearing silkworms, there are at least 15 lakh people dependant on sericulture-related activities. In Tumkur district, sericulture-related activities are carried out on 7,500 acres of land. He said that sericulture farmers in the State were in distress because the import duty on raw silk was reduced from 30 per cent to 5 per cent. Every year, 10,000 tonnes of raw silk was imported from China and this had an adverse impact on the country's silk market and sericulture farmers.

Biodiversity Registry is a Long Way Off, Kerala:

Majority of the local bodies in Kerala are yet to form the People's Biodiversity Registry (PBR), a key document towards protecting biodiversity resources. Of the 973 panchayats, only 293 have prepared the document till March 2011. Most of the municipalities and all five Corporations have also failed to form the Biodiversity Management Committee (BMC) as mandated by the law. Of the 60 municipalities, only Mattannur and Neeleswaram have formed the committees. However, 947 of the 973 panchayats have formed the committees. The Biological Diversity Act 2002 and Rules 2004 of the Central government have made it mandatory for Corporations, municipalities, and panchayats to form the BMC. By law, every local body should form a BMC, which should decide on the use of biodiversity resources in the area. The clearance of the committee is required for using the resources for commercial as well as research purposes.

Weavers Launch Indefinite Agitation, Karnataka:

Weavers, under the banner of the Belgaum Nekarara Vedike, launched an indefinite satyagraha in support of their demands in front of Belgaum Industrial Co-operative Bank Limited. Weavers from different parts of the city, besides Sambra, Modga, Sulebhavi, Marihal, Sindholli, Deshnur, Anandpur, Yamkanmardi, Hattargi, Nippani, Chikkodi, Karajga, Bedkihal, Borgaon, Bhoj, Sadalga, Bailhongal, Vakkund, Kittur, Dombarkopp, Ramdurg, Surebhan, Katkol, Halgatti, Mudkavi, Manihal and several other villages from across the district participated in the agitation. Members of the vedike claimed that they were forced to launch the dharna as there was no convincing response from the bank authorities on its demands, which was placed before the bank officials on September 5. at three per cent interest.

Rs. 100 Crore Set Aside For Promotion Of Biofuel, Karnataka:

Minister for Rural Development and Panchayat said that the Government had set aside Rs.100 crore for the promotion of biofuel in the State. He said bio-oil yielding plants would be raised and distributed for free among farmers. Such plants could be grown in non-agricultural lands too and the Forest Department's support would be sought for it. The Government was considering raising bio-oil yielding saplings through projects under the Mahatma Gandhi National Rural Employment Guarantee Act and 'Hasiru Honnu' program, added. Inaugurating the Biofuel Information and Demonstration Centre (BIDC) set up by the Karnataka State Biofuel Board with the support of National Institute of Engineering (NIE) on the NIE campus, he said his Ministry was committed to promoting biofuel as an alternative to fossil fuel. The Government was serious about popularizing biofuel and was planning to raise saplings such as pongamia

(honge), neem, jatropha etc., that yield bio-oils which could be blended with diesel, the Minister said.

NABARD Sanctions Low-Cost Loan, Tamil Nadu:

The National Bank for Agriculture and Rural Development (NABARD) has sanctioned a low-cost loan entailing a concessional interest rate to the State Government for implementing a Rs. 311.46 crore water supply scheme in Madurai district. The project is expected to benefit around 11.87 lakh residents of rural areas. It would be executed in three phases spread over three years. According to NABARD Assistant General Manager, of total project outlay of Rs. 311.46 crore, NABARD's contribution through its Rural Infrastructure Development Fund (RIDF) loan was Rs. 264.74 crore with the State Government pitching in the remaining Rs. 46.72 crore. The RIDF scheme was taken up in the 1990s by NABARD for financing rural infrastructure projects due to the decline in public investment in agriculture and the inability of commercial Banks to channelize 18 percent of their total lending to agriculture as mandated by priority sector guidelines due to inadequate infrastructure in rural and agricultural sector. The Tamil Nadu Water Supply and Drainage (TWAD) Board would implement the project. The schemes would be executed at Alanganallur, Palamedu, Singampunari, Melur and Kottampatti Union in addition to Madurai West, Vadipatti, Madurai East, Thirumangalam, and Tirupparankundram. **70,000 Farmers Get Kisan Credit Cards, Karnataka:** Assistant General Manager of NABARD, has said that over 70,000 of the total 1,26,000 farmers in Dharwad district, i.e. 56 per cent farmers, had received Kisan Credit Cards. He was speaking at the meeting held by District Consultative



Committee and district-level Review Committee at the Karnataka Chamber of Commerce and Industry auditorium. He said the other 40 per cent would be covered under the scheme in the coming days. He said commercial banks had a major role in implementing government schemes and added that the banks should take the Kisan Credit Card Scheme seriously. He stated that the banks had to submit a report on the implementation of the scheme by October 15. Hubli tahsildar S.S. Biradar said the 'Bhoomi-Bank Integration' program had already been initiated in the district. Under the program, the process of pledging land by farmers and release of liabilities had to do be done online. He said: "Banks have to equip themselves for this by October 30. Already the requirements for implementation of the program have been intimated to banks. The program will not only save time, but also make transactions more transparent."

Rs. 25-Crore Corpus Fund For The Sick, Karnataka: To fund the treatment of cancer-afflicted poor children, the State Government has set up a corpus fund of Rs. 25 crore, announced Medical Education Minister. Addressing presspersons at Kidwai Memorial Institute of Oncology in the city, the Minister said: "Although free treatment is offered to poor cancer patients, most of them are unable to afford medicines. Realizing this, we are setting up the corpus fund. ❖"

Nirmala Deshpande

Dr. Nirmala Deshpande (1929 - May 1, 2008), or Didi as she was affectionately known, was a Gandhian, social activist and MP. She devoted her life to promotion of communal harmony, service to women, tribal people and the dispossessed in India.

Deshpande was born to Vimala and P Y Deshpande in Nagpur on October 19, 1929. Her father P Y Deshpande a Marathi writer most noted for his work *Anamikachi hintanika* was a recipient of a Sahitya Akademi award in 1962. She studied MA in Political Science from Nagpur, Maharashtra. Thereafter, she served as lecturer in Political Science in Morris college in Nagpur.

Having vowed to never marry, Deshpande, came to be known as the "Manaskanya" of Acharya Vinoba Bhave whom she joined in the Bhoodan movement in 1952. She undertook a 40,000-km journey on foot across central India to carry Gandhi's message of *Grām Swarāj*. She realized that it was difficult to practice Gandhian principles, yet believed that doing so was the only way towards a truly democratic society.

She was known to be the spirit behind peace-marches in Punjab and Kashmir when violence was at its peak in those states. Her peace mission to Kashmir in 1994 and her initiative in organizing India-Pakistan meet in 1996 were her two major public service achievements. The Tibetan cause against Chinese suppression was also close to her heart. In 2006, Deshpande championed clemency for Afzal Guru, who had been convicted of a terrorist attack on India Parliament in 2001.

Deshpande authored several novels in Hindi, "Seemant", on the theme of women's liberation, and "Chimlig", based on Chinese cultural ethos, one of which got a national award. She also wrote a commentary on *Isha Upanishad* and a biography of Vinoba Bhave. Deshpande was nominated as member of Indian Rajya Sabha two times between August 1997 to 2010. Her name was considered for the President of India in 2007.

Deshpande received many awards like the **Rajiv Gandhi National Sadbhavana Award** in 2005 and the **Padma Vibhushan** in 2006. She was a nominee for the Nobel peace prize in 2005. She was the first to receive the Banarasi Das Gupta "**Rashtra Gaurav Puraskar**".

She dedicated her life to the promotion of Indo-Pak relations and was conferred with Sitara-e-Imtiaz by the Pakistan government in recognition of her contribution to the cause of peace and harmony between the two nations.

The award was given on Aug 13, 2009 on the eve of Pakistan's Independence Day.

On the occasion of the Pakistan National Day, Shahid Malik, High Commissioner of Pakistan, hosted a reception at his office, which was attended

by separatist leaders Syed Ali Shah Geelani, Mirwaiz Omar Farooq, Muhammad Yasin and others. The High Commissioner remembered the services rendered by the late Gandhian in making the South Asia a zone of peace. She was described as Ambassador of peace. Deshpande was a champion of human rights and worked with a number of social organizations to develop strong bonds of friendship between India and Pakistan. She visited Pakistan several times to promote peace. Late Deshpande was also closely associated with the Kashmiri separatist leaders and was a strong advocate on resolving Kashmir issue through peaceful means. She is among few Indians, who received award from the Pakistan government. Former Prime Minister Late Morarji Desai and veteran film actor Dilip Kumar are other who received the award from Pakistan Government.

Her goal in her words, "I want to make the Gandhi Ashram at Kingsway Camp, Delhi into a Peace Centre where people, scholars of all walks of life will come stay, contribute and rejuvenate themselves." for that worked a lot, In 2004 Gandhi Ashram was Reconstructed Trust was registered led by Didi and started working on her noble dream

She supported the cause of the Maoists not their means. But Deshpande walked that thin line without fear or embarrassment. It was like she did not perceive an oddity in being flanked by Mahatma Gandhi on one side and Mao Zedong on the other. When Graham Staines, a Christian missionary, was brutally done to death, she organized a peace march in Orissa. When the Left Front government was accused of unleashing violence on protesters resisting land acquisition at Nandigram, Deshpande spoke out against the use of force.

She is the last of dedicated Gandhians and her loss is mourned by India as a great blow to peace initiatives. Although she is no more, we still feel her energy guiding us. Like Gandhi ji and Vinoba ji, she was a person of action. Her recent favourite phrase was "Lage Raho" meaning just keep going! Our best tribute would be to keep her legacy alive by adhering to her vision of positivity and action. ❖



Study of Six Villages

The PGDRM (PG Diploma in Rural Management) students from National Institute of Rural Development (NIRD) went to six different villages in Andhra Pradesh and Karnataka as a part of their field immersion program from 18th to 23rd August 2011. During the field visit students tried to gain an understanding of the social, economical and cultural dynamics in the villages.

Different villages were selected to expose them to a broad spectrum of ideas. Two dry land, agriculture villages- Taliwada and Kandlavari Palli (Karnataka), one predominantly weavers' village- Vellanki, Nalgonda district, one tribal village- Khairdatwa, Adilabad district, one costal village- Swarnadhra Patta Palem, Prakasham district and one dry land village- Vepula Palle, Chittoor district (All AP) were selected. Reports of the six villages were consolidated to make one report and presented before the development professionals and academician at the NIRD campus. We have tried to bring key insights from the main report for our readers.

Taliwada is situated in Northern Karnata in Bagewadi block, Bijapur district. The village has a population of 3,939. Hindu and Muslim population is equal in number. Most of the people depend on rain fed agriculture. The village is surrounded by rocks and land bears black soil. The village is in a drought prone area. A sizable part of the land is uncultivated and remains barren round the year.

Kandlavari Palli is situated in Kolar district in Karnataka. There are 79 households in the village with a population of 360 with males constituting 52% and females 48%. The village has a total of 108 hectares of which 51 hectares are wet land, 54 hectares are dry land 2 hectares are common land and 1 hectare burial land. There are no streams and only four tanks are in the village. Four bore wells and two farm ponds and some check dams are utilizing for irrigation. The agriculture is mostly depends on rain. The land is made up of red soil which has less capacity to store water. The land consists with stones, plants and bushes. Considerable part of the land is uncultivable and farmers doing contour cultivation .

Majority of the farmers are engaged in the cultivation of millets, red gram, tomato, paddy and groundnut crops. Some people are going for temporary migration. MNREGA employment, livestock rearing and dairy activities are the other predominant sources of livelihoods in the village.

