

UNDERSTANDING
LIVELIHOODS
ON GROUND
VOLUME I

Livelihoods Team

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***Dedicated to coexisting
ourselves, all the beings
flowing together***

-Akshara & Team

Walked / Walking

1. G Muralidhar
2. T. Venkateshwarlu
3. V. Aravind Kumar
4. M Bhavya
5. K. Chayadevi
6. S. Laxman
7. S. Mahidhar Reddy
8. K. Ramesh
9. G. Swathi
10. T. Vina
11. V. Ankith
12. T Aparna Gayathri
13. K. Bharathi
14. G. Bhargava
15. Bhima Shankar
16. Chandranshu Gupta
17. Dharmendhar
18. Glen Shewcheck
19. S. Himabindu
20. S. Janaki
21. K. Krishna Chaithanya
22. P. Kishore
23. A. Uma
24. Krishnamurari
25. M. Lavanya
26. B. Madhusudhan
27. P. Madhusudhan
28. G Madhu Vamsi
29. Mansi Koushik
30. P Mahesh
31. D Narasimha Reddy
32. Naval Shaini
33. G. Pulakeshi
34. T Nirmala
35. LB Prakash
36. M. Raja Srinivas
37. S. Rekha
38. B. Ramya
39. B. Sai Srinivas
40. M. Siddhardha
41. K. Sridevi
42. Soumya
43. R. Swati
44. M. Vijaybhaskar
45. K. Visweswara rao
46. Gaargi Pachal
47. Mahesh Patil
48. N. Sruthi
49. R. Anvitha
50. K. Pravallika
51. N. Vijaya

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G Muralidhar

Chief Mentor

Akshara Livelihoods

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Preface

Livelihoods Team has been involved in knowledge dissemination in and around livelihoods. The 'Livelihoods' Magazine has been a major part of this effort with space for various articles, participatory tools' introduction, supplements and special supplements that are thought provoking. The following compilation of our best content over the years named "Understanding Livelihoods on Ground" is a way for us to present our meaningful work to a wider audience. It is in three volumes due to the sheer number of articles we thought would be cherished by our brethren.

The volumes are classified based on content categorization. The volumes classifications are:

Volume I: Legends & Life workers, Organizations & Interventions and Context / Policies / Acts

Volume II: Sukshetra, Legendary & Other Efforts, 7L (Life, Living, Livelihoods, Linkages, Leadership, Learning and Love) & How to do Supplements.

Volume III: Livelihoods Enhancement Action Plans (LEAPs), Sub-sectors, Value Chain Analysis (VCAs)

We hope you would find this book as useful and enjoyable as we found it.

I. Legends & Life Workers

1. Mahatma Gandhi

Gandhi played a crucial role in awakening the Indian masses to fight for freedom from British rule. Truth and non-violence are the guiding principles of Gandhian philosophy. These principles were also embedded in his economic and social ideas. He deemed unethical or exploitative economics as violent economics. He believed that economics cannot be divorced from ethics.



Mohandas Karamchand Gandhi or Mahatma Gandhi was born on 2nd October 1869 in Porbandar, Gujarat. A lawyer by profession, Gandhi played a crucial role in awakening the Indian masses to fight for freedom from British rule. Truth and non-violence are the guiding principles of Gandhian philosophy. These principles were also embedded in his economic and social ideas. He deemed unethical or exploitative economics as violent economics. He believed that economics cannot be divorced from ethics. He rejected industrial development arguing that it allowed an individual/country to prey upon the resources of another for its own well-being. Any economic system “that hurt the moral well-being of an individual or a nation are immoral.”

He proposed an economic system based on the principle of Sarvodaya or well-being of all. In this system, everyone gets sufficient work to meet their basic needs. No person should suffer from the want of clothes or food. Greed should not be the motive of economic activity. Gandhi said that there are enough resources on the planet to cater to “man’s needs but not his greed.” True economics stands for social justice, promotes the good of all equally including the weakest. To realise this ideal, it is important that the means of production be in the hands of masses. Production should be localised, and local produce should be consumed locally. Time and again, Gandhi pointed the traditional, ‘non-violent’ economic set up of an Indian village as an example of the ideal economy. This system was based on the *duties* of man and not the *rights* of man. Body labour was at the core of occupation and large-scale machinery. Tools were used to help in production, not replace human labour altogether. Large-scale machinery is a necessity of industrial economy and it owners accrue a large portion of the wealth created in such an economy. Further, Gandhi also objected to the use large-scale on grounds that in a country as populous as India it would create a chronic employment shortage.

Swadeshi is a cardinal principle of Gandhian thought. By swadeshi, Gandhi meant local production for local consumption. By making goods for local consumption, people would become interdependent and self-reliant in each locality. The resource should be equitably distributed. The small-industries would provide gainful employment to the local people. Swadeshi, according to Gandhi meant consuming local, pride in local, support for local, uphold and live local and most importantly decentralised local interdependence and employment for all. In such a system, the locus of power would be situated in the village.

Cottage industries

Khadi 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 UTs in the country. It also supports organizations such as the Khadi Gramudiyog Sangh. Khadi Gramudiyog 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.

Rural development

Manibhai Desai, a disciple of Gandhi, founded Bharatiya Agro Industries Foundation (BAIF), a non-profit organization, in 1967 with the 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 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 16 states where it works through 4,500 employees and 9 associates. It also has research centres across with a central a research station at Urulikanchan.

Education

Gandhi viewed education as a much more complex concept than just 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, and art, apart from literacy with aim to develop the body,

mind and soul unlike the modern education system which nurtures only the mind. As 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 livelihoods October Communicative Studies, and, Tamil and Indian Languages. Students who graduate from the university usually worked in the rural development sector in various capacities. Today, it is recognized as one of the pioneer academic institutes for rural development research.

Farmers

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 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 mind-set 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 associated with the movement. Apart from bhoodan and gramdan, the movement also encompassed other practices such as Sampattidan (wealth), Shramdan (labour), and Jeevandan (sacrifice

of labour for life to the village).

People's courts

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 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.

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 lay 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, groundwater 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.

*Supplement_ Legend_ Livelihoods October 2013

2. Nelson Mandela

Some people belong to the whole world. They influence people with their lessons on human survival during their lifetime. The whole world thinks of them as Legends. Such a person was Nelson Mandela. He created a place for himself in millions of people's hearts, and was the leader of peace-lovers, around the world.



Nelson Mandela is one of the greatest leaders of modern times in the world. He was a prominent international figure for more than half a century. He led human rights and anti-apartheid campaigns in South Africa. Mandela became the first President of a democratic South Africa. In 2009, United Nations has declared July 18th as 'The Mandela Day'.

Nelson Mandela was born as Rolihlahla Mandela on July 18, 1918, into a royal family of the Xhosa-speaking, Thembu tribe in the South African village of Mvezo. Mandela's father Gadla Henry Mphakanyiswa was a member of local council and leader of their Thembu community. His mother Nosekeni Fanny was his third wife out of four. He had 13 brothers and three sisters. Mandela's father died of tuberculosis when he was nine years old. Mandela grew up in his mother's village of Qunu.

Mandela was the first person to go to school in their family. He joined primary school in 1924 when he was seven years old. His teacher, Miss Mdingane, gave him the name Nelson, in accordance with the custom to give all school children Christian names. He began his secondary education at Clarkebury Boarding Institute in Engcobo, the largest western style institution established for black Africans in Thembu land. Mandela completed his junior certificate there and went to Healdtown, a Wesleyan secondary school of some repute, where he matriculated.

Nelson Mandela began his studies for a Bachelor of Arts degree at the University college of Fort Hare, where he helped in founding the first year students' house committee, which challenged the dominance of the second years. At the end of his first year, he was involved in a Students' Representative Council (SRC). The following year, he and several other students, including his friend and future business partner Oliver Tambo (1917-1993), were sent home for participating in a boycott against the quality of food. He left the college without receiving a degree and completed his BA from the University of South Africa and went back to Fort Hare for his graduation in 1943.

Mandela's guardian arranged a marriage for him but Mandela ran to Johannesburg because he did not want to marry at that time. He worked first as a night watchman and then as a law clerk while completing his bachelor's degree by correspondence. He studied law at the University of Witwatersrand.

Struggle in South Africa

The African Kingdoms were defeated between 1860 and 1900. White settlers from Holland came to South Africa in 1652. Many bitter struggles were fought over land and cattle. Although African Kingdoms lost land and cattle, they were still independent 200 years later. But in the 1860s, Britain brought large armies with horses, modern rifles and cannons to take control of South Africa. The Xhosa, who had fought nine wars of resistance against the colonisers, were finally defeated in 1878, after more than 100 years of warfare. Leaders

like Sukhukhune, Sandile and Cetshwayo were captured and imprisoned or killed. By 1900, Britain had broken the power of the African kingdoms and they then fell under the control of the colonial government. In 1910, Britain handed over this control to the Boer and British settlers themselves, when it gave them independence. The union of South Africa was formed with a government that recognized only the rights of white people and denied rights to blacks.

The Land Act and other laws and taxes forced people to seek work on the mines and on the white farms. Some black people settled in cities like Johannesburg and most workers were migrants. They travelled to the mines to work and returned home to the rural areas with part of their wages, usually once a year. But Africans were not free to move as they pleased.

The Defiance Campaign was the beginning of a mass movement of resistance to apartheid. Apartheid, aimed to separate the different race groups completely, through laws like the Population Registration Act, Group Areas Act and Bantu Education Act, and through stricter Pass laws and forced removals. The differences between the Africanists and those in the ANC (African National Congress) who supported non-racialism could not be overcome. In 1959, the Africanists broke away and formed the Pan Africanist Congress (PAC). Anti-pass campaigns were taken up by both the ANC and the PAC in 1960. The PAC campaign began on the 21st March. People were asked to leave their passes at home and gather at police stations to be arrested. People gathered in large numbers at Sharpeville in the Vaal and at Nyanga and Langa near Cape Town. At Sharpeville, the police opened fire on the unarmed and peaceful crowd, killing 69 and wounding 186. The massacre of peaceful protestors at Sharpeville brought a decade of peaceful protest to an end. On 30 March 1960, ten days after the Sharpeville massacre, the government banned the ANC and the PAC. They declared a state of emergency and arrested thousands of ANC and PAC activists. In the 1970s, workers and students fought back against the system. Their struggles changed the face of South Africa.

African National Congress

African National Congress (ANC), a multi-racial nationalist movement trying to bring about political change in South Africa, was formed in 1912. It worked in a non-violent constitutional approach to get human rights for black people. The ANC's key objective is the creation of a united, non-racial, non-sexist and democratic society, that is, the liberation of Africans in particular and black people in general from political and economic bondage, uplifting the quality of life of all South Africans, especially the poor. It was called the National Democratic Revolution.

At the age of only twenty nine years, in 1944, Mandela joined the African National Congress (ANC) and participated in a strike with Oliver Tombo and helped to organize the African National Congress Youth League (ANCYL). ANC had six branches and ANC Youth League was one of the branches.

The ANCYL was open to all persons between the ages of 14 and 35. It operated on a national and provincial level, on a branch basis. Its objectives were to unite and lead young men and women in confronting and dealing with the problems that the youth face, and in ensuring that the youth make a full and rich contribution to the work of the ANC and the life of the nation. Mandela was elected as the ANCYL secretary in 1948.

The same year, the South Africa Nationalist Party came to power and implemented a policy of 'apartheid', or forced segregation on the basis of race. The ANC staged a campaign of passive resistance against apartheid laws. He was a participant in the 'Mandela Plan (M-Plan)', that is, the development of underground cells from

the ANC branches. MPlan involved dividing the organization into a cell structure with a more centralized leadership. It was an important event as it gave a new dimension to the struggle for racial equality. The implementation of apartheid in 1948 gave added urgency to the ANCYL's cause, and by 1949, they had taken over the leadership of the ANC. Their new program was emphasized self-determination for blacks, which was to be achieved through boycotts, strikes, demonstrations and civil disobedience.

In 1951, Mandela was elected as the President for ANCYL. The ANC program was implemented in 1952 as the "Defiance Against Unjust Laws Campaign." That led to a violent government response and increased prominence for Mandela, who was elected president of the Transvaal ANC and national deputy President. Mandela helped in leading the ANC's 1952 Campaign for the Defiance of Unjust Laws, Africa's first black firm. This campaign against apartheid with Indian and communist groups founded a National Voluntary Board to recruit volunteers.

The government declared a state of emergency and banned the ANC. In response, the organization abandoned its policy of non-violence. Mandela helped establish the ANC's military wing- 'Umkhonto we Sizwe' or 'The Spear of the Nation'. Mandela travelled across the country to organize protests against discriminatory policies, and promoted the manifesto known as the Freedom Charter, ratified by the Congress of the People in 1955. They offered free or low-cost legal counsel to those affected by apartheid legislation by South Africa and declared guidelines like- "The people shall govern", "All national groups shall have equal rights", "The people shall share in the country's wealth", "The land shall be shared among those who work it", "All shall be equal before the law", "All shall enjoy equal human rights", "There shall be work and security", "The doors of learning and culture shall be opened", "There shall be houses, security and comfort", "There shall be peace and friendship".

Mandela and 155 other activists were arrested on 5 December 1956. They went on trial for treason and the case lasted five years. Mandela led the defense in the 4½ year trial, using the courtroom to defend the ANC and the anti-apartheid cause.

In the meantime, tensions within the ANC escalated with a militant faction splitting in 1959 to form the Pan Africanist Congress (PAC). Police opened fire on peaceful black protesters in the township of Sharpeville, killing 69 people as panic, anger and riots swept the country in the massacre's aftermath. The apartheid government banned both the ANC and the PAC. Forced to go underground and wear disguises to evade detection, Mandela decided that the time had come for a more radical approach, than passive resistance.

Finally, in March 1961, the judge acquitted all the defendants in the treason trial, finding there was insufficient evidence, and that the ANC's policy was non-violent. The years after 1960 were very important years, as these scripted a life of struggle for those involved, which aimed to save humanity from suppression. A police raid on the ANC underground headquarters in 1963, uncovered documents about an ANC guerrilla movement called Umkhonto we Sizwe (Spear of the Nation), which Mandela had helped found in 1961. Umkonto claimed to have carried out more than 70 acts of sabotage against the government. Mandela was charged with treason and sabotage. Mandela went underground after the trial.

The emergence of a great man started there-after. In 1962 Mandela left the country for military training in Algeria and to arrange training for other members. On his return, he was arrested for leaving the country illegally and for incitement to strike. He conducted his own defense and used the courtroom to present his ideas of equality. He argued he could not receive a fair trial from a judicial system intended to enforce white supremacy. He was convicted and jailed for five years in November 1962. While serving his sentence, he was

charged in the Rivonia Trial with sabotage and sentenced to life imprisonment. He rejected offers to release him and continued in prison to symbolize the struggle against apartheid.

During the trial, Mandela declared from the dock, "I have cherished the idea of a democratic and free society, in which all persons will live together in harmony, and with equal opportunities. It is an idea for which I hope to live and to see, but, my lord, if it needs, it is an idea for which I am prepared to die." He received life sentence. In 12 June 1964, the Court gave verdict on Nelson Mandela. By that verdict, he spent 25 years in jail for working for the freedom of the black people and for a better society without racial discrimination.

Mandela spent 27 years in total in prison. He spent 18 years of his life in the Robben Island prison, at that time, he was forced to quarry limestone, harvest seaweed and endure brutality from the guards. In 1982, Mandela along with other imprisoned ANC leaders was transferred to Polls Moor Prison outside Cape Town. During that time, he was hospitalized with tuberculosis in 1988. He returned to prison after he recovered from tuberculosis. Mandela had no contact with the outside world, except visits from his wife, Winnie Madikizela-Mandela. Finally, Nelson Mandela was released from jail on 11th February 1990, a day of liberation of humanity.

Nelson Mandela's years behind bars

Nelson Mandela, spent the first 18 of his 27 years in jail at the brutal Robben Island Prison, a former leper colony, off the coast of Cape Town, where he was confined to a small cell without a bed or plumbing and compelled to do hard labor in a lime quarry. As a black political prisoner, he received scantier rations and fewer privileges than other inmates. He was only allowed to see his wife, Winnie once in every six months.

Mandela and his fellow prisoners were routinely subjected to inhumane punishments for the slightest of offenses; among other atrocities, there were reports of guards burying inmates in the ground, up to their necks and urinating on them.

These restrictions and conditions notwithstanding, while in confinement, Mandela earned a bachelor of law degree from the University of London and served as a mentor to his fellow prisoners, encouraging them to seek better treatment through non-violent resistance. He also smuggled out political statements and a draft of his autobiography, "Long Walk to Freedom," published five years after his release.

Political fight

Mandela got back into the anti-apartheid fight at age of 71. He went on a tour of 13 countries, including Canada to advocate for a continuation of the international economic sanctions campaign. Mandela and F.W. de Klerk decided on an agreement on ending apartheid and holding democratic elections. Mandela published his autobiography "Long Walk to freedom" in 1994.

After attaining his freedom, Nelson Mandela led the ANC in its negotiations with the governing National Party and various other South African political organizations for an end to apartheid and the establishment of a multiracial government. Though fraught with tension and conducted against a backdrop of political instability, the talks earned Mandela and F.W. de Klerk the Nobel Peace Prize in December 1993.

On April 26, 1994, more than 22 million South Africans turned out to cast ballots in the country's first multiracial parliamentary elections in history. An overwhelming majority chose the ANC to lead the country,

and on May 10, Mandela was sworn in as the first black president of South Africa with de Klerk serving as his first deputy.

Democratic South Africa's first president:

Mandela was elected as president of democratic South Africa in 1994. Many predicted bloodshed and feared the possibility of civil war, fuelled by those seeking retribution for years of apartheid policies. But Mandela oversaw a peaceful transition, embarking on a strategy of reconciliation and urging forgiveness for the perpetrators of past apartheid-era crimes.

For two years, Mandela headed a coalition government, with de Klerk as deputy president, until de Klerk and his party left the government. The new South Africa was not easy to govern. In addition to other challenges, the crime rate soared as Mandela's government worked to improve social conditions and rebuild the economy. Mandela stepped down as president in 1999.

President Mandela's agenda was improving race relations, discouraging blacks from retaliating against the white minority and building a new international image of a united South Africa. To these ends, he formed a multiracial "Government of National Unity" and proclaimed the country a "rainbow nation at peace with itself and the world." In a gesture, seen as a major step towards reconciliation, he encouraged blacks and whites alike, to rally around the predominantly Afrikaner national rugby team when South Africa hosted the 1995 Rugby World Cup.

Nelson Mandela's socio-economic reforms:

- Free medical service for all children under six years old.
- Public health centers for pregnant women and nursing mothers, who resort to services of government.
- Repairing and building 500 new clinics.
- The launch of the Reconstruction and Development programme to fund social services.
- Boosting the spending on state benefit payments.
- The introduction of equality in benefits irrespective of race.
- The introduction of money allowances for the maintenance of black parents' children in rural areas.
- Offering grants to help fight child poverty.
- Connecting over 3 million residents to telephone networks.
- Connecting more than 2 million residents to power grids.
- Construction of more than 750,000 homes for 3 million people.
- Ensuring 3 million people access water.
- The introduction of compulsory education for African children between 6 and 14 years.
- Free meals for 3.5 million to 5 million schoolchildren.

Acts & laws:

- The adoption of a law on health protection and security guarantees in underground mines etc.
- Mandela established the Mandela Rhodes Foundation to provide scholarships and mentoring to African youth in 2003.
- The Land Restitution Act of 1994, enabled people who had lost their property as a result of the Natives Land Act, 1913 to claim back their land, leading to the settlement of tens of thousands of land claims.
- The Land Reform Act 3 of 1996 safeguarded the rights of labour tenants, who live and grow crops or

graze livestock on farms. This legislation ensured that such tenants could not be evicted without a court order or if they were over the age of sixty-five.

- The Skills Development Act of 1998 provided for the establishment of mechanisms to finance, promote skills and the development at the workplace.
- The Labour Relations Act of 1995 promoted workplace democracy, orderly collective bargaining, and the effective resolution of labour disputes.
- The Basic Conditions of Employment Act of 1997 improved enforcement mechanisms while extending a "floor" of rights to all workers;
- The Employment Equity Act of 1998 was passed to put an end to unfair discrimination and ensure the implementation of affirmative action in the workplace.

Nelson Mandela's later years and legacy:

Nelson Mandela remained a devoted champion for peace and social justice in his own country and around the world. He established a number of organizations, including the influential- Nelson Mandela Foundation and The Elders, an independent group of public figures committed to addressing global problems and easing human suffering. In 2002, Mandela became a vocal advocate of AIDS awareness and treatment programs, in a culture where the epidemic had been cloaked in stigma and ignorance. Mandela established 46664, a global HIV/AIDS campaign, named on Mandela's prisoner number at Robben Island and famous for organizing benefit concerts around the world. The disease later claimed the life of his son Makgatho (1950-2005) and is believed to affect more people in South Africa than any other country.

Nelson Mandela died on December 5, 2013 from a recurring lung infection.

In his memories:

Nelson Mandela received more than 250 awards, including honorable keys to cities and honorary degrees are among them, along with the Nobel peace prize. There is one Nelson Mandela Square (formerly Santon Square) in Johannesburg, and one in Parliament Square, London. There are also streets and bridges named in his honor and postage stamps. The Nelson Mandela stadium in Port Elizabeths, South Africa, seats 46,500 people and has been built in anticipation of the 2010 FIFA world cup. The Nelson Mandela museum is situated near his home of Qunu. The Nelson Mandela Children's fund supports children in South Africa, with the aim to change the way society treats its children and youth. The Nelson Mandela Foundation, a huge organization promotes a just society, built on Mandela's vision and work.

With all the awards and honorary degrees and accolades, Nelson Mandela's achievements have been many, certainly more than most men would achieve in a life time. From a young boy schooled for royalty, to political activist, to prisoner, to President, to honored scholar and statesman, Nelson Rolihlahla has done so much for the world and will go down as one of history's greatest men. It is little wonder that In 2009, the United Nations declared July 18 "Nelson Mandela International Day" in recognition of the South African leader's contributions to democracy, freedom, peace and human rights around the world.

In any Nelson Mandela interview, you will find him to be a man of humor, honesty and humility. These are great attributes in any man, but Mandela can be considered among one of the greatest of the greats.

* Supplement_ Legend_ Livelihoods January 2014

3. The 'Land Donation' Saint Vinoba Bhave

After independence, the leaders of India abandoned the principles of Mahatma Gandhi. Discarding Gandhiji's vision of a decentralized society based on autonomous, self-reliant villages, these leaders pursued a strong centralized government and an industrial economy. In contrast, many of Gandhiji's "constructive workers" — development experts and community organizers — resolved to continue his mission of transforming Indian society. Leading them from the front was Vinoba, widely regarded as Gandhiji's "spiritual successor". He is reverently known as Acharya (teacher) Vinoba.



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

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

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

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

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

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

After Gandhiji's assassination, Vinoba felt that the old goal of Swaraj — independence or self-rule — was achieved and hence, the new goal should be a society dedicated to Sarvodaya, the "welfare of all." The name stuck, and the movement of the Gandhians became known as the Sarvodaya Movement. A merger of constructive work agencies produced Sarva Seva Sangh — "The Society for the Service of All" — which became the core of the Sarvodaya Movement.

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

Later that afternoon, Vinoba held a prayer meeting by a lake next to the village that drew thousands of people. At the beginning of the meeting, he asked, "Brothers, is there anyone among you who can help these Harijan

landless friends?” A prominent farmer of the village stood up and said, “Sir, I am ready to give one hundred acres.” The landless Harijans declared that they needed only 80 acres and wouldn’t accept more! Thus, in the midst of a civil war over land monopoly, there was a farmer willing to part with 100 acres out of simple generosity and the landless were not craving for more land than they could till.

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

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

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

* **Livelihoods November 2007**

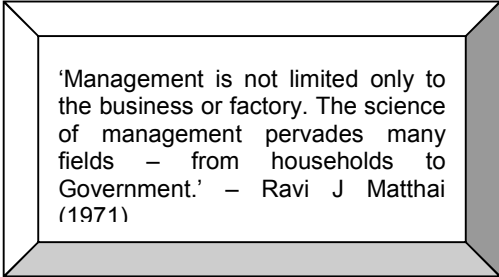
4. 'Rural University' Man Ravi John Matthai

A person to have developed several distinctive designs for replication in rural development, Ravi John Matthai, the first Director of IIM Ahmedabad has been an inspiration to many. There is a lot to learn from him and his Jawaja Rural University experiment.

Ravi Matthai (1927-1984), who envisioned the need for managing all the facets of society better, was the man behind evolution of management education in India. He was the first full-time director of IIM Ahmedabad who nurtured it into a world-class institute that has produced several leaders of the corporate and development world. He was also instrumental in the setting up of Institute of Rural Management, Anand.

Matthai was the son of John Matthai, the first Railway Minister and later Finance Minister of independent India. Matthai was educated in Allahabad and later graduated from Oxford University with a B.A. (Hons.) in Economics. He began his career at a Calcutta-based firm but later moved to the Indian Institute of Management, Calcutta in 1963 as Professor of Marketing. In 1965, Matthai was invited by Vikram Sarabhai to join the then-relatively unknown Indian Institute of Management, Ahmedabad as its Director.

A true believer in democratic values, Matthai stepped down from the directorship of IIM Ahmedabad after one term in 1972. He very strongly believed in autonomy for educational institutions.



'Management is not limited only to the business or factory. The science of management pervades many fields – from households to Government.' – Ravi J Matthai (1971)

Ravi Matthai was a man of vision. And, true to the characters of all great people, he searched for deeper solutions to the larger problems of the human beings, particularly, the problems of hunger, poverty and deprivation. He set out a big experiment with a desire to see whether the entire knowledge base and learning at the institutes of repute can be of any help to solve the basic problems of humanity at a time when most of our institutions skirted this issue.

In addition to IIM Ahmedabad, other partners in the experiment were National Institute of Design, Ahmedabad, and Government of Rajasthan. The experiment was supported by the Indian Council of Social Science Research, New Delhi. The experiment started in August 1975 in Jawaja block of Rajasthan and is now known as 'Jawaja Rural University' experiment. The team started by working with Raigars (traditional leather crafts people). Besides working on economic issues related to individual families, the project also worked on improving the community-based assets by mobilizing the community. Later, the work extended to include about 200 villages with a population of approximately 80,000 people in drought-prone districts of Rajasthan.

One of the basic aims of the experiment was to promote self-reliance among the people. Ravi Matthai explained self-reliance thus: "Can people do something for themselves tomorrow that others are doing for them today and they should be released of that dependence?"

The experiment assumed that people learnt in the course of doing things and therefore development activities could be the vehicle of learning. To focus on the learning, the activities themselves should not be of primary importance. The visionary realized the importance of the process long before the world started focusing on that.

The experiment revolved around non-formal education centres, started in each village. These centres had no fixed curriculum, no building, no organisation in the structured sense, no defined studentship, no blueprint. They acted as informal forums for villagers, both adults and children, to meet and spend a few hours to discuss and share their problems or the problems of the village, their understanding of what is happening or not happening in the village and elsewhere, and share information of interest to the participants.

On the crafts side, the project decided to create craft products that the local power structure, the moneylenders, knew nothing about. Making traditional products to sell in markets controlled by the power structure would not be successful. Success with new products would require that the local people had to design, learn and make products other than the traditional ones. They had to reach out to newer markets for which they had to rely on collectivization and access to newer sources of credit. On their part, the experimenting team learnt that the designs had to be what the weavers could understand, respond to, modify and develop. If the weavers were just sent a design, they would be in no position to take ownership. Further, their capacities to interact with the outsiders had to be improved so that they could design to suit the needs of the markets better.

Much of the dialogue at Jawaja began with schoolteachers, who became local leaders. Thus, the experiment ushered the practice of building the capacities of local people to handle project responsibilities, not merely remain as grassroots activists. This was also one of the first projects to work on several points of the value chain.

The experiences of the project were documented in the book *The Rural University (The Jawaya Experiment in Educational Innovation)* by Ravi J Matthai himself. It portrays the realities of the multifaceted tasks of the rural development more searchingly than portrayed anywhere else.

The educational process of the Jawaja experience was an inspiration for many people, including Aruna Roy, a Magsaysay award winner. Matthai, a visionary, continues to inspire both management thinkers/professionals and development workers.

*** Livelihoods December 2007**

5. Nayudamma - the Scientist Focusing on the Poor

'Padma Shri' Dr. Yelavarthy Nayudamma was one of the passengers on board the Air India flight Kanishka that was blown up mid-air by a terrorist group on 23 June 1985. Joseph H Hulse, of IDRC, described Nayudamma in the obituary thus, "For more than a decade and a half I had heard him advance the concept of 'technologies for humanity', of the need 'to apply high level science and technology to ground level problems', to bring modern science to bear upon the problems and needs of the rural poor."



Dr. Nayudamma was born on 10th September 1922, Yelavarru, near Tenali, Guntur Dt. (A.P.). His parents were Anjaiah and Raghavamma. Married to Dr. Pavana Bai, he is survived by two sons and a daughter.

After graduating in industrial chemistry, Nayudamma worked in the Institute of Leather Technology at Madras. Impressed by his exceptional aptitude and intellect, the Government of Madras sent him overseas, first to study leather technology at the Northampton College of Technology in England, and then on to Lehigh University in the USA, where he earned his MSc and PhD. During his training both in Britain and the USA, Nayudamma worked in many tanneries learning the practical technology on the factory floor.

He returned to India in the early 1950s as a scientist in the Central Leather Research Institute (CLRI) in Madras. His contribution to the structure, planning and organization of CLRI in its formative years was such that, in 1958, Nayudamma was appointed its Director; a position he held until 1971.

Nayudamma's contribution to the leather sector is most notable. When he was the Director of CLRI, he developed deep appreciation for grass-root problems and his care and concern for the common man were well-reflected in all that he did. His campaigns to develop appropriate technology and deliver the same at the doorsteps of the rural tanners (through effective demonstrations in the users' tanneries) brought a positive change in the mindset of the rural artisans, which resulted in them accepting improved tools, techniques and technologies delivered on no-cost basis by the Institute.

Nayudamma advocated and introduced multi-disciplinary approach in achieving the objectives. As a result, economists, sociologists also found their place in research bodies because of his initiative and conviction on the benefits of multi-disciplinary approaches to tackle the R&D problems.

In 1971, Nayudamma was promoted to become Director-General of the Indian Council of Scientific Research and Industrial Development (CSIR) and Secretary to the Government of India in the Department of Science and Technology. As Director-General of the CSIR, he introduced the "Adoption of Backward District" program with a view to changing the face of under-development through the application of Science and Technology. The intention was to design an integrated rural development program based on a detailed understanding of the natural resources of the area. He was a pioneer in the field of compilation of resource inventories with the help of aerial photographs. Thus, Nayudamma pioneered the model of area-based development.

For many of the years in CLRI and CSIR, Nayudamma was Honorary Professor and Head of the Department of Leather Technology at the University of Madras. The students to whom he lectured and those whose thesis research he supervised are to be found not only throughout India, but in more than 39 countries.

For a short period, Nayudamma also served as the Vice-Chancellor of the prestigious Jawaharlal Nehru University in New Delhi.

For almost twenty years, Professor Nayudamma was a senior consultant and adviser to various United Nations technical agencies; first to FAO, then UNDP, UNIDO and UNESCO. He was on the Board of Governors for International Development Research Centre (IRDC), Canada. Though leather technology and the efficient use of animal by-products remained his dominant interest, his advice was sought by the UN agencies and more than 50 developing countries over a wide range of issues relating to science

and technology policy, industrial and human resource development. As the President of the Committee on Science and Technology in Developing Countries, Dr. Nayudamma spearheaded a movement for the appropriate integration of traditional and emerging technologies.

Nayudamma had his own view on the role of Science, Technology and Management for development. He defined 'development' as not development of things alone but the development of people, their inherent resourcefulness and capabilities in increased employment, productivity and improved income distribution. He strived throughout his career to ensure that the development of science and technology benefits the society, especially the poor. He helped many developing countries of Africa and South America in promoting R &D and Research Development of skills.