Vellanki is a village that is 18km away from Choutappal mandal in Nalgonda district and 45 km away from Hyderabad city. In the village there are 550 acres of land and most of the people depend on agriculture and weaving. Paddy, pulses, red gram, black gram, jowar, maize and vegetables are highly cultivated. The farmers

are also engaged in horticulture and cultivate orange and lemon crops. Some villages are also depending on daily wage opportunities like construction, loading and unloading trucks. Many are working as auto drivers, lorry drivers, private employees in cloths shops, hair salon shops, medical shops and groceries. Some others migrate to the cities in search of work.

Khairdatwa village, Adilabad district is situated in the hilly areas of Northwest Andhra Pradesh. The population majorly belongs to the Gond tribe and the village has 87 households. Like in

Kandlavari Palli and Vellanki, Khairdatwa's people too depend on agriculture as their primary source of income. Shift cultivation is common. The village has around 2000 acres of land of which 1200 acres of land is under cultivation. Most part of the land belongs to the Forest department. The lands are sloping at some places and plain at others. Therefore, it causes major soil erosion of the upper portion of the soil during monsoons. The prominently cultivated crops in Khairdatwa are jowar, red gram, soya bean and cotton crops. Cotton is the major crop. In the village there is only one well and two tanks are available for irrigation therefore most of the agriculture depends on the amount of rainfall. People are also going for MGNREGA works and watersheds works. In March, April and May they gather NTFP from the nearby forest. Some taking their cattle to the forest for grazing. There is a total of 2000 livestock. 90% of their livestock consists of cows and oxen only. They also rear goats.

Swarnadhra Patta Palem in Prakasham district is 25 km away from Ongole town. It is situated on the shore of the Bay of Bengal. The village has 250 households with a population of 1000. Since it is located on the seashore, most of the people depend on fishing for their livelihood. Many people engage in agriculture in nearby villages. Some have also taken up driving, construction works and MGNREGA works.

The students visited Vepulapalle in Chittoor District. The village has only 36 households and 180 acres of land. Only 50 acres of land is irrigated. Agriculture is the prominent economic activity in the village with a multiple crops pattern being practiced by the farmers. The farms are fragmented. The people are cultivating various crops like paddy, tamato, chilli, brinjal, cotton and groundnut. Apart from agriculture, cattle rearing, goat and sheep rearing are also major occupations in the village. Some are engaged in construction. Landless families go to Madanapally town to work in biscuit and handloom industries. Some people are engaged in poultry business. MNREGA also provides significant employment in the village. ♦

Antyodaya? Sarvodaya?

Happy Navratri, Happy Puja, Happy Dusserah!

Happy World Teachers' Day!

Many International Days just passed by – for instance - International Day of Democracy (15 September), International Day of Peace (21 September), World Tourism Day (27 September), Right to Know Day (28 September), World Vegetarian Day (1 October), and World Habitat Day (3 October – First Monday of October). We await World Animal Day (4 October), World Teachers' Day (5 October), World Smile Day (7 October), World Humanitarian Action Day (8 October), International Day of Rural Women (15 October), World Food Day (16 October), International Day for the Eradication of Poverty (17 October), United Nations Day (24 October), World Development Information Day (24 October), and World Freedom Day (9 November). This appears an endless list!

As media discusses whether we should make Anna Hazare, Mahtama Anna Hazare, Anna Hazare has rejected the idea. All of us are waiting to see the progress on the Lok Pal. Telangana agitation's All People's Strike is on since 13 September. Responses are lukewarm at this point of time.

The streams of thought and work that continued to dominate the month include relate to NRLM Working Group, Empowering the Women Leadership and Success Stories for replication.

The debate on 'poverty line' is intensely active. Yet we listen to 'universal' food, health and social security talk in the country. While Tamilnadu gives free rice to poor, AP is launching Re.1 a kg rice to more than 2.25 Crore households – that is almost the entire state! Food Security Act is in the pipeline, It discusses the entire lifecycle needs to mean conception to cremation i.e. it has to begin with the pregnant woman (fetal nutrition) to infant nutrition to adolescent care to care of the elderly. It talks of support to 'priority' sections and 'general' sections of the population with differential priced food (rice, wheat and millets) supply. Then, the food production, storage, processing, transport etc., (food value-chain) interventions including reasonable minimum support prices are important to ensure food and nutrition security. Annam Parabrahmaswarupam and it should be present in every household. Let us hope this wish of Gandhi is truly realized soon! This is Sarvodaya in the ultimate analysis. Surely, some need complete care. That is Antyodaya.

Let us get back to 'poverty' line debate. Suresh Tendulkar's Committee has used NSS data on household consumption expenditure to arrive at its estimates. These estimates serve as poverty caps when BPL Survey (Socio Economic Caste Census) 2011 is taken up. This causes a situation

where household with similar condition in a state may be BPL in one state and not a BPL in another state. So what is the remedy? Jairam Ramesh and Montek Ahluwalia say that they have agreed that the schemes will have their own target groups based on the deprivation that is being addressed rather than the BPL status. Will this be a reality? Will this be fool proof?

Rs.32 a day (in urban areas) would mean expenditures of Rs.18 on food and Rs.14 on non-food item. This appears too low. May be this is a destitution line rather than a poverty line. Rs.33 per day, as against Rs.18, is required to get the required calorie intake. Thus, at today's rates, the 'poverty' line cannot be less than Rs.60. Further, rise in the salary of a public servant, say Assistant Professor in a University has gone up 50 times over the last 40 years, whereas the poverty line figures have gone up by only 20 times. Why is this difference?

If we look at the NSS data with Rs.60 a day expenditure in urban areas (and Rs.36 a day in Rural areas), the poverty estimates climb steeply to 75%. This would mean we need universal food and nutrition security, health security etc. This would mean a robust universal livelihoods mission in the

Perspectives

G Muralidhar

country.

Supreme Court has endorsed Cooperative Principles and said further that protection under Articles 14 and 19 is available to Cooperatives too. Particularly, the Court has upheld that voluntary membership in the cooperative. Accordingly, cooperative, labour unions, societies, associations and public trusts, registered or unregistered, are important for the poor, vulnerable, powerless and dispossessed to protect and promote their interests through collective action.

Of course, we also have producers' company format. Yet, we need a more appropriate legal framework for registering Self-help Groups and their Federations.

Collective Action is the basis of reducing and eradicating poverty and deprivation of the poor and ushering in decent quality of life in their lives. Identifying the poor, the poorest and the vulnerable, mobilizing them to come together and organizing them into the self-help base institutional architecture, followed by augmenting various resources/capitals, and offering an enabling environment that includes convergence, partnerships, rights and entitlements are the core processes in nurturing collective action. Collective Action is hard work over time and space, with costs and benefits.

Let us work on and with the movements of collective action by building leaders and mentors to build leaders and mentors for the participants in the movement. ❖

Gandhian Livelihoods

Most often, any debate pertaining to Mahatma Gandhi is fixated upon the twin ideals of non-violence and truth which he actively promoted and practiced. But did the man who spearheaded the independence movement for a little over two decades have nothing in mind for the future of an independent India? Rarely are his ideas on polity and economy discussed or even taught in our schools. This explains the near absolute ignorance of the masses (with the exception of those who choose to dwell deeper into Gandhian thought) of the decentralized system of governance and economy that Gandhi had envisaged.



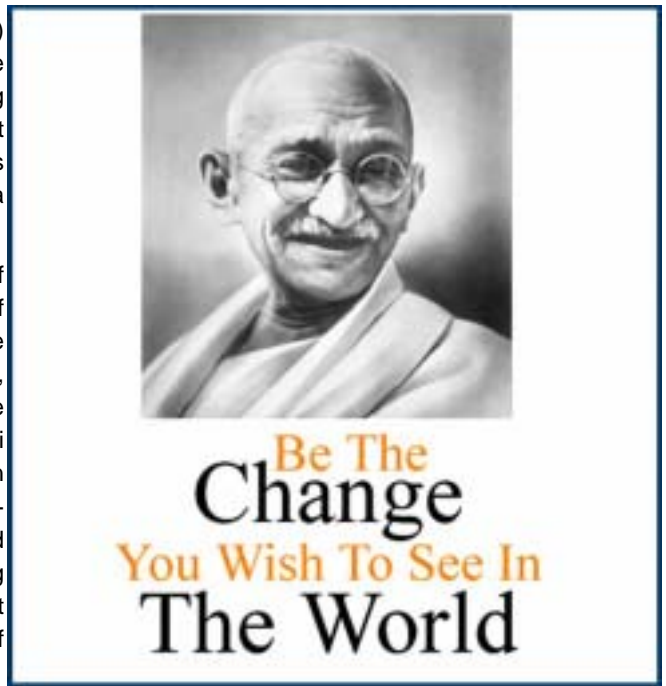
Meditate on the millions of the dispossessed.

– Mahatma Gandhi

Some might dismiss his idea of *ram rajya* (village republics) as utopian and implausible in a globalised world, but the fact remains that in all the talk about decentralized planning and handing over the reins of implementation to those at the grassroots, is reminiscent of Gandhi's ideology. It is exactly what we're struggling to achieve in the confines of a system that is federal in letter but unitary in spirit.

The premise of Gandhian thought lies in the knowledge of the disturbance and ultimate collapse of the equilibrium of the Indian economy with the coming of the British and the elements of industrialization they brought in tow. This, along with ideals of modern thought such as liberty, justice and freedom sculpted Gandhi's thoughts. Gandhi pinpointed and theorized the elements of the Indian economy prior to the arrival of the British that made it self-sustaining. He concluded that basic ethics and consideration for one another was a panacea to removing poverty and to ensure that each person had enough to eat and clothe themselves. He believed in maximization of social welfare.

The relevance of Gandhian thought to livelihoods emerges from his concept of village industries. Gandhi was a staunch opponent of industrial growth that was capital intensive. He feared the advent of machines and their potential to replace labour. This is a fear that has been realized in this continually mechanized world where employees being laid off due to the introduction of machines for higher and uniform production of goods. Labour is to be a master of the machine and not vice-versa. He said it was important that each man earn his bread himself should not rely on others for his basic needs. Gandhi believed that the development of the individual would definitely lead to the development of the society but the reverse may not be true. He expressly opined that each individual should eat bread of his own labour. Khadi in a way symbolizes this self-reliance. Gandhi urged his followers to do away with mill woven clothes and instead revert to homespun khadi. In the post independence period



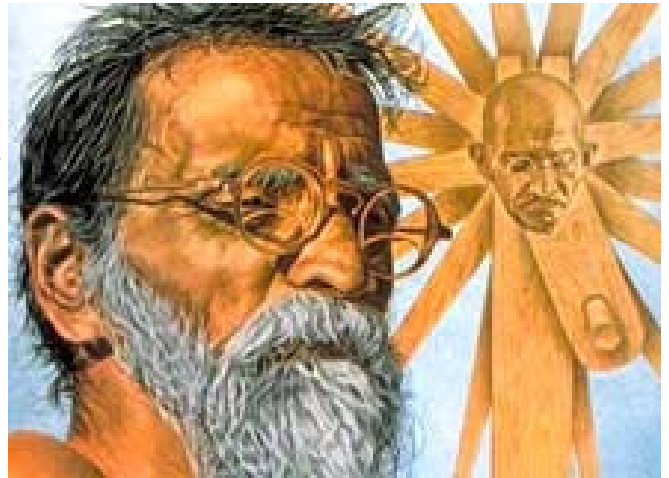
also, the government and private organizations have taken measures to promote the fabric. The Khadi Village Industries Commission (KVIC) is a statutory body that was established in 1957 with the objective of providing employment to the poor by encouraging them to engage in producing saleable products with focus on creating self-reliance among the poor. Among its various activities, KVIC is involved in planning and implementing programs to promote khadi, providing raw material to producers if needed, encourage research new techniques for khadi production, etc. KVIC also provides assistance to organizations that wish to initiate village industries. KVIC has under its purview mineral based industries, agro based and food processing industries, polymer and chemical based industries, forest based industries, rural technology industries and also service industry. KVIC works through a network of 33 KVIC boards that are located in all states and UT's in the country. It also supports organizations such as the Khadi Gramudyog Sangh. Khadi Gramudyog Bhavan (as it was known earlier), based in Chennai was under the jurisdiction of KVIC from 1957 until 1969. In 1969, it registered as the Khadi Gram Udyog Sangh and is engaged in promotion of khadi and village industries products. It has tried to tune khadi and village industries to current tastes and preferences of consumers. However, it is not just a marketing outlet for khadi products but also is committed to work towards a "non-violent and non-exploitative social order." The organization was the first to introduce readymade khadi garments. It organizes exhibitions to showcase various products such as dolls (especially during Dussehra), sandalwood, rosewood and teak products, herbal



honey, jewellery, leather goods, etc. The Bhavan has also started canteens in Chennai that serve nutritious food at low prices. It believes that wide participation augments the growth of an organization and has engaged voluntary associations such as Guild of Service Seva Samajam for production of vegetarian bakery products, Gopalapuram Women & Artisans Combine for production of condiment powders. To keep alive Gandhian thought, the Bhavan has also initiated a Youth Forum For Gandhian Studies. It also recruits its employees from khadi producing communities.