A wide traveler, Nayudamma visited over sixty countries. His work and contribution were well-recognized and he received several Honorary Doctorate Degrees. Among the notable awards he received are Padma Shri by the Government of India.

Dr. Y. Nayudamma Award has been instituted in 1986 in his memory. The award has, in the past, been awarded to distinguished persons like Dr Verghese Kurien, Dr M.S. Swaminathan, Dr D S Kotharej, Dr R Chidambaram, Dr R.A. Mashelkar, G. Madhavan Nair, amongst others.

A trust has been established in his memory. Details of the trust can be found at the following url: <http://nayudammatrust.googlepages.com/index.html>

*** Livelihoods January 2008**

6. Mokshagundam Visweswarayya

The jewel of India, recipient of Bharat Ratna, Sir Dr Mokshagundam Visweswarayya, popularly known as Sir MV was an extraordinary engineer, a statesman and a visionary. He lived a life filled with engineering achievements unparalleled by any one in India in the last century. These achievements contributed to the greatest common good in the country in terms of irrigation, waterworks, roads, infrastructure and academic centers.



Sir M. Visweswarayya was born on 15 September, 1861 in Maddenahalli village of Kolar district of Karnataka. Sir MV attended primary school at Chikballapur and high school at Bangalore. He earned his B.A. from Madras University in 1881 and later studied civil engineering at the College of Science, Pune, now known as the College of Engineering, Pune (COEP).

After graduating as an engineer, Visweswarayya joined the Public Works Department of Bombay. At that time, he was invited to join the Indian Irrigation Commission where he implemented an extremely intricate system of irrigation in the Deccan area. He also designed a system of automatic weir water flood gates, which were first installed in 1903 at the Khadakvasla reservoir near Pune. These gates were employed to raise the flood supply level of storage in the reservoir to the highest level likely to be attained by its flood, without causing any damage to the dam. Based on the success of these gates, the same system was installed at the Tigris dam in Gwalior and the Krishnarajasagara (KRS) dam in Mysore. Visweswarayya got much fame when he designed a flood protection system to protect the city of Hyderabad from floods. He was also instrumental in developing a system to protect Visakhapatnam port from sea erosion. He was also responsible in charting out the plan for road construction between Tirumala and Tirupati. In 1908, he retired voluntarily from Indian Irrigation Commission and joined as a Diwan in the Princely State of Mysore.

Of his endless achievements, the most important one is the Krishnarajasagara dam he designed to construct across the Cauvery river in Mysore state. Sir MV supervised the construction of the KRS dam across the Cauvery river from concept to inauguration. This dam created the biggest reservoir in Asia at the time it was built. It was designed not only to provide irrigation to Mandya district of Mysore but also to generate ample power to industries in the Mysore state. Particularly, the Kolar gold fields had a high requirement of power and that power was to be generated by Krishnarajasagara. Initially, the budget estimated was over 10 crores, a huge outlay in those days for a small princely state. But he convinced the Maharaja of Mysore to sanction the project by pointing out that the direct return on investment by selling the power would be 3% per annum which was a conservative estimate. As it turned out, the direct and indirect return from this project was 1.5 crores per annum—a return of 15% on investment—a fantastic return on investment by any standard.

During his tenure as the Diwan Visweswarayya proved to be an ideal administrator. Being a great believer in the value of education, he established many schools in Mysore state. Visweswarayya strived to establish Mysore University, which became the first University in an Indian state to be governed by an Indian ruler. He was also instrumental in starting an agricultural school to teach the students modern methods of agriculture. In 1917, an Engineering college was established in Bangalore which today is called as Visweswarayya College of Engineering. He also established a Mechanical Engineering School and Industrial Schools in every district. He was convinced of the need for high quality technical education and using his own resources established the Jayachamarajendra Wodeyar Polytechnic at Bangalore. He presided over the court of Indian Institute of Science — its highest policy making body till 1947.

He strongly believed that only Industrialization would help a country like India to develop by creating more number of jobs. His slogan was “Industrialize or Perish”. During his period as a Diwan in Mysore, many new industries came up. The Sandal Oil factory, the Soap factory, the Metals factory and the Chrome Tanning factory are some of them. Mysore Iron and Steel works in Bhadravathi is the most important of all the factories he started. It was because of Visweswarayya’s suggestion that the Bank of Mysore came into being. Visweswarayya brought the railway lines in Mysore state under the control of the state government. He also

got new lines laid. He convinced Messers Walchand Hirachand and Company to establish an aircraft factory in Bangalore, which is today's Hindustan Aeronautics Limited (HAL); the only aircraft factory in India.

Visweswarayya held many positions during his lifetime. Some of them are Assistant Engineer, Bombay Government service; Chief Engineer for Hyderabad State; Chief Engineer and Railway Secretary to Mysore State; Member of London Back Bay Enquiry committee; Chairman of Bhadravathi Iron and Steel Works; Member of Governing Council of Indian Institute of Science; and also Member of Governing Council of Tata Iron and Steel Company (TISCO). He also served the prestigious Institute of Civil Engineers, London as an honorary member for a period of 50 years.

Sir MV was never interested in fame or publicity. But they came to him on their own. Eight Universities honoured him with doctorates. The British Government recognized him as the Knight Commander of the Order of the Indian Empire. The Indian Government conferred him "Bharat Ratna"; the highest distinction of the country.

Sir M.V died on April 16, 1962 at an age of 102 years. Visweswarayya lived a full life, a disciplined life filled with achievements in diverse areas.

*** Livelihoods February 2008**

7. Baba Amte - the 'last' disciple of Gandhi

'Let your sympathy find expression through love backed by action' - these are Baba Amte's words and Baba lived his words. He relentlessly worked in the service of the neglected and poor. His compassion for the leprosy-afflicted people knew no bounds. He shared the sufferings of the tribals and stood by them. He worked for India living in unity and peace.



'Charity Destroys, Work Builds' – this is the talisman of none other than Baba Amte who spent his long life working for the poor and the needy. Today, he is no longer among us physically, but his spirit continues to live in our hearts. Baba's phenomenal service to leprosy patients will be remembered worldwide. He brought dignity to the lives afflicted by leprosy and reeling under social stigma. He fought against the exploitation of tribals and brought hope into many more lives. He showed the way for others to work hard and live with a purpose.

Born on December 26, 1914 in Wardha district of Maharashtra, Murlidhar Devidas Amte, affectionately called Baba Amte comes from a rich family. He studied law and took up lucrative practice in his home district. It was during this time that Baba came under the influence of Indian freedom fighters. He became a defense lawyer for the freedom fighters and was imprisoned during Quit India movement in 1942. The sufferings of the poor moved Baba Amte immensely. He began to work with sweepers and carriers of night soil. In fact, the seeds of social activism got implanted in Baba's life very early on. In spite of the strict norms in his family and society, Baba mingled with servants and low-caste children with much ease.

Mahatma Gandhi and his ways of life made an indelible impact on Baba Amte. He spent considerable time in Gandhi's Sevagram. He followed the principles of Gandhism the rest of his life and led a Spartan life. Baba believed in the concept of self-sufficient village industry, which he actually implemented later in life. He believed in the empowerment of the people and upliftment of the poor. In his fight for the poor in independent India, Baba adopted non-violent methods of Gandhi. Often referred to as the last disciple of Gandhi, Baba believed there was no alternative to Mahatma. According to him, Gandhi was even more relevant in 21st century and Baba hoped that today's neo-Gandhis will bring the change. Baba's thoughts also reflect the influence of Vinoba Bhave, Rabindranath Tagore and Sane Guruji.

Baba Amte found the struggles of leprosy patients living on the fringes of Warora appalling. He started working with them and set up weekly clinics to take care of the patients. He took a formal course for leprosy treatment. All these efforts graduated to setting up of Anandwan, the Forest of Joy, for socially stigmatized leprosy-affected people. Today, Anandwan is a self-sufficient sprawling rehabilitation center with over 5000 residents. It has its own university, school for the blind, hospital, orphanage, technical units, dairy and farmlands. Gandhi conferred upon Baba the title 'Abhayasadhak' for his fight against leprosy. Baba also set up tribal and leper-service projects in Somnath in Chandrapur district and Hemalkasa in Gadchiroli district. He received Damien-Dutton Award, USA in 1983, the highest international award in the field of leprosy.

According to Baba Amte, the condition of the tribals is worse than those afflicted with leprosy and that Purna Swaraj can be possible only when the poorest of the poor is uplifted. In 1973, Baba led a group of young men and set up Lok Biradari Prakalpa (LBP) in Hemalkasa. The area is inhabited by Madia Gond tribals and is characterized by illiteracy, poor health conditions and lack of food. Shifting cultivation was predominantly practiced. The tribals suffered from malaria and exploitation by forest officials. Today, the efforts of LBP resulted in a hospital taking care of more than 40000 patients a year. A residential school for tribals was also set up. Apart from formal education, the students were taught improved agricultural techniques; some tribal boys were trained as Bare Foot Doctors and other vocational trainings were given. Many tribals have taken up settled agriculture and are growing vegetables along with native varieties. Watershed management projects have also been put in place.

In 1990, Baba moved to Nijibal on the banks of river Narmada and set up his ashram there. He lived and worked amongst the tribals of the area. The spiritual leader of Save Narmada movement, Baba joined the agitation against the construction of the Sardar Sarovar Dam. In protest against orders to raise the height of the dam, he led the march from MP through Maharashtra, Gujarat culminating in Delhi. He received Right Livelihood Award in 1991 along with Medha Patkar for his fight against the displacement of tribals and destruction of environment.

Baba was very disturbed with the disrupting forces of regionalism, communalism and casteism. He launched Bharat Jodo Movement and marched from Kanyakumari to Jammu covering 5250 km. His second march was from Assam to Gujarat. His slogan was 'Raise your hands for construction, not to beg or destroy. Raise your hands in unity to build a New India'. He wanted to establish peace and generate awareness towards environment.

Baba received numerous awards in his lifetime. He was awarded the Ramon Magsaysay Award in 1985, the United Nations Human Rights Prize in 1988, the Templeton Prize in 1990, Gandhi Peace Prize in 1999 and the list goes on and on. All monetary proceeds from his awards were used for his social projects.

Baba suffered from severe spondylosis and was in bed much of the time. In 2007, he was diagnosed with leukemia. On February 9, 2008, Baba passed away in Anandwan.

*** Livelihoods March 2008**

8. Durgabai Deshmukh - Mother of Social Service

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



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

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

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

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

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

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

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

As a Member of Parliament, Durgabai relentlessly worked towards enacting a number of social laws. She advocated setting up of family courts on the lines of those in China. Durgabai also became a member of the Constituent Assembly and a member of the Planning Commission. She was instrumental in the setting up of Central Society Welfare Board in 1953 and managed it successfully for 10 years. She mobilized thousands of voluntary organizations and workers to carry out the programs of the Board; which aimed to provide education, training and rehabilitation of needy women, children and the handicapped. Durgabai pioneered the concept of



condensed courses of education for women. The Central Social Welfare Board had later constituted the Dr Durgabai Deshmukh award that is given each year to voluntary organizations that have done outstanding and innovative work in the field of women's development. Durgabai also found Council for Social Development in New Delhi. Durgabai married C.D.Deshmukh, then Finance Minister and former Governor of Reserve Bank of India. Along with her husband, she conceived India International Center and Population Council of India in New Delhi.

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

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

*** Livelihoods April 2008**

9. Viswanath Reddy - the Cooperator

“It is better to light a lamp than to curse darkness” is the age old adage. Twenty five years ago, in the small dusty village of Mulkanoor, 170 Kilometers northeast of Hyderabad, AP, an enterprising young man lit one small lamp to dispel the darkness in his area. As years went by, the lamp not only survived but it got brighter and brighter. That man was Sri Aligireddy Kasi Viswanath Reddy, founder of Mulkanoor Multipurpose Cooperative.



Sri Aligireddy Kasi Viswanath Reddy was born in the year 1926 in Mulkanoor village of Bhimdevarapalli Mandal in Karimnagar District of Andhra Pradesh. He had his early education in Warangal town (now in Telangana state) of AP. Later, he went to Osmania University to pursue further education, but did not complete his studies. He left Osmania University to participate in the Independence Movement and the struggle against Nizam's Rule. Soon after independence, Viswanath Reddy decided to settle down in his village and serve the community around him.

On 27 July 1956, Viswanath Reddy along with friends promoted the Mulkanoor Multipurpose Cooperative. He started it in a small way, but with a big dream – a dream founded on the firm belief that the cooperative spirit and the co-operative movement would provide the needed answers to the problems of rural India. Viswanath Reddy believed that genuine progress was directly dependent on maximum power being exercised by people in running their own institutions. He dreamt that the multi-purpose cooperative would cater to all the needs of the farmer.

The Mulkanoor Multipurpose Cooperative started by disbursing short term loans for a crop. Later, it gave medium term loans towards electric pump sets from the year 1957. The cooperative gradually enlarged its activities to cover almost all the needs required by a farmer. Through the cooperative, Viswanath Reddy brought about a sea change in the villages covered by the cooperative. Agriculture production increased more than five times. 90% of the cropped area for paddy, maize and jowar came under hybrid seed. Farm machinery started being extensively used. Poultry, dairy and sheep rearing increased. Farmers started using new agricultural methods.

Viswanath Reddy took a set of backward villages under the fold of the cooperative and brought about a transformation in the villages. The significant feature of his efforts is that this change has not been achieved by an external agency or person but by the people themselves.

The activities of Mulkanoor encompass all areas of economic activity in the village. Viswanath Reddy has evolved a 'total service concept' long before many started talking about integrated rural development.

A farmer in Mulkanoor can avail many services. He can buy all his agricultural inputs – seeds, fertilizers, pesticides etc. from the cooperative. He can buy or hire other inputs like oil engines, electric motors, sprayers, dusters, implements, pipes and tractors etc. He can make use of the expert services of the qualified graduates in agricultural sciences working in the extension wing of the cooperative.

In addition to basic agriculture, farmers have been encouraged to set up poultry farms. Dairies have been set up. For the people interested in sheep rearing, the society supplies sheep. The services of two qualified veterinary doctors has also been made available.

The cooperative has achieved a vertical integration in the value chain from producer to the consumer and has achieved the objective of eliminating middlemen. The cooperative owns a number of modern processing units like a rice mill, an oil mill, a seed cleaner and a poultry and cattle feed plant. It also helps members in construction of poultry sheds, cattle sheds, pump houses etc. The society has used the interest earned by members on their deposits for buy life insurance policies for them. It has been encouraging its members to take up general insurance policies on their assets such as cattle, pump sets etc.

Viswanath Reddy believed that education is the key factor in achieving progress. He walked from village to village holding meetings and explaining to the farmers and the rural poor the advantages of literacy. He also talked extensively on the advantages of working together. Having recognized the importance of population control, he organized several family planning camps in the area.

Viswanath Reddy's work is so exemplary that Thomas Carter of the World Council of Credit Unions commented, "The Mulkanoor Cooperative Rural Bank is an extraordinary example of what can be accomplished by and through Cooperation. The translation of the vision and potential at Mulkanoor raises the question why it has not been done elsewhere in India".

Viswanath Reddy has also given his services as Director of State Bank of India, as member of Central Poultry Development Advisory Council of India and as member of the Research Advisory Council of AP Agricultural University.

Viswanath Reddy passed away in 1986, but his spirit of cooperation continues to live through Mulkanoor and influences the cooperative movement in the country. It is his vision and leadership that put Mulkanoor as an exemplary cooperative in the world. There were numerous attempts to replicate Mulkanoor. Viswanath Reddy continues to inspire Cooperative Development Foundation (Samkhya) co-founded by Viswanath Reddy. CDF's co-founder, exemplary cooperator of our times, Rama Reddy continues to lead it today. CDF is spearheading the cooperative movement in the country today.

*** Livelihoods May 2008**

10. Bharatiya Agro 'Manibhai Desai'

Born in a remote village of Gujarat and influenced by Gandhian principles, Manibhai Desai worked for rural development all his life. He established the prestigious Bharatiya Agro Industries Foundation and delivered his valuable services to India.

Youngest among the four brothers, Mannibhai Desai was born on April 27, 1920 in the village of Kosmada, Surat District, Gujarat, India. His father, Bhimbhai Fakhirbhai Desai, owner of 27 hectares of ancestral lands, was the leader among the farmers of the area. From him, Desai inherited his excellent managerial talents and from his Mother, Ramibahen, his strong common sense.



He also excelled in sports and was a leader in the Boy Scouts. Desai's middle and high school years were spent away from home in the hostel of the Anavil Ashram, the philosophic centre of the Gandhian movement. There, he came under the influence of the ashram's founder, Dayalji Desai, a close friend of Gandhi, and Brahmanand Swami, a philosopher who visited the ashram and instructed the boys in mental and physical self-discipline.

In 1938, Desai, a young high school graduate, enrolled in Sarvajanic College, Surat, and an affiliate of Bombay University. Although he studied engineering as his family desired, he was emotionally caught up in Gandhi's Quit India movement. Desai openly addressed political rallies and demanded independence. He was promptly arrested. By the time he left prison in 1944, Desai had decided to devote himself to the cause of rural development of India. However, Gandhi had directed him to complete his final year. At the same time, Desai began organizing students for social action. Despite his extracurricular activities, Desai was a merit scholar and, in April 1945, completed his B.Sc. with a first division in Physics and Mathematics. His resolve to devote himself to rural development, however, had never weakened.

Gandhi accepted Desai as a disciple in principle, but insisted him to return to his village to bring social change. However, four months later he received a letter from Gandhi calling him to Sevagram Ashram in Wardha district of Maharashtra, the headquarters of Gandhi's activities. Shortly after his arrival at Sevagram, a virulent outbreak of cholera hit the district and Desai volunteered.

In the years that followed, Desai and Gandhi became very close. Gandhi chose Desai to establish the nature cure ashram and run a development programme in Urulikanchan, Maharashtra, which he considered central to his plan. One of his priorities was to organize the young people not yet spoiled by indolence or anti-social activities. A youth culture centre which encouraged sports and dramatic performances was one effort; a secondary school was another. He began the school, Mahatma Gandhi Vidyalaya, in 1950, teaching 30 boys. Rated nationally as one of the best schools in a rural area, Mahatma Gandhi Vidyalaya today has some 90 well-qualified teachers to instruct 3,000 students in its three categories of study – academic, agricultural and industrial.

Desai also started a Cooperative Bank to wean the villagers away from the usual usurious moneylender. Later, 36 ha of land were cleared and the landless families formed a Joint Farming Society. They insisted that Desai also join the Society. Thus, as a landless labourer, this former landowner became a member of the Joint Farming Society and was elected its Chairman.

Desai continued his experiments on the ashram's own land, which had now increased to 33 ha. Since agriculture per se was generally uneconomical because of the scant rainfall, Desai experimented with horticulture as a means of making the ashram self-sufficient and for cash crops for farmers in the adjacent villages. Research indicated that the dry climate and light soil offered prospects for grape cultivation. At the same time, with his help, some 500 smallholders applied for a loan of Rs. 5.3 million to invest in the Cooperative Sugar Factory, which proved a success from the beginning. It soon developed numerous branches and began engaging in other community projects, e.g. schools, hospitals and water resources. He founded the Bharatiya Agro Industries Foundation (BAIF), which was registered as a Public Trust on August 22, 1967.

Desai held positions as Director of the Maharashtra State Irrigation Development Corporation and the Gujarat State Rural Development Corporation. He was a member of the board of the All-India People's Action for Development and was on the governing board of Mahatma Phule Krishi Agricultural University, from which he received an honorary doctorate in 1977.

The President of India recognized Desai's services in 1968 by honouring him with the Padma Shree Award. In 1982, he received the Ramon Magsaysay Public Service Award. In 1983, Desai was awarded the prestigious Jamnalal Bajaj Award for pioneering research on the application of Science and Technology for rural development, and in 1986, the Bio-Energy Society of India gave him its first award for dedicated, dynamic and innovative work in the field of bio-energy and he was given the Indira Priyadarshini Vrikshmitra Award for afforestation and wastelands development.

Desai has established himself as an all-rounder in rural development with his diverse innovations. At a time when India is undergoing agrarian crisis yet again with agricultural productivity coming down, rural India suffering, food prices sky rocketing, we truly feel the need for more visionaries like Desai today.

*** Livelihoods July 2008**

11. Kamaladevi Chattopadhyay

A Gandhian, a freedom fighter, a social reformer, a trade unionist, a patron of arts and a revolutionary of her times, Kamaladevi Chattopadhyay will be long remembered for her enormous efforts in organizing women around various causes and for working towards improving the lives and livelihoods of the artisans of the country.



Kamaladevi Chattopadhyay was born to Ananthaya Dhareshwar and Girijabai on April 3, 1903. They were an aristocratic family from Mangalore. Kamaladevi lost her father at a very young age and was brought up by her mother.

Kamaladevi was a bright student. She studied Sanskrit drama tradition of Kerala – Kutivattam during school. In 1917, at the age of 14, she got married but continued her education. However, within two years after marriage, she was widowed. Defying the orthodox rules, Kamaladevi moved to Chennai and continued her education. While there, she met a well-known poet, play writer, actor and brother of Sarojini Naidu, Harindranath Chattopadhyay and married him. The couple had one son.

Shortly after marriage, Kamaladevi accompanied her husband to London where she received diploma in Sociology from University of London. It was during this time Kamaladevi heard about Gandhi and his non-cooperation movement. She returned to India and joined Gandhi's Seva Dal to work for social upliftment. As in-charge of the women's section, Kamaladevi involved in recruiting, training and organizing girls and women of all ages across India to become voluntary workers. Kamaladevi soon became an active organizer of the women and youth wings of the Indian National Congress. She truly represented the changing face of 20th century Indian women – Kamaladevi was the first woman to run for a Legislative seat in India.

Kamaladevi founded All India Women's Conference, which soon became a reputed national organization working for legislative reforms. She travelled to many European nations during this time and got inspired to establish educational institutions run for and by women. Lady Irwin College for Home Sciences in New Delhi thus came into existence apart from many others.

Kamaladevi took part in Salt Satyagraha and was arrested in Bombay and spent a year in prison. In 1936, she became President of the Congress Socialist Party. When World War II broke out, Kamaladevi toured the world to drum up support for India's independence. In post-independent India, Kamaladevi worked relentlessly with more than 50,000 refugees in establishing new homes, health facilities and new professions through receiving training in new skills. She set up the Indian Co-operative Union and self-employment schemes.

Kamaladevi went on to rejuvenate the traditional industries like weaving and handicrafts. As chief of the Board of Handicrafts, she started a pension system for the craftsmen. She set up a series of crafts museums like the Theatre Crafts Museum in Delhi, to promote India's indigenous arts and crafts and serve as a storehouse for indigenous knowledge. Kamaladevi instituted the National Awards for Master Craftsmen and a culmination of her enterprising spirit led to the setting up of Central Cottage Industries Emporia throughout the nation to cater to the tastes of a nation rising to its ancient glory.

In 1964, Kamaladevi started the Natya Institute of Kathak and Choreography (NIKC), Bangalore, under the aegis of Bharatiya Natya Sangh which was affiliated to the UNESCO. She was instrumental in setting up the All India Handicrafts Board, and The Crafts Council of India. She was the first president of the World Crafts Council, Asia Pacific Region. She also set up the National School of Drama, and later, headed the Sangeet Natak Academy and went on to become a member of UNESCO.

The Government of India conferred on Kamaladevi, Padma Bhushan in 1955 and Padma Vibhushan in 1987. She also received the Ramon Magsaysay Award (1966) for Community Leadership. She was awarded the

Sangeet Natak Academy Fellowship, Ratna Sadhya, in 1974. UNESCO honoured her with an award in 1977 for her contribution towards the promotion of handicrafts. Shanthinikethan honoured her with the Desikottama, its highest award. UNIMA (Union Internationals de la Marlonette), International Puppetry organization, also made her their Member of Honour.

Today, the World Crafts Council gives two awards in her memory, the Kamaladevi Awards and the Kamala Sammaan, for exceptional craft persons or to individuals for their outstanding contribution to the field of Crafts. Apart from that, the Crafts Council of Karnataka also gives Kamaladevi Chattopadhyay Vishwakarma Awards each year to noteworthy crafts persons. For over three decades now, Bhartiya Natya Sangha has been awarding the 'Kamaladevi Chattopadhyaya Award' for the best play of the year.

Kamaladevi is an accomplished writer. Some of her books include 'The Awakening of Indian women', 'Everyman's Press', 'Socialism and Society', 'Chetana and Traditions of Indian Folk Dance'. Her autobiography 'Inner Recesses and Outer Spaces: Memoir' became very famous.

Kamaladevi's immense contribution in organizing and working with women, refugees and artisans will continue to inspire us. She was truly a woman ahead of her times!

*** Livelihoods August 2008**

12. Fukuoka - Natural Farming

"The ultimate goal of farming is not the growing of crops, but the cultivation and perfection of human beings." This is the profound belief of Masanobu Fukuoka, the Japanese microbiologist who showed the world the natural way of farming with no plowing, no chemical fertilizers, no pesticides and no weeding.

Masanobu Fukuoka was born to Kameichi Fukuoka and Sachie Isshiki on 2 February 1913 in Iyo, a small town on the west coast of the Japanese island of Shikoku. Fukuoka was the second child of six. His father cultivated Mikans (a type of mandarin orange) and had extensive rice lands that made him the largest land owner in the area.



Fukuoka completed his elementary education in Iyo's local elementary school. Later, he travelled everyday to Matsuyama to complete his middle and high school education. After school, he studied microbiology at Gifu Agricultural College. After graduating at Gifu, Fukuoka began his career as a soil scientist specializing in plant pathology.

At age 25, Fukuoka began to doubt the wisdom of modern agricultural science. While recovering from a severe attack of pneumonia, he experienced a moment of personal enlightenment. He had a vision in which he realized that all the "accomplishments" of human civilization are meaningless before the totality of nature.

He saw that humans had become separated from nature and that our attempts to control or even understand all the complexities of life were not only futile, but self-destructive.

Fukuoka quit his job as a research scientist and returned to his family's farm to grow organic Mikans. From that point on, he devoted his life to developing a unique small scale organic farming system that does not require weeding, pesticide, fertilizer applications or tilling. Proceeding by trial and error, he farmed the land passively. Instead of asking, "how about doing this?" He asked, "how about not doing this?" As more natural ecology was re-established, the less he did, the better the land responded.

Fukuoka's Four Principles of Natural Farming, compose a list of things not to do. He observed that the earth cultivates itself. There is no need for man to do what roots, worms, and micro-organisms do better. Furthermore, plowing the soil alters the natural environment and promotes the growth of weeds. Therefore, his first principle is: No plowing or turning of the soil.

Secondly, in an unaltered natural environment the orderly growth and decay of plant and animal life fertilizes the soil without any help from man. Adding chemical fertilizers helps the growing crop but does not help the soil, which continues to deteriorate. Even compost and chicken dung cannot improve on nature; moreover, chicken dung can cause the disease rice blast. Therefore, Fukuoka's second principle is: No chemical fertilizers or prepared compost. Instead he promotes cover crops like clover and alfalfa which are natural fertilizers.

Fukuoka observed that when he ceased plowing, his weed population declined sharply. Tillage is not the answer to weeds according to him. Nor are chemical herbicides, which disrupt nature's balance and leave poisons in the earth and water. The simpler way is to understand that weeds need not be wholly eliminated. Instead they can be successfully suppressed by spreading straw over freshly sown ground and by planting ground cover. Eliminating intervals between one crop and another through carefully timed seeding is essential. Thus, Fukuoka's third principle is: No weeding by tillage or herbicides.

Although chemical solutions can be effective against pests and plant diseases in the short run, in the long run, they are hazardous. Wholly aside from the pollution they leave behind, they permit weak, chemical-dependent plants to survive. Left to itself, nature prefers hardier stock. Fukuoka's fourth principle, therefore, is: No dependence on chemical pesticides.

In his 60's, Fukuoka sat down to document what he had seen and done. In 1975, his first book "One Straw Revolution" was released and has had a profound impact on agriculture and human consciousness all over

the world. "One Straw Revolution" was followed by "The Natural Way of Farming" and then by "The Road Back To Nature."

From 1979, Fukuoka began touring, giving lectures and sowing the seeds of natural farming all over the world. Believing that most deserts were man-made, Fukuoka dreamed of "re-greening" them through massive seeding. He was confident that in time natural farming could make them rich sources of food. To try out his idea, he flew to Somalia in East Africa in 1985, taking with him several kilos of grain and vegetable seeds and fruit tree seedlings. He hoped to run tests on reseeding arid lands by airplane. Unfortunately, his plan was thwarted. Fukuoka then visited a remote Ethiopian refugee camp where some Japanese volunteers were already providing assistance. Here, he taught the refugees to sow the vegetable seeds he provided. Soon, small garden patches sprouted around the village and near the riverbanks.

In 1988, Fukuoka was given Deshikottama Award by the Viswa Bharathi University, and the Ramon Magsaysay Award. In 1997, he received the Earth Council Award. Masanobu Fukuoka passed away on 16 August, 2008. But his principles of natural farming continue to inspire many across the world. Let us take inspiration from his message of "Nature knows best" and preserve the nature.

*** Livelihoods October 2008**

13. Father of White Revolution – Verghese Kurien

One man's resolute faith and efforts have gained a prominent position for India on the Dairy Map of the world - Dr Verghese Kurien created the Operation Flood in the country that has reached about 250 million and is one of the largest agricultural development program in the World.



Dr. Verghese Kurien, better known in India as the “Father of White Revolution” and also as the Milk man of India, is the architect of the largest (and very successful) dairy development program in the world called as Operation Flood. Kurien set up the Anand model of cooperative development, engineered the white revolution in India, and made India the largest milk producer in the world.

Verghese Kurien was born on November 26, 1921 in Kozhikode, Kerala. He graduated in Physics from Loyola College, Madras in 1940 and then did B.E. (Mech) from the University of Madras. After completing his degree, he joined the Tata Steel Technical Institute, Jamshedpur from where he graduated in 1946. During this period, he underwent nine months of specialized training in dairy engineering at the National Dairy Research Institute of Bangalore. He then went to USA on a government scholarship to earn his Master of Science in Mechanical Engineering from Michigan State University.

He returned from America in 1948 and joined the Dairy Department of the Government of India. In May 1949, he was posted as Dairy Engineer at the Government Research Creamery, a small milk powder factory, in Anand, Gujarat. At that time, private dairies, middlemen, inefficient collection and distribution systems resulted in milk of varying quality being erratically available across the country, often at higher prices to consumers but with little profits to producers. During the same time, the newly-formed cooperative dairy Kaira District Cooperative Milk Producer's Union Limited (KDCMPUL) was engaged in battle of survival with the privately-owned Polson Dairy. Driven by the challenge, Kurien left his government job and volunteered to help Sri Tribhuvandas Patel, the Chairman of KDCMPUL, to build an in-house processing plant and organize the cooperative (Anand Milk Union Limited – AMUL) to handle its own marketing directly to consumers.

After years of initial struggles, the cooperative began to produce dramatic results involving over two million farmers. Based on its successes, the then Prime Minister Shri Lal Bahadur Shastri created the National Dairy Development Board (NDDB) in 1965 to replicate the AMUL model nationally. The Prime Minister cited Dr. Kurien's "extraordinary and dynamic leadership" upon naming him chairman. Eventually, 176 AMULS were replicated across the country to the benefit of farmers and consumers. In 1973, Dr. Kurien set up GCMMF (Gujarat Cooperative Milk Marketing Federation) to market the products produced by the dairies.

When Operation Flood began in 1970, total annual milk procurement was only 190,000 tons, with 278,000 farmers involved in the program. By 1998, at the time of Kurien's retirement as chairman, the NDDB's programs involved more than ten million dairy producers in 81,000 cooperatives, supplying almost five million tons of milk annually to over 1000 cities and towns throughout that country. Reaching nearly 250 million people, Operation Flood is one of the largest agricultural development programs in the world. India has also emerged as the largest producer of milk in the world, surpassing the United States, and today, the milk economy is worth 2,00,000 crore.