Gandhi envisaged an economy in which the villages were independent economic units. The villages would engage in those activities that were conducive to local resources and talents. They would also cater to the local market and not aim to supply to a greater market as this would harm the producers of that area. Therefore, focus would be on khadi, handicrafts, handlooms, agro processing, etc.

Manibhai Desai, a disciple of Gandhi founded Bharatiya Agro Industries Foundation (BAIF) a non-profit organization in 1967 with vision of "building a self-reliant rural society assured of food security, safe drinking water, good health, gender equity, low child mortality, literacy, high moral values and clean environment." Its initial focus was on cattle development but later expanded its focus to conservation of natural resources for promoting sustainable livelihoods. BAIF has blossomed to become a highly respected organization in India that has engaged with the community, particularly with the vulnerable groups and has helped them enhance and create gainful self-employment opportunities. BAIF is very particular about ensuring that the local resources be tapped in the community's endeavours to augment their livelihoods opportunities. For this, BAIF conducts extensive research as to how the locally available resources can prove productive for the community. Currently, BAIF has presence in



employees and 9 associates.

It also has research centres across with a central a research station at Urulikanchan.

Gandhi viewed education as a much more complex concept than just mere literacy. Literacy is not education in itself; it is just a tool that aids education. Education is a process that results in holistic development of an individual. Literacy can be defined as the proficiency in the three R's- writing, reading and arithmetic. Gandhi proposed a new system of education called Nai Talim as the answer to holistic education to develop the individual. Nai Talim would include craft, health, art apart from literacy with aim to develop the body, mind and soul unlike the modern education system which nurtures only the mind. Like he believed that the economy should be decentralized powered by village industries, Gandhi also advocated taking *vidyapeeth* to the villages. In line with these ideas, Gandhi founded the Gujarat Vidyapith in 1920 in Ahmedabad. It imbibed truth and non-violence as its core values. Also, it was decided that the curriculum would correspond to the need of villagers and all teaching would be in the mother tongue. The education at Gujarat Vidyapith was designed to develop the personality of the individual and includes regular participation in community work, residential life, social service, community prayers, simple and self reliant living, study tours and field studies, Hand spinning and training in Craft Work. The Vidyapith experiments in various realms of education with a view to develop the application of Gandhian thought.

In 1956, the Gandhigram Rural Institute was inaugurated with the sole purpose of imparting education by adopting Nai talim. The founders were two Gandhians Dr. T Soundaram and G. Ramachandran. The institute, now a university has developed academic programmes in Rural Development, Rural Economics and Extension Education, Rural Oriented Sciences, Cooperation, Development Administration, Rural Sociology, English and



16 states where it works through 4,500



in other villages to follow suit. An improvisation of the bhoodan movement was the gramdan movement under which all the land in the village would be handed over to 75% of the population who would then be responsible for redistribution of the land amongst themselves. Though the movement couldn't sustain momentum after 1974, it played a crucial role in changing the mindset of many in rural areas. The movement held close the Gandhian principle of no man having more land than he can till as the basis for the redistribution of land. Jayaprakash Narayan, one of India's leading political leaders came to be actively

Communicative Studies, and, Tamil and Indian Languages. Students who graduate from the university usually work in the rural development sector in various capacities. Today, it is recognized as one of the pioneer academic institutes for rural development research.

In our quest to eradicate desperate poverty and making our economic system fair, we struggle to come up with solutions for pressing questions like equal distribution of resources. During Gandhi's time, the zamindari system was deep-rooted with its repercussions playing out on a massive chunk of farmers. He sensed the distress of the peasants and warned that the days of this oppressive system were numbered as it would be foolish to expect the peasants to be dormant forever. As a solution he advocated a system whereby the zamindars would be trustees of the tillers and would not be entitled to anymore than what the tillers entitle them to. Gandhi envisaged an amiable relationship between the zamindars and tillers. Trusteeship, as Gandhi termed this system, was born out of the Mahatma's belief that an action is just when it does not harm others.

This idea of Gandhi's was realized by an ardent follower, Vinoba Bhave who initiated the Bhoodan-Gramdan movement. In 1951, he announced that he would walk across the violence-stricken Telangana region to spread the message of peace and non-violence. During the course of this mission, Vinoba happened to stop over at Pochampally, a village in the badly hit Nalgonda district. Upon interacting with the Harijan community of the village, it was revealed that the whole community was landless and all it wished for was to have forty acres for the forty families in the community. At the same meeting, a zamindar in the village offered to give 100 acres to the community. This sparked the bhoodan movement. Soon, Vinoba took this as an example and persuaded zamindars

associated with the movement. Apart from bhoodan and gramdan, the movement also encompassed other practices such as Sampattidan (wealth), Shramdan (labour), Jeevandan (sacrifice of labour for life to the village).

Often, the lack of redress of violation of rights adds insult to the injury of violation of rights itself. Gandhi lamented that the modern legal system became a string of formalities that did not meet the objective of delivering justice. He vouched for reinstating the system of arbitrating disputes through village councils that existed in ancient India. Therefore, Gandhi took the idea of social justice a step further by handing over delivery of justice to the people.



Harivallabh Parekh, a Gandhian started People's Court in east Gujarat where he also started his ashram, Anand Niketan. Parekh gradually won over a hostile community and in a span of decades he reached out to 1.5 million people across 1, 100 villages through various developmental activities. However, his most significant contribution remains the concept of Peoples Courts which solved over 30,000 disputes which were mostly about family disputes, land disputes and sometimes even criminal cases. He adopted extremely fair means and ensured that the verdict had no adverse consequences on the family of the guilty.

The recent anti-corruption protests in the country spearheaded by Anna Hazare have brought Gandhian methods and principles back into focus. True, corruption has reached alarming levels, but it is to be understood that corruption is not something that can be met with legislation but requires a change in the system. Gandhi saw corruption as inevitable in a system that is so vast with red tapism being the order of the day. It is often observed that for the Indian National Congress, Gandhian practices were only a means to achieving a political goal and for Gandhi and his followers a way of life. Therein lies the reason as to why the Gandhian philosophy was not adopted by free India. Indeed, a difficult task to accomplish what

Gandhi envisaged but it has the capacity to stimulate our thought process in line with decentralization with power in the hands of the people. There are still examples in the country that have empowered the local communities by letting the management of resources to the community. In some parts of Maharashtra, in true Gandhian spirit, ground water of the village is considered that of the village and

distributed equitably unlike in other parts where it belongs to the person under whose land it flows. Slowly, the belief that members of the local community who are affected by large so-called development projects should be absorbed into the industry is also setting in. These are encouraging signs that decentralization in certain processes is possible and that the role of the state need not be overbearing in all aspects of an individual. Of course, macro matters such as defence, transport, coinage and communications could be handled by the state but there is potential to devolve other aspects to the people.

It is sad to note that today, far from implementing these ideas, we live in a world that even refuses to recognize and make efforts towards making the world more equitable. Individualism has taken our society by storm and has induced an inalienable sense of competition that is only deterring whatever little chances we have of achieving a peaceful world. Peace, or security for Gandhi didn't just manifest as disarmament. Instead, it was the empowerment of the people and providing him with the basic needs— food and shelter. It is often said that the seeds of violence and insecurity lies in deprivation. When a society is as disparate as it is today, there is bound to be insecurity. Those who do not receive their fair share of the pie are bound to speak out in the face of such obnoxious displays of wealth by some in the society. How can we justify that Rs. 32 is enough for survival when the wealthy few spend thousands and indeed lakhs in a day? Why can't all of us have the right to nutritious food instead of it being the privilege of the few? A society which follows principles of Sarvodaya will have no space for such instances. ❖



International Day of Rural Women (15 October)

Juice centre

Santhosh Kumar Pandith, 22, belongs to Ranchi, Jharkhand. He discontinued education after class 10. Presently, he runs a juice centre on a cart in Narayanguda and is stays in Barkatpura. His family- mother, father and two younger brothers live in Ranchi. Back in Ranchi, he has two acres of land which his family cultivates.

Sl.no	Particulars	Amount
1	Capital : Machine, Cart, Glasses, Water tin, Bowls	10000-00
2	Expenditure: (Monthly)	
3	Mosambi Rs 3000*4times	12000-00
4	Sugar 50kg*30Rs	1500-00
5	Salt 1kg*200Rs	200-00
6	Electricity	200-00
7	Ice Cubes Rs 20*30days	600-00
8	Disposable Glasses	500-00
9	Other expenses	400-00
10	Total Expenditure	15400-00
11	Income : (Monthly)	
12	Glasses sold 70Glasses*12Rs*30days	25200-00
13	Monthly Expenditure	15400-00
14	Monthly Income	25200-00
15	Total	9800-00

He came to Hyderabad eight years ago in search of work. In the beginning, he worked at an optical shop and was paid Rs. 4000/month. Not satisfied with the job, he looked for alternatives and decided to start a juice centre.

He invested Rs 10000/- for cart, machine and other necessary items. He sells mosambi juice on the cart between 9 am and 8pm. In the beginning, he faced language problems as he does not know Telugu. He sells one glass of juice for Rs. 12. He manages to sell 70 to 100 glasses in a day. He plans to expand his business.

He visits his native place once a year for festivals and occasions. He sends home money for his brothers' education, agriculture purposes and saves some for future needs. ❖

Recognize us as a Human Being...

Q: What is your name? How old are you?

A: My name is Gundla Rama.: I am 36 years old.

Q: Where are you from?

A: My native place is Guntlapally Village, Tungaturthi mandal, Nallagonda District.

Q: Where do you reside in Hyderabad?

A: We live in Barkatpura, near Narayanaguda X road in Hyderabad. We have been living here for the last 13 Years.

Q: Do you own a house in Hyderabad?

A: No, we do not own a house here. We are living in a small rented house. We pay Rs1000 as rent every month and a monthly electricity charge of Rs 200.

Q: What is your educational qualification?

A: I am illiterate because my father thought it is futile to educate girl children.

Q: How many members are there in your family?

A: There are five members in our family. We have three daughters of which two are married. My aunt also lives with us.

Q: What do your family members do?

A: My husband has been working as a construction laborer for the last thirteen years and. I am also working as a maid. Our daughter is supports me in my work. My aunt is aged and therefore does not work.

Q: Do you have membership in a SHG (Self Help Group)?

A: No. Not now, 10 years our SHG disintegrated.

Q: Have you sent your daughters to school?

A: Yes, all my three daughters have gone to school. Our eldest daughter studied up to SSC, second daughter studied up to 5th standard and the youngest one studied up to 8th standard. But they could not not continue their education because of financial constraints.

Q: Do you have any assets/property in your native place?

A: Yes, we own a house in the village. We had five acres of land thirteen years back that received irrigation from a well. But we sold to our land to others in the village.

Q: Why did you come to Hyderabad?

A: We suffered losses in agriculture. We used to cultivate to paddy and cotton. Due to this loss we decided to leave our village for Hyderabad as advised by family and friends. My husband's brothers did not support us though.

Q: How much is your monthly income?

A: I earn Rs 3500-4000 in a month.

Q: How many houses you are working?

A: I am working at 2 houses and 2 offices. I go to work in mornings and evenings.

Q: What kind of work do you do there?

A: Cleaning rooms, washing clothes, cleaning kitchen items and bringing necessary items for the household.

Q: If you fall ill, what do you do then?

A: If I fall ill then I do not go for work and duly intimate message to owners. Sometimes I send our youngest daughter to substitute me.

Q: Do you have monthly savings?

A: Yes, we are saving money in local chit funds.

Q: What kind of problems do you face in Hyderabad and in general?

A. In the beginning, we faced problems in identifying sources of livelihood in the city .We depended on our neighbors. We spent money for paying dowry and wedding expenses when our first two daughters got married. When our eldest daughter delivered an unhealthy infant, we paid Rs 50000 at the hospital. I face problems at work. The owners scold when I go late for work, sometimes they ask me to do extra work and don't pay. Sometimes when I am unable to go for work due to some illness, my salary gets deducted.

Q: Do you have any debts?

A: Yes, We have Rs 150000 as debt. We took for money for our second daughter's marriage and elder daughter's delivery from friends and relatives.

Q: How often do you visit your native place?

A: My husband goes once a month to meet my aunt and attend marriages, occasions and festivals.

Q: Has there been any change in your living standard in the past five years?

A: There have been some changes in our standard of living in the past five years. We consume nutritious food, purchase good clothes. And we even purchased a TV.

Q: Tell us about your plans for the future?

A: We will repay our debts and also save money for our younger daughter's marriage and future needs.

Q: Do you have any message/learning that you would like to share with others?

A: Hard work isn't a waste of time especially when you're young. My suggestion is that we should regularly save some amount from our income for the future. **Also, to our employers, recognize us as human beings, we are not machines.** ❖

Storage Industry

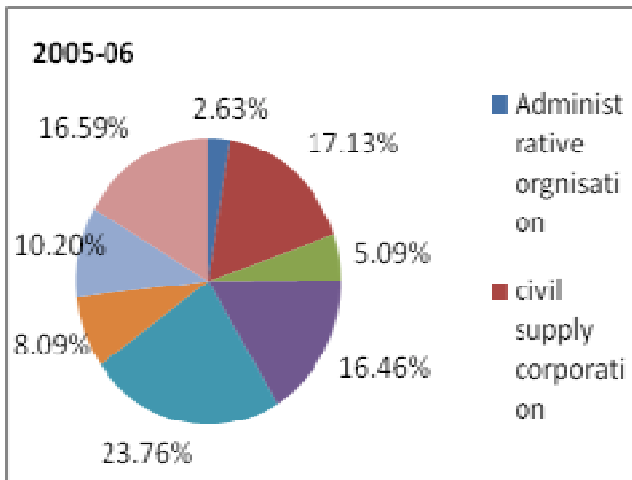
Today India ranks 2nd in the world for farm output. The total agricultural output amounts to approximately 40% of the National Income. The country is producing an excess of 60 million tons of fruits and vegetables per annum. Most of the agricultural produce is perishable in nature and requires certain levels of temperature and humidity to hold the horticultural produce in good condition for longer periods. It is estimated that due to lack of proper facilities of transportation and storage, about 33% of prod

out of which the total storage capacity contributed by State and Central Warehouses is 10.04 million MT and 19.7 million MT respectively.

Three public sector agencies are involved in building large scale storage and warehousing capacities in the country. These are the Food Corporation of India (FCI), Central Warehousing Corporation (CWC) and 17 State Warehousing Corporations (SWCs). While the FCI uses its warehouses mainly for storing food grains, the storage capacities with CWC and SWCs are used for the storage of food grains as well as other items. The FCI has the largest agricultural warehousing systems with over 24.33 million tonnes of storage capacity in over 1451 godowns located all over India. This includes owned as well as hired warehouses.

The CWC was founded in 1957 to provide logistical support to the agricultural sector. Currently, it operates around 514 warehouses across the country with a storage capacity of 10.27 million tonnes. Other than storage and handling, CWC also offers services such as disinfestations, pest control, fumigation, clearing and forwarding, handling and transportation, procurement and distribution.

State Warehousing Corporations exist in 17 States to provide storage facilities a

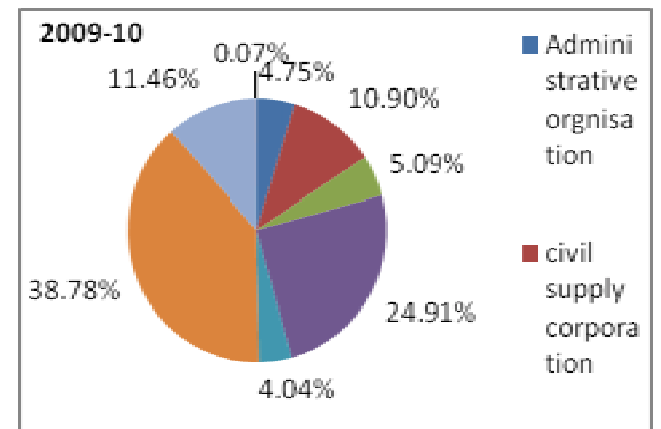


uce, especially fruits and vegetables are wasted i.e. about 20 million tons or 200 lakh tons are wasted. During the peak harvesting season, excess produce gets over flooded and many a times, due to lack of storage facilities an artificial scarcity gets developed during non-harvesting periods and prices soar and we have to import these goods at exorbitantly high prices which most of the people of India cannot afford and have to starve.

Before the dawn of the reforms era, Indian farmers used to dream of having a roof over their head. But, things are changing fast. Now, India's farming community wants a roof over their harvested crops. Instead of craving for a shelter for themselves, the ryots now seek to cover their fruits of hard labour. Thus, 21st century India witnessed the birth of warehousing (go down) revolution. When we talk about storage industry in India we have to discuss mainly warehouse and cold storage facilities.

1. Warehouse (Godown):

Indian warehousing sector is expected to grow from US\$ 20 billion in 2007-08 to about US\$ 55 billion by the end of 11th five year plan, growing at a rate of 35-40 per cent every year. The Country is pegged around 30 million MT in 2006,



nd pest control services for various agricultural commodities belonging to farmers of that State. These warehouses work under different Warehousing Acts enacted by the respective State Governments.

The changing trends in the utilization (as shown in above graphs) indicate an increasing storage capacity demand from the industries and other businesses, while the demand from the forest and Government departments such as civil supplies is decreasing.

Major Players:

Public sector: 1. Food Corporation of India 2. Central Warehousing Corporation 3. State warehousing Corporation

Private sector: 1. National Bulk handling corporation Ltd. 2. National collateral Management Services Ltd.

Rate of Warehousing Charge (Storage) of CWC in India (1957-1958 to 2007-2008) (Rupees per standard bag per month)		
Year	Rate	Effective date
1957-58	0.18*	1.1.1958
1970-71	0.25	
1980-81	0.4	
1990-91	1	
1995-96	1.4	
1996-97	1.7	1.4.1996
1997-98	1.7	
1998-99	2	15.7.1998
1999-00	2	15.7.1999
2000-01	2.75	1.1.2000
2001-02	3	1.1.2002
2002-03	3.75	1.9.2002
2003-04	3.75	-
2004-05	3.75	-
2005-06	3.75	-
2006-07	3.75	-
2007-08	3.75	-

NBHC has emerged as India's leading integrated commodity and collateral management company distinguished as the first and only such service provider in the country to obtain an ISO 22000:2005 certification and a 'Category G' membership of GAFTA (The Grain and Feed Trade Association, UK).

NBHC is part of a unique commodity ecosystem, which provides Complete Solutions in Commodity and collateral Management along with its stakeholders, Financial Technologies (India) Ltd. (FTIL), State Bank of India, and the FTIL group companies: Multi Commodity Exchange of India Ltd. (MCX) and National Spot Exchange Ltd. (NSEL).

The National Collateral Management Services Limited (NCMSL) is the country's leading organization providing a bouquet of services to manage risks across various stages of commodity and inventory handling under a single umbrella. Incorporated in 2004, under the provisions of the Indian Companies Act, 1956, NCMSL is a governed by an independent and professional Board. Each of its promoters and shareholders are either reputed and leading banks or organizations. Each of their warehouses serve as commodity multi link points (CMPs) providing a package of

services, including dematerialization and materialization of physical stocks of commodities, testing & certification and funding against warehouse receipts. They are present in 12 states across India and their warehouses manage as many as 42 agricultural commodities. NCMSL also offers storage services for non-agricultural commodities and inventories.

Warehouse Receipt: -

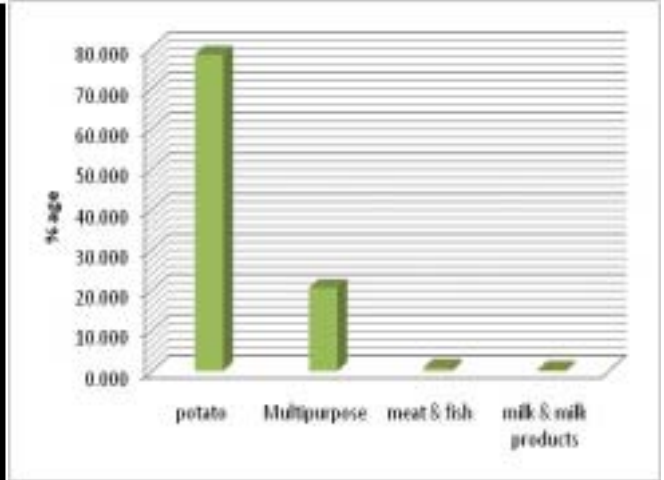
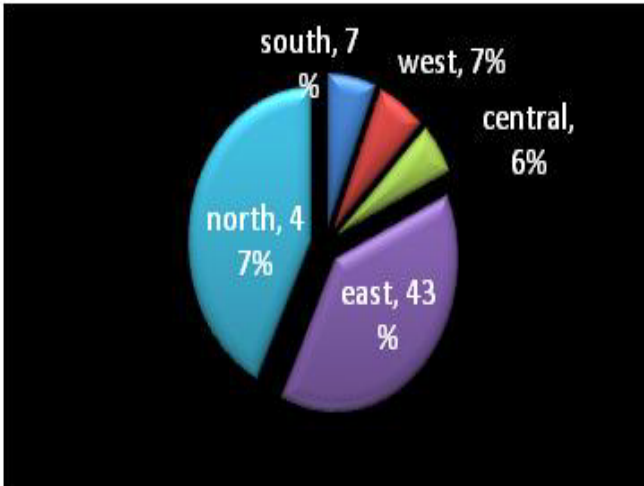
Warehouse Receipts are documents issued by warehouses to depositors against the commodities deposited in the warehouses, for which the warehouse is the guarantor. Warehouse Receipts may be either non-negotiable or negotiable. These documents are transferred by recommendation or delivery. Either the original depositor or the holder in due course (transferee) can claim the commodities from the warehouse.