During the last 40 years, India's annual milk production has increased from 23.3 million tons (1968-69) to 107 million tons (2005-06). Daily per capita milk consumption in India has more than doubled from a low of 107 grams in 1970 to over 230 grams; the country's dairy supply continues to grow 3.8 percent annually, while population only grows 2 percent, thus, increasing the per capita availability of dietary proteins, especially in areas identified as suffering from nutritional deficits. Domestic milk prices have stabilized, India's towns and cities receive an adequate supply of hygienic milk, and the 12 million small farmers and landless laborers

who make up the majority of dairy cooperative membership now have a regular source of income. In addition, 95% of the equipment used in NDDDB cooperatives is domestically produced.

Despite these achievements, perhaps Dr. Kurien's greatest contribution with Operation Flood was to put the farmer in command as the owner of her/his own cooperative – a pivotal factor in the program's success. The success of the Operation Flood led to Operation Golden flow in Edible Oilseeds/Oils reaching out to more than a million farmers. Fruits and vegetables are now produced and marketed through a cooperative system involving a network of over 250 farmer-owned retail stores in Delhi.

Dr. Kurien was instrumental in establishing the Institute of Rural Management, Anand (IRMA) in 1979 and served as its chairman. IRMA has trained about 2000 specialists in the management and development of rural cooperatives, non-governmental organizations, and civic groups.

During his illustrious career, Dr. Verghese Kurien won many accolades and awards. These include: Ramon Magsaysay Award for Community Leadership (1963), Padma Shri (1965), Padma Bhushan (1966), Krishi Ratna Award (1986), Wateler Peace Prize Award of Carnegie Foundation (1986), World Food Prize Laureate (1989), International Person of the Year (1993) by the World Dairy Expo, Madison, Wisconsin, USA, and Padma Vibhushan (1999).

Dr. Kurien continues to educate and inspire food producers around the world.

*** Livelihoods November 2008**

14. Driving India's Development—Anna Hazare

“It is impossible to change the village without transforming the individual. Similarly, it is impossible to transform the country without changing its villages” is what Kisan Baburao Hazare, popularly known as Anna Hazare believes. With that belief, Anna Hazare transformed his village into a model village. A truck driver turned social worker, Anna Hazare continues to drive the country's development.

Anna Hazare was born in a poor family on January 15, 1940 in Ralegan Siddhi village of Maharashtra. His family owned 5 acres of land but given the drought conditions of the village, they lived in extreme poverty. After seven years of schooling, young Hazare left for Mumbai to work for a florist at Dadar. He eventually started his own flower shop. In a couple of years, he fell into bad company and started wasting his time and money. Later in the year 1962, he joined the Indian Army as a truck driver.



When he was in army, Anna escaped narrowly from the mouth of death in two incidents while some of his colleagues were killed. He realized that his life was not to be wasted and he came to believe that God considered his life to be precious. Otherwise, he thought, he could have had died along with his colleagues in either of these incidents. During this time, Anna happened to read some books of Swami Vivekananda and Mahatma Gandhi. From these two personalities, he gained two firm convictions. The first one is that the purpose of life is to serve others and the second one is that never to preach what you did not practice.

The new-found desire to live beyond his narrow self-interest later drove him to seek voluntary retirement from the army and come back to serve his own village. He wanted his native village Ralegan Siddhi to improve, but did not know how and where to start. Since the temple represents the cultural heart of a community, Anna felt that renovation of the temple would be the best way to demonstrate his unselfish motives and created an interest in his activities. With his provident fund of Rs.20,000+/-, Anna began the renovation. Inspired by his selfless devotion, first the youth, then the rest of villagers slowly began to rally around him. Villagers, especially the youth group, began gathering around him everyday to discuss their problems and matters related to the welfare of village.

As majority of the people in his village are dependent on agriculture, Anna realized that the only way to increase agricultural production in a sustainable manner was to build better irrigation system. Taking into account the geographical location of Ralegan, which is located in the foothills, Anna Hazare persuaded villagers to construct a watershed embankment to stop water and allow it to percolate and increase ground water level. Immediately afterwards, about 60 small bunds, check dams, trenches and percolation ponds were built in the village. Within three years, farmed acreage grew from 80 to 1300. Farmers gave away over 500 acres in the catchment areas. The catchment areas were engineered by the villagers for harvesting all the rain that fell. Soon, they were raising three crops a year.

As the production of grain increased for most of farmers in the village, a decision was taken in the “Gram Sabha” whereby the farmers who had excess grains were to voluntarily donate grain to the “Grain Bank” which was started in 1983. Villagers who did not have enough grains could “borrow” grain from this bank. The idea was to ensure that no villager would have to borrow money to meet food requirements. The grain from the “Grain Bank” is given in the form of loan and is monitored by the youth groups.

The villagers of Ralegan also undertook a massive tree plantation drive. Almost 3-4 lakh trees were planted and nurtured. “Social fencing” was introduced whereby villagers voluntarily prevented cattle, goats and sheep from grazing freely. As the next step towards social and economic change, Anna Hazare and the youth group decided to take up the issue of alcoholism. Over thirty liquor brewing units were closed by their owners voluntarily. Along with the removal of alcohol from the village, it was decided to ban sale of tobacco, cigarettes and beedies.

As a secondary occupation, milk production was promoted in Ralegan. Purchase of new cattle and improvement of the existing breed with the help of artificial insemination and timely guidance and assistance by the veterinary doctor has resulted in an improvement in the cattle stock. These efforts helped increase the milk production.

Apart from the above, Anna also worked towards improving education facilities, removal of untouchability and promoting collective marriages etc. The interesting thing is that the villagers celebrate the birthday of the village on October 2 every year. On that day, they honour the eldest male and female villagers, distribute clothes to every infant born in the village during past year, honour the students who have been successful in education and the youth who have achieved something special and all the villagers gather in the evening and have dinner together.

For his selfless devotion to the cause of development, Anna got so many awards such as Padmashree from Indian government, Krushi Bhushana by Maharashtra government and the World Bank's Jit Gill Memorial Award etc.

With Anna's continuous efforts, Ralegan Siddhi, once a drought prone village, now transformed into a model village in all aspects. He has been an inspiration for many people across the country who want to transform the country from poverty to prosperity. We can say India needs just 6 lakh Anna Hazares out of its 120 crore population to transform itself into a developed country.

*** Livelihoods December 2008**

15. Organizing the Unorganized - Ela Bhatt

Ela Ramesh Bhatt is a well-known social worker who is striving for the cause of benefiting the women working in the unorganized sector. She organized lakhs of women and formed “Self Employed Women’s Association” which has been recognized as a replicable model.



Ela Ramesh Bhatt was born on September 7, 1933 in the city of Ahmedabad in India. Her father Sumanth Bhatt was a successful lawyer in Surat and her mother Vanalila Vyas was active in the women’s movement.

Ela completed her schooling at Sarvajani Girls High School in Surat from 1940 to 1948. Later, she joined in M.T.B. College in Surat and completed her Bachelor of Arts in English in the year 1952. In 1954, Ela received her degree in Law from Sir L.A. Shah Law College in Ahmedabad and also received a Gold Medal for her outstanding work in Hindu Law.

After completing her Law, she taught English for a short time at SNTD University, Mumbai. Later, she joined the legal department of the Textile Labour Association (TLA) in Ahmedabad in the year 1955. In 1956, Ela married

Ramesh Bhatt, who is a faculty at Gujarat Vidyapath National University in Ahmedabad. After 6 years of service at TLA, Ela took a position in the Labour Ministry of Gujarat as an Employment Officer in the year 1961. In this position, her first work was submitting suitable candidates to employers.

Later, she was given independent charge of the University Employment and Information Bureau of Gujarat University in Ahmedabad, where she was responsible for providing vocational guidance and training of candidates in addition to job placement. Next, Ela was sent to the Pusa Institute of Employment and Training in New Delhi and upon her return was appointed In charge of Occupation Information. In this technical job from 1966 to 1968, she explored new employment opportunities, reviewed existing definitions of various occupations in the National Code of Occupation and framed definitions for new occupations. When, in 1968, she was asked by the TLA to become head of its Women’s Wing, Ela rejoined the union, taking with her an intense interest in the women for whom she had worked in the ministry.

Soon after becoming chief, Ela began to explore ways of expanding the work done by the unit. In this connection, she went to Israel where she studied at the Afro-Asian Institute of Labor and Cooperatives in Tel Aviv for three months, receiving the International Diploma of Labor and Cooperatives in 1971. This was her first formal training in organizing and managing unions and cooperatives. Impressed to see that every sector of Israeli labor was organized — even the wives of workers were union members — she began to think of how to put such concepts into operation in Ahmedabad.

Ela was very much influenced by the fact that thousands of women related to textile workers worked elsewhere to supplement the family income, but there were state laws protecting only the industrial workers and not these self-employed women. Hence, with the cooperation of Arvind Buch, the then president of TLA, Ela undertook to organize these self-employed women into a union under the auspices of the Women’s Wing of the TLA. Then in 1972 the Self –Employed Women’s Association (SEWA) was established with Buch as president and Ela herself as the general – secretary. Since the members of SEWA were self-employed, the organization did not fall into union legal category. Ela, however, convinced the government that a union could exist for the economic development of its members as well as for protection against exploitation by employers. Therefore, the government reluctantly agreed and the union was registered in 1972 under the Trade Union Act of 1926.

The union has had unprecedented success from the very beginning in attracting membership. By the end of 1975, only three years after its inception, there were 5,258 members, and one year later the membership had reached 9,000 in Ahmedabad, with 2,000+ members in a newly-opened center in the handloom community of Bhavnagar. Today, there are 10,667 members in the city and 7 lakh + members all over India.

In addition to bringing together women from a variety of occupations, SEWA has been successful in joining women from different tribes — Wagers, Rabaris and Marwaris for example — who were previously divided by religious and cultural differences. Apart from various union activities, SEWA set up a women's cooperative bank for its members to reduce their dependency on money lenders.

In addition to her work with TLA and the SEWA union, Ela Bhatt is MD of SEWA bank and Vice President of the Gujarat Agriculture Workers' Union, the Self-Employed Workers' Organization and the Construction Workers' Union, and has found time to serve on the advisory boards of the Gujarat State Adult Education Committee and the International SOS Village (located in Vienna where orphaned children and destitute women live together). Ela Bhatt was one of the founders of Women's World Banking in 1979. She is the founder-chair of Sa-dhan, a national association of community development financial institutions. She is also a trustee of Rockefeller foundation.

For her outstanding work, she received many awards - Padmasri (1985), Padma Bhushan (1986), Ramon Magassasy Award for community leadership (1977) and the Right Livelihoods Award, 1984.

At 75, she is still working actively towards the cause of poor unorganized women and is proving to the world that these poor women, if organized, can change the destinies of their families with their collective strength.

*** Livelihoods January 2009**

16. Merged in Tribal Cause - B. D. Sharma

Dr B.D. Sharma, a retired I.A.S. officer from Madhya Pradesh cadre, has been raising issues concerning to tribals and is closely associated with the plight of tribals in India. He is instrumental in the formulation of many tribal policies and also the revolutionary Panchayats Extension to Scheduled Areas (PESA) Act.

Dr B.D. Sharma joined the Indian Administrative Services in the year 1956. He is basically a student of Mathematics with a doctorate in the same subject. He was posted as Collector and District Magistrate to Bastar district, the largest tribal tract of the country. While serving in the central government and also state government, he was responsible for the formulation of tribal policies, particularly, what is known as Sub-plan strategy. He was also instrumental in bringing back the Fifth Schedule as a vital instrument of policy for the very survival of tribal people on the national agenda.

Dr Sharma resigned from government service in 1981 when differences arose on vital issues of policy. However, his interest on the tribal issues continued. Sharma therefore continued to work in the same area and became the Vice Chancellor of North Eastern Hill University covering some of the most enchanting tribal areas including Nagaland, Mizoram and Meghalaya and worked in that position from 1981 to 1986. He occupied the highest constitutional position concerning tribal people as the last commissioner for Scheduled Castes and Scheduled Tribes during 1986-91. Thereafter, the National Commission was constituted.

Since 1991, Dr Sharma has been with the tribal people and is actively participating in tribal movements. He is leading the Bharat Jan Andolan (Indian People's Movement) as its National Coordinator. In October 1992, activists and representatives of various peoples' movements held a meeting to improve coordination and building alliances on issues for tribals. This meeting was attended by Medha Patkar, Pradip Prabhu, Dr. Vinayan, George Palli, Gian Singh and Dr. B.D. Sharma, among others. The meeting was the initiative of Bharat Jan Andolan and represents the beginning of the organization as a peoples' movement. The movement has a very loose organizational structure and is sporadic in nature. However, its presence is very strong in Ranchi region of Bihar, Nagari-Sihawa region in Raipur District and Sarguja district of Madhya Pradesh. The Andolan works on the issues of peasants and tribals, although its mass support comes primarily from tribal regions.

In 1992, Bharat Jan Andolan released its first manifesto but it was not clear about its focus. However in 1993, when the Panchayats became the institutions of decentralization through the 73rd Amendment of the Constitution, the Andolan focused its energies on tribal self-rule. The Andolan is not a registered society because Sharma believes that if they seek legitimacy from the state then their endeavor and mass movement to delegitimize the state will weaken. The financial needs of the Andolan are extremely limited. All the workers volunteer their services and their daily needs are taken care of by the village in which they live. Supporters of the Andolan also contribute voluntarily to the movement. These contributions vary in form, but most are in dhan (paddy). In addition to this, Dr. Sharma contributes his pension to the movement and mobilizes some financial support from sympathetic and supportive individuals. Out of principle, the movement does not accept any organizational grants or aid.

Most of the social movements believe in first creating an organization and then starting to spread the ideas. According to Sharma, the ideas, not the organization, should reach the people first. In line with this thought, the books written by Dr. Sharma play a vital role. Very often the villagers read the books and then invite the Andolan to their areas. Training to the selected youth is given personally by Sharma. The youth receive intensive training in the laws and the Constitution to enable them to negotiate with the state. The trained youth then work as full-time volunteers in assigned villages.

The idea of 'gaon ganaraaj' (village Republic) and 'hamara gaon, hamara raaj' (Our Village, Our rule) is very appealing to the masses and captures their imagination. It encourages the people to want ownership of the resources and not merely a share. The movement coined the slogan 'jal, jungle aur jamin' (Water, Forest and

Land). Once a village accepts the Andolan, a 'shila lekh' (rock inscription) is made at the entrance of the village, which proclaims 'hamara gaon, hamara raaj'.

Dr Sharma has been pursuing the Panchayat Acts since 1972. He suggested to the Ashok Mehta Committee that the gram sabha should be given the real powers, but this was not accepted. Later due to the pressure built by the movement, the Madhya Pradesh Panchayat Act was amended. After the amendment, the decisions of the Gram Sabha have become binding on the Gram Panchayat. Dr Sharma played a very significant role in the Panchayat Extension to Scheduled Areas (PESA) Act, which is the most revolutionary act in his opinion. The Act provides space to the community in the legal framework and the most significant clause is 4(d), which gives legitimacy to the culture and tradition of local communities.

Dr. B.D. Sharma writes extensively and on a wide spectrum of issues. His writing is simple and focuses on the real issues of the tribals and rural communities. Bureaucracy often functions antagonistic to people's rights and entitlements. But Dr B.D. Sharma is a rare bureaucrat who gave up his government position, merged in the tribal and rural cause fully and joined hands with them to fight for their rights and entitlements.

* **Livelihoods February 2009**

17. Gandhian Cooperator L C Jain

Lakshmi Chand Jain, popularly known as LC Jain, was closely associated with various development efforts in India for nearly 50 years as a policy maker, analyst, observer and mentor. He got Ramon Magsaysay Award for public service in the year 1989 for “his informed and selfless commitment to attack India’s poverty at the grassroots level”.



LC Jain was born on 13 December, 1925 to Phool Chand and Chameli Devi as the first of four children. Both his parents were keen followers of Gandhi and participated in the India’s independence struggle. He graduated from the Hindu college of Delhi University. Being a part of the student union, Jain actively participated in the freedom struggle.

As a young graduate at the time of independence from Britain and partition of the subcontinent, Jain worked to organize relief for the destitute refugees resulting from the partition. He helped introduce cooperative societies for farming and cottage industries in these rehabilitation camps, instilling self-reliance and hope. At the end of 1947, Kamaladevi Chattopadhyaya came to his refugee camp and inspired him to form an organization to help people establish new lives outside the refugee camps.

In 1948, they together launched the Indian Cooperative Union. With the Union's help, a group of refugees moved to open land, which Jain and Chatopadhyaya found for them. Here, in the village of Chattarpur, ten miles from Delhi, they began farming. As the Union’s first public relations officer, Jain moved to Chattarpur with the pioneer farmers and for a year helped them to acquire seeds, fertilizer, water, and credit, as well as helped to sell their produce.

Jain was a volunteer organizer with the Indian Cooperative Union (ICU) in an extraordinary rehabilitation project undertaken in Faridabad, 20 km from Delhi, for 50,000 Pathan refugees from the North West Frontier Province. The City of Hope, the Faridabad project, supervised closely by the then Prime Minister Jawaharlal Nehru for some time, was a model of participatory development. For the first time in India, adult franchise elections were held -- using kerosene tins as ballot boxes -- to form a representative planning and management board. For the first time, an entire township was built through labour cooperatives. Social health and basic education systems based on non-colonial principles were set up. Workers held ownership of industrial enterprises.

With a request from Chatopadhyaya, Jain conducted a comprehensive study of the handicrafts industry. He travelled the length and breadth of India to learn directly from the artisans, immersing himself in the world of hand-woven carpets, textiles and embroideries, toys, and a cornucopia of things made from wood, cotton, silk, ivory, brass, and silver. His objective was to understand forty different crafts and the problems facing each -- of supply and demand, inputs and inventory, labour and marketing -- and then to devise a policy to foster the industry as a whole. This investigative project took nearly two years, but when it was done, the government accepted the Union's plan of action and set up the Handicrafts Development Board (1955) to implement it. Jain was persuaded to become the Secretary; Chatopadhyaya became Chair.

As the Secretary of the Handicrafts Development Board, he fostered decentralized production and directed training, technical services, and loans to India's struggling self-employed spinners, weavers, carpenters, and metal smiths. He applied modern marketing techniques to promote handicrafts’ sales abroad and organized the Central Cottage Industries Emporium to expand the market at home. The Cottage Industries Emporium blossomed into a stunning national showcase under the Cooperative Union’s direction. Soon, it was widely imitated at the state level. Today, each state has its own handicrafts emporium, each contributing to the vastly-increased flow to the market place of handmade products from India’s villages and towns.

Jain became an expert on development, applying unique organizational skills to wed theory to practice. In 1966, he led the establishment of a chain of consumer cooperative stores where those living in cities could buy food, clothing, and tools at a fair price. In 1968, he co-founded a service-oriented consulting firm.

LC Jain co-authored a book 'Grass without Roots' in which he opined that all such government programmes fail miserably because they ignore a commonsensical notion that Gandhi understood well: Nothing should and can be done without the involvement of the people. It is a principle practiced by several voluntary agencies in the country which LC Jain has closely observed over the last two decades.

Jain's wife Devaki Jain is an economist and also a well-known development worker. Jain worked with and on a number of development agencies as well as government committees and boards, such as the United Nations' World Dam Commission. In 1989, Jain received the Ramon Magsaysay Award for Public Service, for "his informed and selfless commitment to attack India's poverty at the grass-roots level".

With his continuous efforts, he demonstrated that Mahatma Gandhi's insistence on local self-government and local self-sufficiency is not just an ideal but a practically applicable model and indeed the only way forward for India.

*** Livelihoods March 2009**

18. Eco-leader - Sunderlal Bahuguna

Sunderlal Bahuguna is an Indian eco-activist and Gandhian peace worker. He spearheaded the famous Chipko movement, fighting for the preservation of forests in the Himalayas. He undertook hunger strikes on the banks of Bhagirathi to stop the construction of Tehri dam that would alter the flow of the Ganges and jeopardize the mountain villagers. Recognizing his invaluable contribution to the environment and the poor, Sunderlal was recently awarded Padma Vibhushan by the GOI.



Sunderlal Bahuguna was born in 1927 in a village called Maroda, near Tehri. He began his political career when he was only 13 and which lasted until his marriage in 1956. He learned how to create change through nonviolent means from his guru Sridev Suman. Following his marriage to wife, Vimla, Sunderlal retired from public life and moved to a village near the Himalayas. Here, Sunderlal would walk to the villages and work with the women, encouraging them to eradicate alcohol from the mountains.

After achieving success in the elimination of the threat of alcohol, Sunderlal and the mountain women turned their energies to another rising threat, the deforestation of the Himalayan Mountains. The forests of India are critical resource for the subsistence of rural people throughout the country, especially, in hill and mountain areas. Forests have been increasingly felled for commerce and industry. In this context, the villagers, encouraged by Sunderlal, sought to protect their livelihoods through Gandhian methods of satyagraha and non-violence resistance. In the 1970s and 1980s, the movement against the destruction of forests spread throughout India and became organized and came to be known as the Chipko Movement.

Chipko literally means “to stick” in Hindi. Sunderlal and the local women would chain themselves to the trees, hug them so that the loggers could not cut the trees down. This method often slowed the logging work and eventually brought the deforestation actions of the governments to limelight. Even today, Chipko is still working to protect the trees through the same nonviolent methods. The movement spread to HP in the North, Karnataka in the South, and Rajasthan in the West, Bihar in the East and to the Vindhyas in Central India. In addition to the ban in UP, the movement succeeded in halting clear felling in the Western Ghats and the Vindhyas, as well as generating pressure for a natural resource policy more sensitive to people’s needs and environmental factors.

The Chipko movement was the result of hundreds of decentralized and locally autonomous initiatives. Its leaders and activists have primarily been village women, acting to save their means of subsistence and their communities. Men have been involved too, however, and some of them have given wider leadership to the movement. Sunderlal Bahuguna made an appeal to Mrs Indira Gandhi, the then Prime Minister, which resulted in the green-felling ban. His 5,000 kilometre Trans-Himalayan foot march in 1981-83 was crucial in spreading the Chipko message.

After Chipko, it was the Tehri dam. Sunderlal fought against the construction of the dam which affects the flow of the Ganges from the Himalayas. The intention of the dam is to divert water to New Delhi at the cost of water supply to the mountain villages. Because of the dam many women now have to wait all night for their household allotment of 4 liters of water per day.

The Tehri project began in 1972. Sunderlal remained a strong force behind the anti-Tehri Dam protests for decades. He used satyagraha methods, hunger strikes at the banks of the river Bhagirathi. In 1995, he called off a 45-day-long fast following an assurance from the then Prime Minister P V Narasimha Rao for the appointment of a review committee on the ecological impacts of the dam. Not happy with the outcome, he went on another long fast which lasted for 74 days at Raj Ghat. A case was filed in the Supreme Court against the dam. In spite of all these efforts, work resumed at the Tehri dam in 2001. Sunderlal and his fellowmen protested, following which Sunderlal was arrested on April 20th, 2001. Sunderlal vowed that this is not the end; he will continue to fight for ecological protection in India. Sunderlal protested with many others

until 2004. Finally in 2004, the dam began to fill and Sunderlal and his wife Vimla were forcibly moved to government issued home upstream.

Along with his wife, Vimla, Sunderlal taught in the villages, worked for the welfare of the Harijans (the so-called untouchables), lobbied against deforestation and encouraged forest-based small scale industries.

Sunderlal was awarded Padma Vibhushan, India's second highest civilian honour recently for his invaluable services in the area of environment protection. All of Sunderlal Bahuguna's work is a form of philanthropy in motion. Sunderlal has given his time and talent freely to work for the good of India. Sunderlal has not established or contributed to any existing foundation. He has, however, been the catalyst of change encouraging thousands of people to work without pay for the good of India's people and ecology.

A true Gandhian, Sunderlal Bahuguna continues to inspire many development/ environment workers across the country to work selflessly with perseverance for the cause of sustainable development.

*** Livelihoods April 2009**

19. B.V. Rao - 'Father of Indian Poultry Industry'

Dr. Banda Vasudev Rao (B.V.Rao) was the architect of Indian poultry industry's growth and modernization that created world-class facilities in the country. Because of his significant and numerous contributions to the Indian poultry industry, in 1990, he received one of the highest honours conferred by the President of India, the "Padmashree" award.



Banda Vasudev Rao, born in 1935, was a native of Hyderabad, India, he began his involvement with poultry farming in early '60s.

As a child, Rao loved being among the chickens that were part of his home in Chanchalguda near Hyderabad. He sat around watching them for hours, as they brooded over their eggs. He spent in frittering away college fees and years of chasing jobs, ranging from training for the railway police force to being a telephone operator and then personal secretary to a state minister, when Rao suddenly found his vocation among birds. Rao found himself responding to an advertisement for a training program in dairy and poultry farming offered by the Rajendranagar Agricultural University. Rao applied and joined the batch of 2000 students.

As an entrepreneur, Rao's first challenge was from an American named Moore. Moore decided to test the young aspirant out. He gave him 500 birds and challenged Rao if he could tend these birds satisfactorily. Rao was expected to head the project and proved better than Moore's wildest expectations. Moore found his star pupil, and taught him everything he knew about poultry rearing. With the expertise he learnt from Moore, B.V. Rao wanted to start his own poultry farm, but he did not have enough money. When Rao hesitated, Uttaradevi, his wife, went ahead and sold her jewellery and motivated her husband's friends to collect a capital for his venture and without the knowledge of her husband, invested some of their hard-earned and saved money in a seven acre plot. Within a short period of time, he succeeded in his business.

In 1971, Rao started Venkateshwara Hatcheries Ltd, near Pune with the help of a friend. Since then, there has been no looking back. In just one year, the company, backed by the expertise that has been amassed over years in poultry farming, carved a special place for itself. It secured 70% of the market share in the country. Nurtured and developed under the genius of Rao, Venkateshwara Hatcheries Ltd. went on to become one of the largest and most integrated poultry groups in the world. Overcoming many disasters, Rao was able to establish a chain of hatcheries all over Andhra Pradesh, Maharashtra, Tamil Nadu, Gujarat, M.P, Delhi and Bengal.

Yet, with the poultry industry still in a fledgling state, the immunization of the chicks was a major issue as bugbear-vaccines were not only expensive but had to be imported as well. They were often unsatisfactory due to reasons like poor storage during transportation. There were a lot of formalities included in the lists of allowable imports. Hence, Rao tried to find a way of getting the vaccine legally. He lobbied with the government on behalf of the farmers and finally the vaccine was included in the list of allowable imports. He moved swiftly touring the vaccine institutes in the US for expertise and then convinced the government of the need for collaboration.

Finally, Rao succeeded in establishing a vaccine plant. Production at the plant began in 1978, and later, he established two more companies that manufacture vaccines to face any poultry disease: Ventri Biologicals (manufacturing Mareck's and Gumbro vaccines) and Srini Biologicals. A training institute came next. Rao set up a 40,000 strong layer farm and a 5,000 per week broiler farm as the best available training ground for students who received hands-on training. He was also very successful in setting up of a mother lab, where all problems connected with all birds could be tackled.

The National Egg Coordination Committee (NECC), as it exists today, was the result of much hard work and foresight of Rao's. The egg movement started when he met a few farmers who wanted to form a co-operative for egg marketing on the lines of Dr. Kurien's milk co-operative. A group of farmers

motivated by Rao, travelled across the country, organizing over 300 meetings with groups, individuals, and traders. Their objective was to unite poultry farmers from all over India, and take control of their own destiny. Rao's call "My Egg, My Price, My Life" consequently brought farmers onto a united platform and realized this objective. Rao himself toured extensively to visit all farm areas across the country, mobilizing the farmers to unite. Later, NECC was formally registered under the Societies Registration Act. In line with its democratic principles, it was registered as a trust and from May 14, 1982 onwards NECC started deciding egg prices across the country.

Rao served as the President of WPSA (India Branch) from 1993 to 1996 and was selected as a distinguished poultry scientist of the International Poultry Hall of Fame that was given during WPSA (World's Poultry Science Association) council meeting in Istanbul, Turkey on 11 June 2004. Rao devoted his life towards the growth and modernization of Indian poultry production, transforming it from a backyard activity into a vibrant industry. Driven by science and technology, the poultry industry is one of the most powerful engines for growth of rural economy in India, supporting the livelihood of over 2.0 million people. His contribution to poultry science and worldwide poultry industry, above and beyond the call of duty is enough reason to put him as a role model for development workers across the country.

*** Livelihoods May 2009**

20. “Communist Gandhi” Sundaraiah

Comrade par excellence is what comes to mind when we hear the name – ‘Puchalapalli Sundaraiah’. Though born into a rich landlord’s family, Sundaraiah worked all his life for the cause of the downtrodden and oppressed. He used all his inherited wealth for the cause of the poor. Sundaraiah worked tirelessly towards collectivizing the farmers, labourers and workers. Leading several movements, he gained invaluable insights on various issues related to the problems of the poor. A man of simple living and high thinking, Sundaraiah joins the rungs of great communist leaders in South India and is fondly referred to as Communist.



Puchalapalli Sundaraiah was born on May 1, 1913 in Alaganapadu village of Kovuru taluka in Nellore district of Andhra Pradesh. His parents gave him the name Venkata Sundara Ramireddy. At a very young age of 6, Sundaraiah lost his father. Even in his childhood, Sundaraiah was very observant of people in the village. He gained good insights about the conditions in the village, gained understanding of the village economy, agrarian relations, caste and class discriminations and status of male vs female in the society. Most of the farmers in his village belonged to the dominant Reddy community. They owned almost 70 per cent of the lands in that village. These rich farmers, however, seemed to have a very poor heart. The treatment they meted out to the wage laborers was highly unacceptable. The method of paying wages to the workers and the behaviour of the farmers deeply hurt Sundaraiah.

In 1929, when Sundaraiah was studying Intermediate in Madras Layola collage, he got interested to join the freedom movement. In early 1930s, he was attracted to the communist movements gaining momentum across India. After education, Sundaraiah went back to his village and formed agriculture labour union. He also commenced a primary school for the children of agriculture wage labourers and taught them. The exploitation of the local shopkeepers in the village disturbed Sundaraiah. Therefore, he started a cooperative grocery shop in the village. Sundaraiah obstructed land occupations. He undertook movements to increase wages of the labourers. This movement spread to other villages also. Sundaraiah got requests from other villages to start wage labourer society. In this process, he faced a lot of enmity from landlords. Initially, Sundaraiah tried to convince the landlords about the payment of reasonable wages to the wage labourers for their work. To counter his force, the landlords made a secret plot to break the unity between Sundaraih and wage labourers. But they failed in their plan. Being a member of the Communist party and Congress Socialist party, Sundaraiah worked diligently for the formation of the societies of farmers, labourers and youth.

The issue of canceling the resettlement of farmers in Nellore, Guntur, Krishna and West Godavari districts resulted in an agitation during 1936-37. Around the same time, Sundaraiah started “farmers’ movement”. With the help of some of his friends, he sensitized and activated farmers in 1500 villages from Ichapuram to Madras spreading over 1500 miles, and organized a ‘Rithu Rakshana’ rally. He conducted many farmers’ conferences to vociferously discuss the farmers’ problem. In 1944, a huge meeting was held in Vijayawada and nearly 100000 people attended this meeting. Under the leadership of Sundaraih, work was undertaken to de-silt Bandar canal. .

In 1948, under Sundaraih’s leadership, Communist Party distributed unused lands in the state to the poorest of the poor. Thousands of livestock was also disbursed. The loans given to the poor by landlords, desh mukhs, money lenders were waived. Towards agricultural enhancement, people themselves started digging the canals and ponds. Gramarajya committees publicly announced equal rights to the women. In 1952, after general elections, Sundaraiah was elected from Madras Legislative Assembly to the Upper House of Parliament, Rajya Sabha. Serving as parliamentarian for 3 years, Sundaraiah aggressively highlighted the problems of the poor on the floor of the Parliament.