2. Cold storage:

Cold stores form the heart of the cold chain. An overview of the cold storage industry in India indicates that the cold stores have been established initially right from the beginning of twentieth century but the further development was fairly slow. These units were mostly designed for storage of potato and were located in areas like UP, West Bengal, Punjab, Bihar etc. **Cold chain** is now recognized as a sunrise sector in India. It is true that in a country which ranks first in milk production in the world, is number 2 in fruits & vegetables production and has substantial production of marine, meat & poultry products, the country needed a fully developed cold chain sector. However the current scenario reveals that there is a tremendous scope for the development of cold chain facilities.

-Growth of Cold Storage Industry in India

Year	No of cold stores	Installed capacity in '000MT
1955	83	43
1960	359	305
1965	600	682
1970	1218	1638
1975	1615	1994
1979	2266	3348
1986	2607	5402
2004	4748	19552
2006	5101	21694
2007	5316	2334
2008	6000	25500



The growth of the cold storage industry in India from the year 1955 to 2008 is shown in above table. The distribution of cold stores in different regions of India has not been uniform as will be evident from pie chart below which shows regionwise breakup of numbers of cold stores in different regions based on data available for the year 2007.

Bar graph below shows the skewed nature of cold store infrastructure in our country. Almost 80% of cold stores are meant for potato.

Conclusion: An overview of storage industry shows the efforts made to increase the capacity and quality of its infrastructure. But the existing infrastructure and efforts are not sufficient to preserve nutritious food to feed our 1.2 billion populations. If India wants to achieve the target of food for all under its ambitious food security bill we must have robust storage industry acting as backbone for supply chain of various industries. ❖

(Bhimashankar Shetkar, bhima333@yahoo.co.in)



Earthquake in Sikkim

A severe earthquake measuring 6.8 on the Richter Scale rocked Sikkim on 25th September 2011, at 6.10pm resulting in at least 20 deaths and injuries to several others. The epicentre of the quake was 64 km from Gangtok, causing major damages in the area. The area of Mangan in North Sikkim, the epicentre, is said to be the worst hit. Nearly 61, 245 families have been affected and 14,499 houses have been destroyed, 430 schools and 30 hospitals were also destroyed due to the quake.

There were also reports of landslides following the earthquake in Sikkim and also Darjeeling. Two major landslides have been reported from Sikkim's capital, Gangtok cutting off the National Highway.

There were also reports of damages in Bihar and West Bengal. Two buildings collapsed in Katihar, Bihar. The NTPC power plant in Kahalgaon, Bihar has also been shut down following which North Bihar faced a power crisis. Mobile connectivity has also been affected in the quake-hit areas.

Considering the physical damage done to schools across Sikkim, the State Government has decided to close all schools across Sikkim until October 10. There are around 1.18 lakh (118,000) students enrolled in the government schools and 24,000 in 325 private schools. Nearly 430 government schools have suffered major damage and 54 of them have totally or partially collapsed. There is also the lingering threat that a major aftershock may lead to the collapse of the badly damaged buildings.

The Sikkim Government has disbursed Rs 14.21 Crore (142 million Rs) as relief to the quake victims in Sikkim.



Some roads were still blocked as Border Roads Organization (BRO) and Army Engineers were working round the clock to restore them.

The Indian government has asked seismic experts from the Indian Institute of Technology-Roorkee (IIT-R) to conduct "earthquake impact studies" at the dam sites of state-owned NHPC Ltd and North Eastern Electric Power Corp. Ltd (Neepco). The Sikkim earthquake has raised questions on the future of India's hydropower development.

Delivering relief material to the affected has been a problem due to landslides that have blocked roads and even led to bridges collapsing making it near impossible for police and rescue teams to reach these areas.

Continuous rainfall since 25th September is making the makeshift tents of those left homeless due to the quake unlivable especially in Panchthar, Taplejung, Ilam, Terhathum and Sankhuwasabha.



In the wake of the Sikkim earthquake, The National Disaster Management Authority (NDMA) warned that 68 percent of India's urban population is in danger due to poorly designed buildings which are vulnerable to earthquakes. "There are 344 towns which fall in the Zone 5 category (high risk category) making them amongst the most damage prone cities in the planet," said , vice-chairman of the National Disaster Management Authority. NDMA also added that most of the India's buildings are not built to resist earthquakes. "Only three per cent of buildings use concrete while 85 per cent of buildings are using brick and stone with no steel reinforcements". ❖

Floods in Orissa And Bihar

Nearly 25 lakh people have been affected by the recent floods in Orissa and Bihar. Thousands have been forced to flee their homes and take shelter on high rise embankments, national highways, and railway lines and in schools and other buildings in the three states. Orissa and Bihar have been particularly badly hit by the floods.

In Orissa tens of thousands of people have been stranded and are forced to live on rooftops or sleep in the open with little food and water in the worst floods to have hit the area in 30 years. The flooding, sparked by two spells of heavy monsoon rains within 15 days period, has disrupted the lives of more than two million people and has submerged over 4,000 villages. At least 38 people have died. In a second round of flooding, the numbers of affected have almost doubled, leaving tens of thousands marooned, and homes across hundreds of villages submerged. Nearly 24, 429 houses have been damaged.

Orissa, one of India's poorest states, is located on the Bay of Bengal coast. It is prone to natural disasters - often staggering from heat waves and droughts to cyclones and floods. A super cyclone in 1999 hit 12 districts, while major floods in 1980 left 13 districts inundated. The current floods



have hit a much larger area. Twenty-one of the state's 30 districts have affected by the floods.

India usually experiences monsoon rains from June to September, which are vital for its agriculture. But the rains frequently cause landslides and flooding - displacing hundreds of thousands, devastating homes, destroying crops and triggering illnesses such as diarrhoea. This year's heavy rains have also taken their toll in Bihar and Uttar Pradesh. An estimated five million people have either been displaced or had their homes, crops or possessions

destroyed or damaged.



In some areas, water levels are 5-6 feet deep and people have made platforms on their roofs for they fear drowning, while others are sleeping in the open on higher ground. Access to clean water is a pressing problem and many people have been forced to drink the contaminated flood waters. Shelter is also inadequate as the number of people whose homes have been destroyed outstrips the shelter

available.

The present disaster is not entirely due to heavy rainfall but is partly man-made. The water level of Sone and Ganga rivers had reached the red mark and were posing danger to the adjoining parts of Bihar. Some of the low lying areas (around twelve districts) were flooded and were on high alert. The Bansagar dam in MP and Rihand dam in UP discharged about 10 cusec as the capacity of each of the dams crossed their mark thus causing heavy flooding.



If we analyze past incidents of flooding in Bihar, it is seen that the state is under a constant threat of flooding. It has 5 perennial rivers which have no doubt made the soil of the state fertile but also pose threat of flood during the monsoon season.

After several reminders from Nepal, Bihar saw the breach of Koshi embankment in 2008. The officials blamed it on the embankment stating that they could not maintain the

Once the flood situation is over there can be epidemics, and diseases. So the moot point is, if this is the situation Bihar has to face every year what is the progress the state has seen since the 1975 flood.

Some of the terribly affected areas of Uttar Pradesh areas like Bahraich, Gonda, Lakhimpur Kheri and Balrampur that have seen the rise in water levels of Ghaghra, Rapti and



embankment that was made in 1750s. Most of the flood that took place in Bihar was due to the breach of embankment on the rivers. Though embankments and the sand walls are made to stop overflow of water, no such step is taken to stop the extra water that flows down after the release of water from dam or after huge rainfall. The sand walls and the obstacles so created are not strong enough to hold the water flow and finally they collapse leading to serious loss of lives and property due to heavy flooding.

Sharda. The flood water has washed out huge numbers of houses in six rural communities amounting to 60 houses. The worst hit areas where the deep water level have risen are, Kanpur, Ballila, Kannauj, Fatehgarh , Rae Bareli and Ghazipur due to the rising Ganga waters. The Ramganga and the Water levels of Yamuna also posed problem in some of the parts of northern and eastern India. The sudden release of 2 Lakh cusec of water from Rihand and Obra dam explode deluge over 20 villages in Sonbhadra, in several places of Bihar. ❖

Centre for Collective Development (CCD)

Centre for Collective Development (CCD) was founded in 2003 to facilitate agriculture co-operatives in drought-prone areas. Its primary objective is to raise farmer's income from dry land agriculture. The co-operative's members distribute the profits among themselves.

CCD facilitated agriculture cooperatives in Anantapur and Adilabad districts in Andhra Pradesh. These are drought prone, hilly terrains. Agriculture largely depends on rain, and large percentage of the population is constituted by small and marginal farmers. These two are among the poorest districts in India.

Promoting agriculture co-operatives in rain-fed and drought-prone region was a challenging task for CCD. There were no co-operatives for agriculture commodities in the areas of its presence. CCD took this challenge to build farmer co-operatives with rain-fed crops like soyabean, groundnut and red gram cultivating farmers. CCD formed cooperatives for pooling, storing and marketing the agriculture commodities. CCD's role is to facilitate the agriculture cooperatives.

The CCD aims to:

- * Eliminate cheating on weight and pay the market price to the farmers
- * Ensure better price
- * Reduce cost of inputs
- * Storage space for Seeds & Fertilizers
- * Take up processing and value addition activities

In Adilabad and Anantapur though poverty levels are high, the market prices fluctuate highly as compared to other areas. Therefore market expertise was required to establish cooperatives and run them in sustainable manner. CCD recognized that a different approach is needed to establish commodity co-operatives. For this to happen CCD identified two broad categories – social mobilization and business.

To build the capacity and skills of the community, CCD had given trainings on book keeping, monthly meetings, general body meetings, savings, credit, the role of trust and leadership, the role of subsidies and grants, rights and duties of members and leaders and the crucial role of member stakes in the co-

operatives. Later, CCD included training on aspects of running business, including understanding of markets, quality, finance, deployment of funds, payment of bonus, retention of reserve funds, moving up the value chain and so on.

CCD believes that a well functioning co-operative delivers benefits to members on a regular basis. For this to occur, the business must be viable. At the same time, members must be united and mutually agree to abide by the rules they set for themselves. Lack of unity can lead to factions, quarrels and disputes, and in extreme cases, the closure of the co-operative. Unity of purpose is possible only with trust.

CCD worked patiently to build trust among members and leaders of the cooperatives in the beginning. The small and marginal farmers have deal with corruption at various levels – the Government officials, the local Panchayat leaders, the siphoning off of funds from various Government schemes and so on. CCD makes continuous efforts and has been giving regular trainings and establishing transparent mechanism in the cooperatives. Further, CCD concentrates on building local leadership in the co-operatives. It believes that often, trusted local leadership can make a marked difference and mobilize members far more effectively than any amount of impassioned pleas and arguments made by committed professionals working in supporting organizations.





The CCD recognized that without commonly discussed norms or rules, co-operatives cannot function. In those rules and norms the most crucial is the use of funds. It facilitates means to strictly tackle the problem of loan defaulters who have no real reason not to pay. Usually, members are aware (rather than outsiders) why a particular member is not repaying a loan. In the cooperatives, capital would not be paid to those members who have defaulted. Similarly, leaders who do not bring their produce to the co-operatives are not eligible for re-election.

CCD had received a grant of \$200,000 from Ford Foundation. Part of the money was lent to the co-operatives in Adilabad for setting up the dal mill. But instead of giving it for free, CCD charges an interest rate so as not make it appear as a grant to the co-operatives, thus creating financial responsibility. Today, the co-operatives have generated enough surpluses to repay the loan.

CCD established the first cooperative Dal mill in tribal areas of Adilabad in March 2009 by the Cooperative Federation of Farmers in the region. The federation consists 1500 members drawn from 25 primary cooperatives. The Dal mill capacity is 10MT red gram per day and can be expanded upto 20 MT per day. The cooperatives federation invested Rs 58 Lakhs with the support of Ford Foundation and member's contribution. In Makkajipalle village in Anantapur a groundnut processing mill was set up by the village co-operative.

At present CCD has 50 co-operatives with 2,500 members in Andhra Pradesh across districts (Adilabad and Anantapur). Till last year, the co-operativess in Adilabad had a turnover of Rs. 2.4 crore and generated a surplus of Rs. 40 lakh. Each member received a bonus of Rs. 5,600 or 30 percent of their annual income. On the other hand,

the seven co-operatives in Anantapur procured Rs. 50 lakh worth of groundnuts this season. Along with the cooperatives CCD took up watershed activities for land improvement and irrigation and micro insurance. CCD is shaping a new model for farmer owned-and-run commodity co-operatives in Andhra Pradesh.

The CCD has facilitated the co-operatives in difficult and challenging conditions. Today, the cooperatives stand as models in agriculture cooperative sector. These achievements have majorly been possible due to the crucial role Prof. Trilochan Sastry has played in forming the cooperatives. He obtained his Bachelors in Technology from IIT Delhi and an MBA from IIM Ahmedabad. Thereafter, he obtained his PhD from MIT, USA. And yet he eschewed the trappings of a corporate job that would have undoubtedly made him wealthy. The apathy of the system towards farmers shocked Sastry. He would often wonder why corporations would get a working capital loan for 6 percent, while a village co-operative would be charged double that rate. He says that "Infosys didn't have to pay taxes for several years, but the co-operatives are paying almost 30 percent tax on profits".

Sastry decided to do something about the farmers' situation. About a decade ago, he took a 14-month sabbatical to volunteer for the Society for Elimination of Rural Poverty, an initiative of the Andhra Pradesh government to understand the problems of rural poor and look for solutions. The inspiration for setting up co-operatives came from Dr. Varghese Kurien, who made Operation Flood one of the most successful development projects in the world. It pulled millions of people out of poverty, using milk co-operatives as a vehicle and created one of the world's largest supply chains.

His commitment to the development agenda has attracted several leaders to CCD. S. Sivakumar, CEO, ITC's Agri Business Division and the architect of its eChoupal model, was one such person. "Sastry is not a typical academician; he has actually gotten down to doing something," says Sivakumar.

Although Sastry firmly believes in Kurien's model, he had picked up some of his own learning, along the way he incorporated that into CCD's model. For instance, members do not have to sell the entire produce to co-operatives; they can sell part of it in the open market. This, he says, takes care of their debt. Sastry also brought in some practices from the corporate world. Sastry decided to do something



about the farmers' situation. meetings of farmers.

About a decade ago, he took a 14-month sabbatical to volunteer for the Society for Elimination of Rural Poverty, an initiative of the Andhra Pradesh government to understand the problems of rural poor and look for solutions.

The first steps towards setting up a co-operative were not easy. Initially, Sastry would drive out from IIM-B on weekends to villages in Anantapur. A three-year drought had left the farmers desperate and pessimistic. Undeterred, Sastry identified the poorest villages and started organizing

Sastry is extremely vocal about his dislike for corporations and capitalists who he thinks are only interested in making profits for a select few. But when it comes to raising funds he has no qualms in asking them for money. "He is a man of strong convictions," says G. Shainesh, associate professor, IIM-B. "But that's hardly unusual in an academic institution. He may not like the for profit system, but he knows how to leverage it for his social work."

Trilochan Sastry's areas of interest include operations research, supply chain management, rural development, democracy and governance. For his outstanding contribution to the 'National Development' he got award from IIT Delhi in 2005. He also got "Best Young Teacher" award for the year 1999, from Association of Indian



Self-Sufficient Economy

Economic Development of a country depends on the proper utilization of resources (both human and non-human). India, at the time of independence, had an economy with a low level of economic and technological development, low per capita income, slow pace of development of economic and social institutions and outdated methods of production techniques. Our focus, rather than that of the leaders of independent India, was trained on accelerating and attaining the economic development of the country. While India's administration was busy formulating planning strategies in 1951-52 there was a raging debate on India's development problems approaches to solve them.

The debate centered around the Gandhian approach and the Nehruvian approach. Nehru adopted modernizing approach of the planning i.e. socialist framework of economic policy. He also viewed planning as a way of avoiding the unnecessary rigorous industrial transition. He believed that this way would affect the people living in the rural areas. He also learned lesson from Gandhi and accordingly initiated policy which centered around the rural masses.

Gandhian approach has always said about the voluntary wants, the need for self-sufficient village communities and the issues relating to better balance between man and nature. Gandhi wanted to have an ideal society of his own imagination and his economic ideas are a part and parcel of his philosophical and sociological ideas. He was interested in the growth of human beings and more significantly the growth of the deprived and underprivileged group of people. He was, in fact, the supporter of the maximization of social welfare and he had a belief that the growth of an economy is relied on the development of the totality of human personality. According to him, an increase in personal income is an indication of the growth of national income. But the opposite may not be true i.e. the growth of national income may not always benefit every man in society.

Gandhian View Of Self –Sufficient Village Economy:

Gandhi holds the view of the maximization of social welfare and for this he gives prime importance to the welfare of the individuals by reducing inequalities in income and wealth. According to Gandhi every person should be provided with bare minimum necessities i.e. food, shelter, and clothing. Concentration of wealth to a few groups of people certainly will shatter the dream of a society which will be socialist in nature. Gandhi is in favour of the self-sufficient village economy where the villages will be the independent economic units. In

agriculture that techniques will be adopted, which will not deplete the soil and pollute the environment. For this farmers should use eco-friendly production technique by using lesser and lesser amount of fertilizers, insecticides and pesticides. He prefers well irrigation instead of large hydro-electric projects since this will lead to exploitation. As regards the ownership of land holding, Gandhi is against the zamindari system and ownership of land should go to the actual tillers of the soil. He also viewed that there should be communal ownership of land for balanced cultivation and the surplus land, if any must be distributed to the rest of the village communities.

India lives in villages. Naturally the development of the country depends on the development of villages. All the goods and services necessary for the village members should be grown within the village. In a word, every village should be a self-contained republic. If every village distributes its surplus produce to the poor villagers then there will not be the problem of poverty and starvation in the rural areas. Only this can help eradicating poverty and thus people can be happy and self-reliant.

Agricultural sector alone cannot solve the problem of rural poverty and unemployment. That's why Gandhi gives stress on the growth of the rural industries like khadi, handlooms, sericulture and handicrafts. He opines that large-scale industries make people lazy and help concentration of wealth in the hands of few. On the contrary, rural industries are based on family labour and required less amount of capital. Raw materials are also collected from local markets and the goods thus produced are sold in the local markets. Therefore there is no problem of production and market. Large scale production creates conflicts between labour and capital. Here capital takes upper hand over labour. Such conflicts may not occur in the case of rural industries. Rural industries are the symbols of unity and equality. In India large-scale industries have been concentrated in a few big cities like Mumbai, Kolkata, Ahmedabad, Jamshedpur etc. Rural areas are without big industries.

Concentration of these industries in few cities has led to a number of problems. The major problem is the problem of overpopulation in the industrialized areas. With this there arises pollution in the air and water. In addition, large-scale industries promoted monopolistic trends and unequal distribution of income. Rural industries, on the other hand, help decentralization of economic activities and a large proportion of income generated in these industries gets distributed among the workers and among a very large number of people.

Gandhi is not in favour of large-scale industries in the sense that these industries are not related to a vast population living in rural areas. Thus industrialization, according to Gandhi, does not help the growth of the personality; contrarily it helps only the material progress of a few. Our handicrafts were destroyed by the use of machinery by the English rulers. Machinery, being capital-intensive, displace labour and naturally augments employment and under-employment. Machinery creates a Pareto optimum situation in the sense that it improves the economic conditions of a few at the cost of many unfortunate rural people leaving them unemployed and exploited. Therefore it is a situation of two-person zero sum game. But what is disappointing is that it reduces welfare of a large section of rural population.

Relevance of Gandhi's Economic Ideas in the 21st Century:

For attaining smooth development of the economy, it is imperative to develop all the regions of the country simultaneously. The overall progress of the entire economy depends on the balanced development of all the regions. In India there exists a huge regional disparity. In relative terms some states are advanced economically and some other states are backward. Even within a state some districts are more backward than the rest. In West Bengal, for example, the northern part of the state popularly known as 'North Bengal' comprising six districts are relatively backward than the 'South Bengal' districts in terms of productivity in agriculture, industry, educational development, health facilities, etc. Even within the South Bengal region of West Bengal state there are some districts like Purulia, Bankura etc. which are underdeveloped if we compare them with some districts like Burdwan, and Hugly. In this context Gandhian economics, is relevant which supports the attainment of self-sufficiency level of industrialization or uniform economic pattern for each region. The Gandhian economics is of the view that every man should increase his personal income and standard of living by exploiting the existing natural and human resources fully eco-friendly.

In line with Gandhi's dream of expanding village industries, industrial policy resolutions of 1948, 1956 and 1977 have offered a special favour for the development of small scale and village industries. The village and small-scale industries have been playing an important role in Indian economy in terms of employment generation and poverty alleviation. This is due to fact that these industries are labour-intensive and capital saving. The total employment created by these industries, for example were 3970000 in 1973-74. This rose to 12980000 in 1991-92. According to Economic Survey, 2000-2001 the estimated employment of the cottage and small-scale sector again rose to 17850000. The growth rate of this sector during 1991-92 to 1999-2000 was around 4 per cent.

This sector's contribution towards exports during the same period in value term has increased from Rs. 9,100 crore to Rs.36,470 crores. This shows a growth rate of over 300 per cent. In the post-reform period khadi and village industries play an important part in providing employment opportunities to disadvantaged group of people. These industries have spread in about 250000 villages out of total 581000 villages of India in 1997-98. In order to be more competitive in the world market the Khadi and Village Industries Commission has introduced Khadi denim jeans and Sarvodaya brand. These are eco-friendly and bio-degradable natural products and have high demand in the world market. Mechanization in agriculture has increased productivity but at the same time reduced employment opportunity. This very fact has been supported among others by S. Valla of JNU. Naturally stress should be provided on the creation of rural employment opportunity in the non-farm sector.

The Gandhian view of self-sufficient village economy is also relevant in the context of reducing poverty and unemployment in rural India. In 1972-73, 54.1 per cent people lived below the poverty line in rural India. This slightly decreased to 51.2 per cent in 1977-78. In 1983-84 it again fell down to 45.7 per cent. In 1993-94 this rate again came down to 37.3 per cent. In 1999-2000 it was roughly 30 per cent. The data presented here about poverty in rural India have been gathered from various issues of Economic Survey and Planning Commission. Although the ratio of poverty has been declining, roughly one-third of the rural people still live in abject poverty. In order to improve the conditions of the rural poor it is necessary to expand rural industries further at a rapid rate. At the same time it is essential to review seriously the rural anti-poverty programmes in the light of lapses noticed and in the context of formulating the tenth five year plan (2002-2007)

Conclusions:

Gandhi is of the view that full employment of human resources is the basic need of a country. It is true that national income will increase if each and every persons (whether skilled or unskilled) is employed fully. This cannot be possible only with the development of large-scale industries because of their labour-saving nature. Agricultural sector too cannot solve the problem of unemployment or underemployment due to its seasonal nature. Therefore mechanization and large scale production cannot provide the solution to the problem of poverty and unemployment. Self-sufficient village economy is an alternative solution and in this context the role of institutions in the rural sector like the village panchayat and rural multipurpose co-operative can play a vital role. ❖

By Dr. Anil Bhumali

(Source: Sarvodaya, Vol. 1, No-5, Jan-Feb, 2004)

Biological Diversity Act -2002

Bio diversity is under threat across the world. The species are declining due to deforestation. The ground water, surface water streams and other water bodies are drying up. Chemical pollution is increasing. These have already brought about the threat of extinction of various species.