After the implementation of the first budget in the Parliament on 28 May in 1952, Sundaraiah gave an excellent post-budget speech. He told that plans should be made keeping in view the needs of the people and

conditions of the market system in the country. According to Sundaraiah, if a country wants to be self-sufficient, the purchasing power of the consumer should be enriched. He clearly stated that those who plough the land should also be the owner of the land. Whenever discussions were held on land reforms, a strategic leader vociferously fighting for the cause of farmers manifested in Sundaraiah. In 1955, Sundaraiah was elected as the member of legislative assembly in the mid-term elections in AP. Sundaraiah was party to several plans made for the development of the state of Andhra Pradesh and for its bright future. When tidal waves hit coastal Andhra in 1977, Sundaraiah worked extensively to help the victims. He played a vital role in the establishment of People's Hospitals.

In 1984, Sundaraiah visited China to take part in the activities of the communist party. In 1985, Sundaraiah breathed his last due to illness. Sundaraiah will be long remembered for his relentless efforts to ameliorate the conditions of the poor and the downtrodden. In spite of coming from a family of landlord's family, his simple lifestyle and his dedication to the cause of the poor will continue to inspire people across the country.

*** Livelihoods June 2009**

21. 'Jaipur Foot Doctor' Sethi

Pramod Karan Sethi turned around the lives of millions of below-the-knee amputees with a simple, cheap and easily-made prosthesis that he and his co-designer - a semi-literate craftsman with a genius for innovation - called the Jaipur Foot. Sethi was a qualified surgeon who stumbled into orthopaedics while working at the Sawai Man Singh Hospital in Jaipur, Rajasthan; the institution with which he remained associated until his death. He attributed his success with the Jaipur Foot to the fact that he was not a qualified orthopaedic surgeon and was not, therefore, hampered by established ideas.



In today's world, where it is difficult for an able-bodied person to make a living; in such a scenario, life for a person who is differently-abled is riddled with challenges. If a person is disabled his/her life changes dramatically. It makes them dependent on others even to do routine daily activities. This dependency brings with it lack of self-confidence and self-respect. People could become disabled either by birth or when they meet with accidents. Where the disability affects the foot, Jaipur Foot has been seen as a boon. This artificial foot is accessible to all – even the poor – as its price is affordable. This has enabled many people to continue with daily activities without being dependent on others.

Pramod Karan Sethi, the sixth of the eight children of Dr. Nihal Karan Sethi and Maina Jain, was born November 28, 1927 in the holy city of Benares (Varanasi), Uttar Pradesh. He chose to teach, and sought to make modern science available to Indian students at an under-graduate level.

Sethi graduated from Sarojini Naidu Medical College in Agra in 1949 with bachelor degrees in medicine and surgery, and with honours in surgery and six other subjects. In 1952, he applied for a fellowship at Royal College of Surgeons in Edinburgh, Scotland, and was allowed to enter on the basis of his outstanding record without repeating his under-graduate examinations as was customary. He received his F.R.C.S. From Edinburgh in 1954. After medical training in India and Edinburgh, he became a lecturer in surgery at the Sawai Man Singh Hospital.

In 1958, Sethi was asked to set up an orthopaedic department, even though that was not his speciality. Although Sethi did not have orthopaedic training, the Principal of the college, one of his former teachers, prevailed upon him to take the job.

Sethi began to notice that many amputees were discarding traditionally-made artificial feet in favour of crutches so they could sit on the floor to eat and socialise. More sophisticated traditional artificial limbs can cost thousands of pounds and are often less durable, less flexible, and certainly less suited to Asians accustomed to sitting cross-legged on the floor.

Then, with the help of his friend Ramchandra, Sethi started making artificial foot. After frustration and failure, they achieved ultimate success, after a few years. During the Afghan war in the late 1970s, the International Committee of the Red Cross favoured the Jaipur foot because of its durability, flexibility, ease of manufacture and repair, and above all, its cheapness. The Jaipur Foot enables amputee farmers to work in mud and paddy fields, and is so flexible that wearers can quickly learn to walk with a normal gait. It normally lasts for about five years.

In India alone, 72,000 amputees, mostly victims of accidents, wear the device. It can be worn with open-toe sandals, comes in different shades of skin colour, and at a quick glance is virtually undetectable. The Jaipur foot is priced very less so that even poor people can wear it. Dr. Sethi insisted on the less cost as he had no interest in becoming wealthy.

It can be made anywhere in less than an hour using everyday tools and small amounts of rubber, wood and aluminium. It has improved the lives of poor landmine victims across the world, especially in Cambodia and Afghanistan, who could never have afforded a traditional prosthesis.

Sethi presented his first scholarly paper on the Jaipur Foot at the Association of Surgeons in Bangalore in 1970. The Western India Orthopaedic Society presented him with a gold medal in 1973, and the following year, international recognition was secured when he was asked to give the lead talk at the First World Congress of Prosthetics in Montreux, Switzerland. He appeared in the Guinness Book of Records for helping so many amputees gain mobility.

In 1981 Sethi was awarded the Ramon Magsaysay Award, the "Asian Nobel." He became an even bigger celebrity after a hugely popular film star, Sudha Chandra, wore the Jaipur foot when she danced in a successful 1986 Bollywood movie, Nache Mayuri. Young doctors, trained by him, have imbibed his philosophy of "indigenizing and demystifying" the delivery of services to the handicapped and have helped spread his ideas.

To work meaningfully with the artisans, Sethi believes that doctors must free themselves of professional arrogance and share their knowledge with the craftsman. "The Jaipur experience," he has written, "demonstrates that the major difficulty resides in persuading the medical profession to demystify its knowledge and participate in the program with conviction and enthusiasm." He adds, "If we adopt a general policy of exhorting artisans and learn how to communicate to them our requirements they are perfectly capable of rising to the occasion and producing results with work

Dr. Sethi has served tirelessly to the poor in the Sawai Mansingh Hospital at Jaipur as an orthopaedic surgeon. His greatness is in his service as a doctor as well as the values he holds – empathy and concern towards the poor.

*** Livelihoods July 2009**

22. 'Bullock Cart' Ramaswamy

Professor N.S. Ramaswamy is a man of many missions. To the rural folks, he is 'cart man Ramaswamy', to the management students he is the 'guru in management studies' and to his friends he is simply 'NSR'. 'Padmabhushan' N.S. Ramaswamy is not only known by various names but the octogenarian has many facets which he displayed with finesse in the last six decades in a number of fields from management, environment, animal welfare, rural development and in the re-introduction of moral values in life.



Born in 1926 in Thrissur, Kerala, N.S. Ramaswamy is the son of N.R. Srinivasa Iyer, an IPS Officer. After obtaining his B.Sc. and BE degrees from Madras University, Ramaswamy took up post-graduate education from various foreign universities like Glasgow, Lehigh and Stanford.

During his childhood, Ramaswamy was moved by the horrible treatment that the livestock received when being used as draught animals for ploughing and carting as well as when they were finally disposed of for slaughter. Kindness to animals was further strengthened in this moved tender heart by his grandmother, who taught him to be kind to animals. It made him dedicate his life's commitment to animal welfare.

N.S. Ramaswamy took management science far beyond the business-industry sector by applying principles of management to sectors such as government, PSUs, infrastructure, utilities and services, education, health, urban and rural development, animal welfare, environment, ecology, family, personal life, political system, etc.

N.S. Ramaswamy is the founder Director of Indian Institute of Management - Bangalore and NITIE - Mumbai. He worked as advisor and consultant for many educational and government institutions like J.B. Institute of Management - Mumbai, UN and FAO, Airport Authority of India, Animal Welfare Board and Parliamentary Committee on Railways; the list could be endless. Apart from honouring him with the prestigious Padma Bhushan, the government recognised him as the national research professor in Management, for his contribution to the field of management study in India and social work. He is one among the few national research professors in the country.

His pioneering work on Animal Energy has been applauded all over the world. N.S. Ramaswamy was the first to calculate the contribution of livestock to development, which is as much as 7% of GNP, and is significant compared to the 14% given by the crop production sector. He thus highlighted the contribution made by the livestock sector to rural development.

Post-retirement from full-time academic schedule, N.S. Ramaswamy pioneered work on the importance of upgrading the Draught Animal Power – DAP (the power of draught animal such as bullock, buffaloes, horse, camels, mules, donkey, etc.) used for ploughing and carting all over the world. His passion for animal welfare earned him the name 'Cartman.' Taking a cue from this, N.S. Ramaswamy started the Centre for Action, Research & Technology for Man, Animal & Nature, Bangalore (CARTMAN) in 1981. It was dedicated to fostering the symbiotic relationship between man, animals and nature and for accelerating human progress by applying relevant technology and value based management. He worked extensively to improve bullock carts to reduce strain on animals and campaigned hard to improve the facilities in slaughter houses.

The design of the ubiquitous bullock cart has been modified to make it a profitable enterprise by overcoming its main drawback - the inability to work under slushy conditions and undulating terrain of rural areas. The modification made the carts more efficient not only in carrying agricultural produce but also as a means of commercial transport. With improved carts, it is believed carting incomes can go up in rural and urban areas. "The potential of these modern carts is staggering. They could be used for carting to factories, seasonal vegetables (in towns and cities) and even given to the landless to earn some money" says N.S. Ramaswamy. In Tamil Nadu, a large number of four-wheel cattle-driven carts are regularly taken away from the farm to do professional carting, he points out. Moreover, he said that bullocks used for ploughing and carting save the country 6 million tons of petroleum, valued at Rs. 20,000 crores. By improving bullock carts and taking good care of livestock, 20 million additional jobs can be created and rural earnings would

increase by Rs. 30,000 crores. If attention is paid to this sector, it would increase its output tremendously and solve off-season unemployment problems in rural areas.

He was also the first person to write a report on modernisation of slaughter system, the desirability and economics of establishing rural based abattoirs, from which meat can be brought to the cities for consumption, instead of transporting live animals, as at present, which involve terrible losses and unimaginable suffering to animals. He introduced stunning for the first time to reduce suffering of animals.

N.S. Ramaswamy practices what he preaches. He never criticized any event or a policy without suggesting a feasible solution - whether it is the political system or rural development. He gives expression to his ideas through a journal, called CARTMAN (now Heritage CARTMAN). He has bequeathed his entire wealth to his village. N.S. Ramaswamy is now past 80, but still working all the time, since he is deeply involved in everything that he does and he does not get tired.

*** Livelihoods August 2009**

23. Builder of Institutions 'Fr. Bogaert'

Father Michael Van den Bogaert was an educator, an activist, a visionary and above all a builder of institutions. He left behind him four institutions and thousands of students who are taking forward his legacy. Though not an Indian, he contributed significantly for the development of India by training people who can act as facilitators in the process of rural people becoming effective managers of their own resources.



The founder of Xavier institutes and a dedicated advocate of sustainable development of rural India, Father Michael Van den Bogaert was born on October 16, 1928 in Willebroek, Belgium in a business family. Since childhood, he had a strong desire and dream to serve the poor in central India. He has completed M.S in Industrial Relations from Wisconsin University. In 1947, he entered the Society of Jesus and the following year he left for India.

Many of the Jesuit colleagues of Bogaert preferred to work with the elite, working in private colleges and corporate business schools. These institutions have made a significant contribution to India's current economic growth, but Father Bogaert worked for the other half of India, which has so far gained nothing from the success of India's software boom and acquisitive multinational companies.

Father Bogaert chose to work with and for the poorest and most disadvantaged people of India, and in the states where the kind of work he did is most difficult. He started his work among the poor tribals in the states of Bihar, Orissa and Madhya Pradesh, with the later sub-divisions of Chattisgarh and Jharkhand. He offered his services to the poor through Xavier Institute of Social Services, Ranchi for about 23 years. He trained and inspired many tribal people to work for their own people's prosperity. While working with XISS, he was recognized as its most dynamic director and contributed a lot to its growth and fame. He has also taken his Ph.D. in Anthropology from Ranchi University during this time.

In 1985, on the request of the then Chief Minister of Orissa, J. B. Patnaik, Bogaert went to Bhubaneswar to work in Xavier Institute of Management, Bhubaneswar (XIMB), and while teaching in that institute, he founded Center for Development, Research and Training (CENDRET) with a special focus on rural development.

Father Bogaert, who wanted to extend his services to other parts of country, looked forward to launch another management institute in central India. In 1995, he started Xavier Institute of Development Action and Service—XIDAS in Tilhari, Jabalpur where he worked from 1995 to 2008. He started XIDAS with a mission of training men and women to function as facilitators in the process of rural people becoming effective managers of their own village resources. Xavier Institute believes in building a nation in accordance with the dreams and vision of the Constitution of India, as spelt out clearly in its Preamble – Justice, Equality, Liberty and Fraternity. It believes in a world order that respects every human being and treats him/her with respect and love. It believes in non-violent methods to make its mission a reality and is prepared to collaborate with all people and organizations of similar interests and values. Xavier Institute is eager to contribute to the building up of a new world order, where everyone has a place and, therefore, it has opted deliberately to side with the poor and the marginalized who live in the villages and cities of India.

As the founder of the Institute, Bogaert's objective was to prepare committed leaders who would dedicate their service for the development of rural areas. With this target in mind, he initiated many projects around Tilhari and beyond. He was deeply involved in agriculture development, watershed management, all-round sustainable development, preservation of forest and ecology, education of the poor especially the Gond tribe and hands-on-culture. He will be always remembered for his watershed activities in Karaundi, 80 kms East of Jabalpur.

Bogaert was a good management teacher and also a very good manager. He introduced the concept of post graduate courses in 'Rural Management', which attempted to apply the techniques of management not merely for profit but also for alleviation of poverty. Courses of this kind have now been introduced

in large numbers of colleges all over India, and their graduates can be found in every part of India, working for the benefit of their fellow citizens.

Much is written of the need for “institution building” to develop the skills and attitudes that are needed for constructive social work among the poor, and Father Bogaert contributed significantly to this literature by writing extensively on various issues related to rural development.

Father Bogaert was always very humble. He insisted on traveling by motor cycle rather than by car. He traveled extensively on his cherished bullet to far off places like Koraput and Kalahandi in Orissa and worked with the tribals in those areas. Though he was a Belgian, he loved India more than his country. He spent most of his life in India and contributed a lot to Indian development sector by training people who can help the poor in their efforts to come out of poverty through the establishment of four premier institutes Xavier Institute of Social Sciences, Ranchi; Xavier Institute of Management, Bhubaneswar; Xavier Institute of Development Action and Service, Jabalpur and Xavier Institute of Social Action, Raipur.

A visionary and committed social worker Fr. Michael Van den Bogaert passed away on August 31 st, 2009 at an age of 81 years at Raipur, Madhya Pradesh where he was working on the task of building another institute Xavier Institute for Social Action.

*** Livelihoods October 2009**

24. Leading Evergreen Revolution- M S Swaminathan

Dr M.S. Swaminathan's contributions to Agriculture Science have made an indelible mark on food production in India and elsewhere in the developing world. With a belief that importing food is like importing unemployment, he led India from one of those food importing countries to become one of the largest producer of food in the world and is recognized as 'The Father of India's Green Revolution'.



Mankombu Sambasivan Swaminathan, popularly known as M.S. Swaminathan, was born on 7 August, 1925 in Kumbakonam, Tamil Nadu. After his father died, he became close to his uncle, a renowned scholar at the Madras University. His early schooling was done at his native High school, high schooling at Little Flower Catholic High School in Kumbakonam. He earned Bachelor's Degree (B.Sc) in Zoology from Maharajas College, Ernakulam.

As a teenager, Swaminathan was strongly influenced by Mahatma Gandhi's ideals of non-violence and belief in swadeshi (self-reliance.) During the period of wartime food shortages, he chose a career in Agriculture and enrolled in Coimbatore Agriculture College where he graduated as Valedictorian with another B.Sc in Agriculture Science. In 1947, he moved to the Indian Agricultural Research Institute (IARI), New Delhi, as a Post-graduate student in Genetics and plant breeding. After that, he received UNESCO fellowship to continue his IARI research on potato Genetics at the Wageningen Agricultural University, Institute of Genetics in the Netherlands. There, he succeeded in standardizing procedures for transferring genes from a wide range of wild species of Solanum to cultivate potato. He earned Ph.D. in Genetics In 1952 and returned to India in 1954.