India is a rich in resources and biodiversity. The people particularly from tribal, traditional communities, fisherman, farmers and indigenous groups are heavily dependent on biological resources and biodiversity for their survival and livelihoods. India has no clear legislative framework to regulate access and use of biological resources. In this context India had passed the Biological Diversity Act, 2002.

The Biological Diversity Act 2002 is a law meant to achieve three main objectives: The conservation of biodiversity, the sustainable use of biological resources, and equity in sharing benefits from such use of resources.

The Act describes that the benefit claimers means the conservers of biological resources, their by products, creators and holders of knowledge and information relating to the use of such biological resources, innovations and practices associated with such use and application. It describes that biological diversity means the variability among living organisms from all sources and the ecological complexes of which they are part and includes diversity within species or between species and of eco-systems.

The Act describes that the biological resources means plants, animals and micro-organisms or parts thereof, their genetic material and by-products (excluding value added products) with actual or potential use or value, but does not include human genetic material. It also defines that the bio-survey and bio-utilization means survey or collection of species, sub-species, genes, components and extracts of biological resource for any purpose and includes characterization, inventorisation and bioassay. The Act recognized the various commercial utilizations of the biological resources such as drugs, industrial enzymes, food flavors, fragrance, cosmetics, emulsifiers, oleoresins, colours, extracts and genes used for improving crops and livestock through genetic intervention, but does not include conventional breeding or traditional practices in use in any agriculture, horticulture, poultry, dairy farming, animal husbandry or bee keeping.

The Act facilitated to the Central government to establish The National Biodiversity Authority (NBA) having perpetual succession and a common seal, with power to acquire, hold and dispose of property, both movable and immovable, and to contract, and also with legal powers. The body head office will be at Chennai. And the Body with approval the Central government it establishes other places in the country.

The National Biodiversity Authority shall consist of the following members, namely:- (a) A Chairperson, who shall be an eminent person having adequate knowledge and experience in the conservation and sustainable use of biological diversity and in matters relating to equitable

sharing of benefits, to be appointed by the Central Government;

(b) Ex officio members to be appointed by the Central Government, one representing the Ministry dealing with Tribal Affairs and two representing the Ministry dealing with Environment and Forests of whom one shall be the Additional Director General of Forests or the Director General of Forests;

(c) Seven ex officio members to be appointed by the Central Government to represent respectively the Ministries of the Central Government dealing with Agriculture Research and Education; Biotechnology; Ocean Development; Agriculture and Cooperation; Indian Systems of Medicine and Homeopathy; Science and Technology and Scientific and Industrial Research.

(d) Five non-official members to be appointed from amongst specialists and scientists having special knowledge of, or experience in, matters relating to conservation of biological diversity, sustainable use of biological resources and equitable sharing of benefits arising out of the use of biological resources, representatives of industry, conservers, creators and knowledge-holders of biological resources.

The Act also encourages setting up State Biodiversity Boards.(SSB) NBA may, on behalf of the Central Government, take any measures necessary to oppose the grant of intellectual property rights in any country outside India on any biological resource obtained from India or knowledge associated with it. The Act provides for constitution of State Biodiversity Boards (SBB).

The Act also provides for the constitution of Biodiversity Management Committees (BMC) by local bodies such as Panchayats and Municipalities. Besides a Chairperson, it would have not more than six persons nominated by the local body. Their main role is to prepare Biodiversity Register (PBR) in consultation with the local people, which will include comprehensive information on availability of local biological resources and traditional knowledge associated with them.

The Act also provides for the Central Government to develop national strategies, plans, programs for the conservation and promotion and sustainable use of biological diversity including measures for identification and monitoring of areas rich in biological resources, promotion of /in situ/, and /ex situ/, conservation of biological resources, provide incentives for research, training and public education to increase awareness with respect to bio-diversity.

The Act is providing the authority which caused the grievance in the first place to review its own decision. The Act should also endeavor to provide rights of ownership to local communities in their biological resources and traditional knowledge. This would facilitate better enforcement. The Act also exempts officers acting on good faith from liability. ❖

Confidence Leads to Development

Venkatesh belongs to Paipad, Mahabub nagar district. He is 30 years old and has studied upto 5th standard. He is living with his family which consists of wife, son and daughter. His daughter is studying in first standard and his son is in nursery school. His wife is a member in a SHG. Their primary source of income is agriculture and have 2 acres of land and take three acres of land on rent. Venkatesh cultivates Chilly, Cotton, Maize and Bengal gram.

Earlier, he was living with his brothers but last year they parted way and divided the land and property among themselves. After the division, he received one 5 cents land to build his house and two acres of land. He started living in a small rented house with his family which had no sanitation facilities.

He built new a house with help from the government through the Indiramma housing scheme and took a loan of

Name: Venkatesh
Qualification: 5 Class
Work: Agriculture

Rs 60,000 from his elder sister at an interest rate of 24% for the purpose of constructing the house.

One day, he was admitted to hospital due to severe stomach pain which was diagnosed to be appendicitis and was immediately operated. His wife took a loan of Rs 10000 from her SHG to meet the hospital expenses. While he rested for three months, his wife continued to cultivate their land.

He depends on a tractor for cultivation. He bought the fertilizers and pesticides on credit basis from a fertilizers shop.

With proper planning he managed all his need and resources effectively and earns good profit due to good productivity. He earned a profit of Rs 3, 00,000 last year and he repaid all his debts. He has taken insurance and is planning to build a better house and invest in agriculture. ❖

Irresponsibility Makes Life Miserable

Sudhakar, 32, belongs to Bonkur village in Manopad mandal of Mahabubnagar district. He lives with his wife, son and daughter. He is working as a daily wage labourer. His daughter attends the government school at Bonkur. He has a total debt of Rs 50000 so far.

Name: Sudhakar
Qualification: Illiterate
Work: Agriculture

Presently he has one acre of dry land. He sold four acres of his land recently even though he faced objection from his father-in-law and brother-in-law. He is works on his neighbors' farms and some days he simply doesn't work.

Sudhakar is not able to afford nutritious food for children and their education. His wife is anemic. His son too, is anemic and has only one kidney. They don't have enough money to meet the expenses for the treatment. His mother- in- law is presently taking care of his wife and children. The family house, which they began to construct with the help of his in-laws seven

years ago, is still not complete.

His monthly income is Rs 3000 but he often splurges on alcohol. To meet his other pressing expenses, he borrows from friends and moneylenders and he is not in a position to repay the

debts.

He is cultivating maize and red gram in the one acre of dry land he owns. These crops are dependent on rainfall which unfortunately is erratic in the region. The crops usually wither away because of the lack of rains. In addition, Sudhakar does not take precaution to sow good seeds, use fertilizers and pesticides for the crops. Last year he did not earn a profit on his crops.

Though his monthly income is not sufficient to support his family's needs he indulges in alcohol and tobacco regularly and his economic condition is deteriorating due to improper planning and bad habits. ❖

I am happy because Blessings of people ..

Q: What is your name? How old are you?

A: My name is V.Budvesh. I am 24 years old.

Q: What is your educational qualification? Village?

A: I am studying B.Ed in Gayatri College at Kothakota in Mahabub nagar District. My village' name is Maddigatla in Pedda mandadi mandal in Mahabub nagar district.

Q: What are you doing?

A: I am working as an Emergency Medical Technician (EMT) in 108 services at Wanaparthy in Mahabubnagar district. GVK Foundation is implementing this service and Andhra Pradesh Government is giving financial support.

Q: When did you join this Organization?

A: I joined in November 2008.

Q: How long have you been working in this organization?

A: I have been working as an EMT for the last three years.

Q: At how many places have you served as an EMT in 108?

A: Earlier I worked as an EMT at Amber pet in Hyderabad and Kothakota in Mahabubnagar district.

Q: What is your monthly salary?

A: I earn Rs 7000/month. I also have Provident Fund and health insurance.

Q: When did the 108 service start and who implemented this service?

A: 108 services started in 2005 in Andhra Pradesh. Emergency Medical and Research Institute EMRI started this service.

Q: Who implements 108 services? What type of services it gives to people?

A: Earlier EMRI Implemented 108 services and presently GVK-EMRI are implementing this 108 service. It provides Medical, Police and Fire services. They have toll free number for all services- Medical, Police and Fire services. 108 emergency response services are available 24*7.

Q: Did you participate in any training program? If yes, who conducted the training program?

A: Yes, I participated in a training program at EMRI campus in Hyderabad. EMRI conducted the training program.

Q: What are the eligibility criteria to apply for the post of an EMT?

A: Those who have completed either B.Sc (Home science) or B.Sc Nursing and even RMP doctors can apply for the post of an EMT. The basic criterion is to have knowledge of basics of human health.

Q: Please tell us about the selection procedure for the post?

A: EMRI conducts district wise selections. First, they conduct a written exam and those who pass the exam qualify for the interview on the basis of which they're recruited.

Q: How many staff do they have at a 108 location?

A: Usually, each 108 centre will be staffed by 6 members- 3 EMTs and 3 Pilots.

Q: What is the duration of hours you are at work?

A: I work 12 hours a day- 8 am to 8pm if it's the morning shift or 8pm to 8 am if it's the evening shift. I do 3 of each shift in a week and get one day off.

Q: How are you notified of cases?

A: There is an EMRI call centre at Hyderabad which receives all the calls for assistance. The case is then delegated to the nearest 108 office (usually within 50 kms) by the DO (Departure officer).

Q: What is the process after the case is received at the 108 office?

A: A Pilot and an EMT first confirm the address and reach the site. The EMT checks vitals thrice (at scene, and twice in the ambulance). The victim's address, vitals and EMT summary are noted down in a PCR form (Patient Care Register). The victim is admitted to a hospital and the PCR form is given to the doctor. We do not take death cases.

Q: Which type of cases have you dealt with?

A: I have handled cases of pregnancy, diarrhea, fever, asthma, snake bite, skin burns and RTA.

Q: Do you conduct any orientation activities on 108 services on duty?

A: Yes, we conduct orientation activities at village level and we participated in government programs to spread awareness about 108 services to the people. Also, when we have no cases to deal with, we go to villages to spread awareness about 108 services.

Q: What kind of problems do you face?

A: Sometimes I face problems of ambulance breaking down. I do not take death cases as they are not my responsibility but people do not understand this. Some people give wrong address and prank calls are a problem, because of this sometimes the truly needy miss out on the 108 service.

Q: Do you have any monitoring system?

A: Yes. Operation Executive monitors maintenance system, AO monitors Administration, OJET monitors the performance of EMTs and Fleet monitors pilots and ambulance maintains.

Q: Please summarize your experience as an EMT.

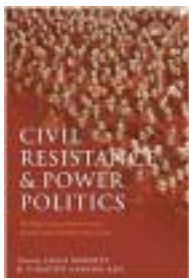
A: I am serving people through 108 services. Some victims and their relatives bless me. I was disturbed when I saw some critical cases. ❖

Book Summary

Name of the Book: Civil Resistance and Power Politics

Name of the Author: : Edited by Adam Roberts and Timothy Garton Ash

Publisher: Oxford University Press



Civil Resistance and power politics book identifies peaceful struggle as a key occurrence in international politics a year before the revolutions in Tunisia and Egypt confirmed its central argument. Civil resistance--non-violent action against such challenges as dictatorial rule, racial discrimination and foreign military occupation--is a significant but inadequately understood feature of world politics. Especially through the peaceful revolutions of 1989, and the developments in the Arab world since December 2010, it has helped to shape the world we live in.

Civil Resistance and Power Politics covers most of the leading cases, including the actions master-minded by Gandhi, the US civil rights struggle in the 1960s, the Islamic revolution in Iran in 1979, the 'people power' revolt in the Philippines in the 1980s, the campaigns against apartheid in South Africa, the various movements contributing to the collapse of the Soviet Bloc in 1989-91, and, in this century, the 'colour revolutions' in Georgia and Ukraine. The chapters, written by leading experts, are richly descriptive and analytically rigorous.

This book addresses the complex interrelationship between civil resistance and other dimensions of power. It explores the question of whether civil resistance should be seen as potentially replacing violence completely, or as a phenomenon that operates in conjunction with, and modification of, power politics. It looks at cases where

campaigns were reserved, including China in 1989 and Burma in 2007. It notes that in several instances, including Northern Ireland, Kosovo and Georgia, civil resistance movements were followed by the outbreak of armed conflict. It also includes a chapter with new material from Russian archives showing how the Soviet leadership responded to civil resistance, and a comprehensive bibliographical essay.

Illustrated throughout with a remarkable selection of photographs, this uniquely wide-ranging and path-breaking study is written in an accessible style and is intended for the general reader as well as for students of Modern History, Politics, Sociology and International Relations.

This book edited by Adam Roberts and Timothy Garton Ash. **Adam Robert** is President of the British Academy, Senior Research Fellow of Politics and International Relations at Oxford University, and Emeritus Fellow of Balliol College, Oxford University. His main academic interests are in the fields of international security, international organizations, and international law (including the laws of war). And **Timothy Garton Ash** is Professor of European Studies at Oxford University, Isaiah Berlin Professorial Fellow at St Antony's College, Oxford University, and a Senior Fellow at the Hoover Institution, Stanford University. He is the author of eight books of political writing or 'history of the present' which have charted the transformation of Europe over the last quarter-century. ❖

New Book

Name of the Book: The Philosophy of Mahatma Gandhi For the Twenty First Century

Name of the Author: Allen Douglas

Publisher: Oxford University Press



Resources Gandhian Institutions and Centres in India:

1. **Gandhi Smriti and Darshan:** Gandhi Smriti at 5, Tees January Marg, New Delhi is a national memorial, which treasures many memories of the last 144 days of his life. The exhibition on the Mahatma, the room he lived in and the prayer ground attract a large number of visitors every day. Situated close to the Gandhi Samadhi at Rajghat, on a 36-acre land, Gandhi Darshan offers a comprehensive exhibition on Gandhi spread out in four pavilions, films Auditorium, conference facilities for major national and international camps, children's corner and a library.

Website: www.gandhismriti.org , E-mail Address: mkgandhi@del2.vsnl.net.in

2. **G. R. Institute of Nonviolence:** Paranthal (PO), Pathanamthitta (District) Kerala, Pin-698518, India, E-mail Address: abhilashr@nestec.net

3. **Sampurn Kranti Vidyalaya** : Post: Vedchhi, District: Surat, Gujarat, Pin-394641, India, Email Address: anumukti@navsariionline.com

4. **Banwasi Seva Ashram:** The Ashram, situated in Uttar Pradesh is an outstanding example of a Gandhian voluntary organization, which has realised Gandhi's vision of a self-sufficient village. The work done by the Banwasi Seva Ashram in Sonbhadra in Uttar Pradesh, India shows that antodaya i.e attention to the poorest of the poor is the pathway to sarvodaya (Welfare of all). The Gram Swaraj movement promoted by Gandhiji and by Vinoba Bhave provided the framework for the programmes of the Ashram., Address: Govindpur (via Turra), Sonbhadra - 231 221, U.P, India

The Three Races

One day, a remarkable athlete was preparing himself for a running competition in his village, he and two other young boys were to compete. A large crowd had congregated to witness the sporting spectacle and a wise old man, upon hearing of the little boy, had travelled far to bear witness also.

The race commenced, looking like a level heat at the finishing line, but sure enough the boy dug deep and called on his determination, strength and power. He took the winning line and was first. The crowd was ecstatic and cheered and waved at the boy. The wise man remained still and calm, expressing no sentiment. The little boy, however felt proud and important.



A second race was called, and two new young, fit, challengers came forward, to run with the little boy. The race started and sure enough the little boy came through and finished first once again. The crowd was ecstatic again and cheered and waved at the boy. The wise man remained still and calm, again expressing no sentiment. The little boy, however, felt proud and important.

"Another race, another race!" pleaded the little boy. The wise old man stepped forward and presented the little boy with two new challengers, an elderly frail lady and a blind man. "What is this?", quizzed the little boy. "This is no race" he exclaimed. "Race!", said the wise man. The race was started and the boy was the only finisher, the other two challengers left standing at the starting line. The little boy was ecstatic; he raised his arms in delight. The crowd, however, was silent showing no sentiment toward the little boy.

"What has happened? Why don't people join in my success?" he asked the wise old man. "Race again", replied the wise man, "...this time, finish together, all three of you, finish together" continued the wise man. The little boy thought a little, stood in the middle of the blind man and the frail old lady, and then took the two challengers by the hand. The race began and the little boy walked slowly, ever so slowly, to the finishing line and crossed it. The crowd were ecstatic and cheered and waved at the boy. The wise man smiled, gently nodding his head. The little boy felt proud and important.

"Old man, I understand not! Who are the crowd cheering for? Which one of us three?", asked the little boy. The wise old man looked into the little boy's eyes, placing his hands on the boy's shoulders, and replied softly. "Little boy, for this race you have won much more than in any race you have ever ran before, and for this race the crowd cheer not for any winner!" . ❖

Changing Food Consumption Patterns

S. No	Country	Product	1980	2005	Increase %
1	China	Cereals	154	156	1
		Vegetables	49	271	453
		Milk	3	24	700
2	El Salvador	Cereals	139	133	-4
		Vegetables	30	63	110
		Milk	84	103	29
3	Ghana	Cereals	58	95	90
		Vegetables	26	30	15
		Milk	3	7	133
4	India	Cereals	140	146	4
		Vegetables	48	74	54
		Milk	39	65	67
5	Kenya	Cereals	147	128	-13
		Vegetables	25	44	76
		Milk	65	76	17
6	Peru	Cereals	102	140	37
		Vegetables	27	44	63
		Milk	62	50	-19
7	Tunisia	Cereals	207	207	0
		Vegetables	140	185	32
		Milk	66	98	48

(Consumption in Kilogram/ capita/ year)

Source: FAOSTAT, <http://fastat.fao>.

Urban markets have changed profoundly over the past 30 to 40 years as a result of rapid growth in urban populations, both in large cities and in smaller urban centers. In many countries, this has been accompanied by higher incomes and the emergence of a sizeable middle class with changing tastes and consumption patterns; in some areas, it is also linked to women's growing participation in labour markets, to the wider availability of electrical home appliances and other factors. Overall, in most countries there has been increasing demand for food, and particularly for higher value produce such as vegetables, fruit, meat and dairy (see table 2). More people want guaranteed high-quality food and processed or convenience foods. Many want to shop in supermarkets and eat at fast-food outlets and restaurants. ❖

Fried Snacks Making

Shining Livelihoods



Tamarind Deseeding

Declining Livelihoods



'Yoga'kshemam

Vande Gandheyam! World Celebrates International Day of Non-Violence!

We see Elders' Melas all around!

Telangana people's stir is active now for more than 20 days.

Happy Durga Puja! Happy Dusserah! Happy Deepavali!

Let us remember all our 'teachers' again! How can we get tired of remembering them again and again?

As usual, other International Days passed – International Day of Democracy (15 September), International Day of Peace (21 September), World Tourism Day (27 September), Right to Know Day (28 September), World Vegetarian Day (1 October), We are going through World Habitat Day (3 October – First Monday of October). World Animal Day (4 October), World Teachers' Day (5 October), World Smile Day (7 October) and World Humanitarian Action Day (8 October) are round the corner.

We await International Day for Natural Disaster Reduction (12 October – Second Wednesday of October), International Day of Rural Women (15 October), World Food Day (16 October), International Day for the Eradication of Poverty (17 October), United Nations Day (24 October), World Development Information Day (24 October), and World Freedom Day (9 November).

Ad Infinitum Pursuit of Collectivization and Knowledge Assimilation and Dissemination with reduced intermediary chain sums up our key focus! Empowering women and women leaders without increasing their burden continues to be our engagement now.

Earthquake in Sikkim caused devastation estimated to be more than Rs.100,000 Crore and Floods in Odisha and Bihar have effected more than 2 million people.

Amidst all this, we discuss the 'poverty line' – can this be Rs.26/Rs.32 per day? Should not they be at least be twice these numbers?

As we got together on 2 October, we thought we should observe introspective silence of at least one minute, at least once in a day; we should write at least one page on topic/theme of interest every day; we should read at least one book a month; and we should be spending at least a day in a month in the field, with the poor.

As we realize that we have to do whatever we want to do right now, we need to learn to arrest procrastination. I gather some important tips/steps towards the same – have

a clear vision/ picture of all that needs to be achieved and why so that you are convinced internally; learn to be more efficient with your time; keep detailed daily, weekly, monthly an beyond schedules and follow-up on them; change your ways so that you remain fit; become clear about consequences of the task and incorporate in the schedule; look at e-mails and messages in allocated times and reduce the number of distractions as much as possible; break tasks into manageable chunks so that you complete sub-tasks at one go; and finally starting is the most important thing and that drives so that you get moving. Moving is important.

To be in development, you need to be in leadership in some situation or the other. As Krish puts it – the quintessence of leadership is in letting it go. We are not in control while sleeping, while dreaming. Body functions on its own. As you relax, the body parts work. This is surrender. As you think and feel, body responds. Then the leader sets an example. Leader cares for others with him. Importantly, a leader creates leaders. A leader carries on without any need for authority or position. Challenges do not disturb the leader seriously. The leader stretches her/himself beyond the comfort zone. Leader should know when to use the head and when to use the heart, without mixing up both. Leader should have the ability to see multiple dimensions and get multiple views and information from multiple sources. Leader needs to communicate and articulate vision, plan and direction. Finally, a leader stops judging and surrenders.

As we lead our souls to merge in the soul of the universe, we lead ourselves towards the intent of 'life' of living usefully every time and everywhere. It is the surrender. It is the relaxed surface with flow beneath it. It is letting it go and it takes over. It gives pure 'sudha'. This is endless.

In the confluence of the souls, we are in 'jyothsnapravaham' seeking and relishing [aakashasudhaayogam](#).

Can we be there? **Yes, if we pursue Atma Yoga.** Relentless dedicated effort to surrender in being useful! In trials and tribulations! In tiring and exciting minutes! Krishna confirms – viswaatma takes over when antaraatma surrenders towards being useful in thought, knowledge and action.

Join us in the world of yoga – for the joyous co-existence the innermost and viswaatma - towards ksheerasaagarasudhaayogasiddhi. You will not regret it. ❖

G Muralidhar