By that time, many countries in the world were suffering from food shortages and China lost as many 30 million people to famine. India lived a "ship-to-mouth" existence, subsisting on food grains imported from the U.S. This condition made Swaminathan worried and he decided to work on increasing self-sufficiency in food by increasing the productivity. He believed that importing food was like importing unemployment.

During the period of 1955 to '72, Swaminathan had done a field research on Mexican dwarf wheat. Continuing his research in 1966, he took the position of the Director of Indian Agricultural Research Institute of New Delhi where he used to spend his time in fields with farmers trying to help them to improve their productivity. He invented High Yielding Variety of wheat seeds and brought them closer to the farmers with lot of efforts. The first harvest with new seeds was three times greater than the previous year's production. With his success in wheat, the scientists at IRRI (International Rice Research Institute) accomplished the same miracle for rice.

But by that time, the revolution was still incomplete. Only Punjab state had the right irrigation for the new technologies, the state-run food collection and distribution networks were notoriously inefficient, and new fertilizers and pesticides were needed, along with credit lines for small farmers. To solve these problems, Indira Gandhi, the then Prime Minister, gave full rights to Swaminathan to organize a new agricultural program to make India free from imports. His programs were a great success and his work in India was recognized as a Green Revolution because of which India grows about 70 million tons of wheat a year now, compared to 12 million tons in the early 60's. The Green Revolution was a technology package comprising material components of improved high yielding varieties of two staple cereals (rice and wheat), irrigation or controlled water supply and improved moisture utilization, fertilizers and pesticides and associated management skills.

Apart from spearheading Green Revolution in India, Swaminathan also established several research institutes like National Bureau of Plant, Animal and Fish Genetic Resources of India, International Plant Genetic Resources of India. At the age of 84, he is still fighting against poverty and hunger through M.S. Swaminathan Research Foundation.

Apart from this, Swaminathan is a prolific researcher and writer. He published so many papers in the field of crop improvement, Cytogenetics and Genetics etc. In addition, he has written a few books around the general theme of his life's work, biodiversity and sustainable agriculture for alleviation of hunger. He got various national and international awards viz Padmasri in 1967, Raman Magsaysay for Community Leadership in 1971, Padma Bhushan in 1972, Borlaug Award in 1979, World Food Prize in 1987 and also he holds 58 honorary Doctorate degrees from universities around the world.

He held various important positions in his life in both government and non-government organizations. Currently, he holds the UNESCO–Cousteau Chair in Eco-technology at the M.S, Swaminathan Research Foundation in Chennai and also holds the chair of the National Commission on Agriculture, Food and Nutrition Security of India (National Commission of Farmers).

Dr. M.S. Swaminathan led India from starvation to self-sufficiency and continues to inspire many people across the country to work towards food security for all.

*** Livelihoods November 2009**

25. Architect of Modern Temples– Dr K L Rao

The first Indian Prime Minister Jawaharlal Nehru described the dams as modern temples of the country. Kanuri Lakshman Rao (popularly known as K L Rao) was the architect of many such temples and is called the Father of India's water management and agriculture. Nagarjuna Sagar, Bhakra, Farakka are some of the many dams designed and developed by him. At a time when there was very less area with irrigation facilities, his vision and work has helped to increase the area under cultivation, which led to an increase in food production apart from providing employment to millions of farmers. He is still remembered by many across the country as a saviour from starvation.

Dr K L Rao was born in a middle class family on 6 June 1902 in Kankipadu village near Vijayawada in Krishna district, Andhra Pradesh. His father was working as a village attorney. He lost his father when he was 9 years old. Rao lost vision in one eye due to injury during childhood while playing at school. Though he lost his father and vision, he never lost confidence and was recognized as a very brilliant student right from his childhood.

K L Rao studied intermediate at Presidency College, Madras. He took his B.E degree from Madras University and was the first student to obtain Master's Degree in Engineering. He worked as a Professor in Rangoon in Burma. Later, he finished his PhD in 1939 from Birmingham University in United Kingdom. He worked as assistant professor in UK for some time and wrote a book called "Structural Engineering and Reinforced Concrete".

After returning to India in 1946, he worked as a design engineer for the Madras government. He held the post of director in Vidyut Commission, New Delhi in the year 1950. He was promoted as chief engineer in the year 1954. At that time, he was also a member of Central Ware Housing Corporation and continued to be its member even after his retirement during 1957-62. He worked as President of Irrigation and Central Board in the year 1960. He also worked as the President of All India Engineers Association in 1958-59 and 1959-1960.

K L Rao believed that building irrigation infrastructure is very important for the country's development, particularly, in the context of growing population. To feed the growing population, India needs to invest on increasing the area under cultivation by providing irrigation facilities. With this belief, K L Rao designed and developed many irrigation and hydro-electric projects. The world's longest earth dam (masonry), Nagarjuna Sagar dam on river Krishna in Nalgonda district of AP is a feather in his cap. It irrigates over 10 lakhs acres of land. He could have constructed the dam with concrete instead of masonry, but he designed an earthen dam as he wanted a design which was not only simple but also humane. He thought that besides the abundant availability of stone, there was abject poverty and, therefore, he felt the urgent need to provide employment to unskilled workers.

When the dam construction was going on, there were hundred thousand people moving up and down the scaffolding carrying stone, which was described by many as an unforgettable spectacle of human endeavor, perhaps paralleled only by the Pyramids and the Great Wall. He also designed a project to interlink all the rivers in the country. In the first four Five Year Plans, K L Rao designed projects like Lower Bhavani, Malaam Puja, Kosi, Heera Khud, Chambal, Farakhka, Srisalam and Thungabhadra along with Nagarjuna Sagar. For the prevention of floods in Ganga and Brahmaputra basin, he motivated the construction of projects like Gandhinagar, Jawahar Sagar, and Rana Pratap Sagar. In additions to all these great works, the thermal power station that was built at Vijayawada in Andhra Prade0sh is considered as his other greatest achievement. Rao's irrigation projects not only helped many farmers with improved irrigation but also helped to increase the food production in the country as more land was brought into cultivation. With his vast experience on water related issues, K L Rao wrote a book called 'India's Water Wealth' which is considered as a resource book for the people working in water sector in India.

K L Rao, apart from designing projects for people, also involved very actively in designing policies for people. He entered into politics with a vision to serve the people directly and was elected as a member

of parliament from Vijayawada constituency for the first time in 1961. The people in the constituency elected him as their leader three times afterwards from the same constituency. On 20 July, 1963, Rao was sworn in as a minister for Irrigation and Electricity in the union government. Under his regime as Union minister for Water Resources, Rao designed many irrigation and hydro-electric projects. During his tenure, he established Rural Electrification Corporation. Rao worked as Union Minister in Jawahar Lal Nehru, Lal Bahadur Sastry and Indira Gandhi's cabinet.

For his services to the Nation, Dr K L Rao obtained many awards. He got "Padma Bhushan" in the year 1963 for his contribution in the areas of irrigation and power from the President of India. He was awarded doctorate in science by Andhra University in 1960 and in engineering by Roorkee University in 1968. Jawaharlal Nehru Technological University also honoured him with doctorate. The Andhra Pradesh State Government has named an irrigation project at Pulichintala after him as K L Rao Sagar Project.

A visionary engineer, Dr K L Rao breathed his last on 18 May 1986. Dr K L Rao's contribution to water sector in the country is immemorial. His vision and efforts together put the country as one of the largest food producers in the world. The dams and projects designed by him not only helped the farmers in getting employment but also feeding millions of people across the country.

*** Livelihoods December 2009**

26. Pioneer of Appropriate Technology– Amulya K N Reddy

A cricketer, electrochemist, energy analyst, rural energy practitioner, appropriate technology pioneer, spokesman for sustainable development, campaigner against nuclear energy and weapons, respected teacher and more than anything, a person who has tried to live up to Gandhiji's talisman – Amulya Kumar N Reddy, popularly known as Amulya.

Amulya K N Reddy was born on 21 October 1930 in Bangalore. He had done his schooling in Saint Joseph's school, Bangalore. During his college days, he was actively involved in many student movements due to which he got opportunities to meet many socialist leaders. In that period, an interest in chemistry awakened in him because of the friendship with children of the family of the Noble laureate C.V.Raman. After a graduate degree in Chemistry, he did his M.Sc at Central College, Bangalore. He got the seat in sports quota because he was an excellent cricketer. He got married in 1951. In mid-1950's, he went to UK to do PhD.

On his return from the UK, Amulya worked for 3 years at the Central Electrochemical Research Institute, Karaikudi, and Tamil Nadu. In 1958-1961, he worked as Senior Scientific Officer, Central Electro Chemical Research Institute (CECRI) Karaikudi, Tamil Nadu. From 1961-1966, he worked as a Post-doctoral fellow at John Harrison laboratory, University of Pennsylvania, Philadelphia, USA. In 1966, he joined as assistant professor in Department of Inorganic & Physical chemistry, Indian Institute of Science (IISc), Bangalore and worked till 1969. Then, he worked as co-author, with J.O'M Bockris, of the two-volume text-book "Modern Electrochemistry".

In 1973, when he was quite well-known in the area of electrochemistry, he started feeling that the work he was doing in advanced institutions of science and technology is irrelevant and not much useful to most of the people in the country, especially, to the poorer sections of the community. He started realizing the inequalities that exist in the society and also started questioning them. With this realization at the back of his mind, Amulya decided to change his career into rural development and in 1974, he set up the Center for Sustainable Technology under the name of Application of Science and Technology to Rural Areas (ASTRA). The basic objective of this institution is correcting the strong urban bias of R&D in science and engineering.

ASTRA was started with a belief that the application of science and technology would be a weapon in protecting the interests of the poor. With this perspective, ASTRA has over the years worked in the areas of bio-energy, biogas, gasification, fuel efficient stoves and driers, water purification, renewable energy, climate change, forestry and alternate and low-cost buildings etc. Much of the work was done in the villages of Pura and Ungra, about 100 km away from Bangalore. Amulya believed that people's participation is very important in planning, implementing and managing any development program and hence encouraged the involvement of community in all the activities of ASTRA. The organisation's work attracted a band of colleagues and students who worked with commitment and excitement on developing technologies to suit the needs of rural India. The work on biogas plants was in many ways a trendsetter and brought Amulya and his colleagues' national and international fame. The work has brought him into closer contact with the world of social sciences.

Decades of work on rural technology and development led Amulya to question the existing paradigm on energy. This paradigm, according to him, has consumption oriented, supply driven approach, by passing the poor and ignoring environmental sustainability. He named the existing paradigm as GROSSCON (Growth Oriented Supply Sided Consumption directed). The critique and the seeds of an alternative paradigm, called DEFNDUS (Development Focused End Use oriented Service directed), were presented in the book "Energy for Sustainable Development" which he wrote in 1988 along with his three colleagues. This paradigm has been applied in Karnataka and a few other states like Maharashtra.

Amulya realized the importance of including developing countries in partnerships to study their problems. Along with his collaborators in three parts of the world, he set up the International Energy Initiative (IEI). Its mission is to build local capacity and analysis and to engage, locally and globally, so as to promote energy for sustainable development. He was the founder president of IEI and edited its research journal "Energy for

Sustainable Development and the Role of Technologies". He nurtured this journal in a way that it today became a sustainable development platform for debates on technologies for the developing world.

Amulya also paid special attention to the gender aspects of energy by engendering energy towards empowering women. Amulya was very sensitive to ordinary and poor people, had a keen insight to their lives and had implicit faith in them. He gave tremendous encouragement to students and young colleagues. In 1975, he was involved in establishing the Karnataka State Council for Science and Technology (KSCST). Organizing large scale programs under the KSCST for the students of engineering and science in Karnataka state was an expression of his interest in youth. He served on the board of Center for Development Studies, a Tiruvanthapuram based organization, for about 2 decades.

Amulya got many awards for his work both in the areas of science and technology and rural development. Amulya wrote hundreds of articles on energy and sustainable development which inspired many people working in this sector. A great visionary who struggled all his life to bring the innovations of science and technology closer to the people, especially the poor, Amulya K.N. Reddy breathed his last in the year 2006 in Bangalore.

*** Livelihoods January 2010**

27. Doyen of Indian HAMs – Sriramamurthy Suri

Communication plays an extremely critical role during relief and rescue operations in times of disasters. One of the early inventions of emergency communications systems is Ham radio (Amateur radio). Sriramamurthy Suri (Ham call sign VU2MY) has been doing a commendable job training several people in HAM technology through his organization National Institute of Amateur Radio (NIAR).



Sriramamurthy Suri was born at Vuyyuru village of Krishana district in Andhra Pradesh in the year 1941. He completed his Pre-University Course in 1960 from Hindu college, Machilipatnam, AP. His parents were followers of Gandhi and participated in independent struggle. His eldest brother's son worked for Indian Air Force (IAF) and martyred in Goa civil war. This environment at home largely influenced Suri. He wanted to serve the nation and desired to join IAF. When he was about to join Bachelor of Science course, he got a call from the IAF and was selected for the wireless trade in June 1960. Suri worked in the IAF as a wireless operator for 9 years.

During the course of his work in IAF, Suri joined the Ham radio technology training course offered by IAF and got a ham operator license (Call sign VU2MY). In the same period, he was called to take part in Indo-China war in 1962, and later, in Indo-Pak war in 1965. Later, as his left ear was damaged during the Indo-Pak war, he was asked to leave the post of army officer.

Suri left IAF and joined Hindustan Aeronautic Ltd (HAL), Hyderabad in 1969. He was an active member in the workers' union and soon became its president. In 1970, Suri established Ham Club in HAL along with his senior N.G Nanda. Though Suri was working in HAL, his passion for ham radio continued and made him establish Andhra Pradesh Amateur Radio Society (APARS). When a major cyclone hit Krishna District of AP in 1977, Suri made it possible for the victims to directly talk with the then Prime Minister Indira Gandhi by using his ham technology. In 1981, he was made in charge of organising an exhibition on "communication past, present and future" in Delhi which popularized the Ham technology among various sections of people.

HAM

Amateur radio, often called ham radio, is both a hobby and a service in which participants, called "hams," use various types of radio communications equipment to communicate with other radio amateurs for public service, recreation and self-training. Amateur radio operators enjoy personal wireless communications with each other and are able to support their communities with emergency and disaster communications if necessary. An estimated six million people throughout the world are regularly involved with amateur radio. The term "amateur" is not a reflection on the skills of the participants, which are often quite advanced; rather, "amateur" indicates that amateur radio communications are not allowed to be made for commercial purposes.

In 1982, S. Suri resigned from his job in HAL and took up the task of creating awareness on using Ham Radio technology. He used Ham Radio wireless technology in 1982 Asian games. He also introduced Ham Radio in 1983 Common Wealth meetings at Hyderabad. Recognizing the importance of Ham Radio technology, the central government sent Suri to various foreign countries to study wireless communication systems. He visited Europe, America, Japan, Hong Kong and Singapore and observed the way Ham Radio technology was used in those countries and recognised the need for national level technological institution to promote Ham Radio technology widely in the country.

With this felt need, Suri started National Institute of Amateur Radio (NIAR) in 1983. He trained many people in Amateur radio technology across the country through this institution and built a network of volunteers. The result is that, today India has more than 13000 licensed ham operators. Whenever and wherever there is a disaster like floods, earthquake, cyclone or a landslide, Suri and his team would go there with equipment and offer commendable service in saving the lives and properties of people.

Suri and his team have helped people during major disasters like earthquake at Latur, Kutch and Odisha super cyclone and others. During Latur earthquake disaster, Suri and his team went to the remote villages of the district like Killari, Talani and worked round the clock linking those villages to the Latur district headquarters, which enabled the district administration to undertake quick and timely rescue and relief operations.

Suri has made many personal sacrifices in his pursuit to help the disaster victims. He left his comfortable job in HAL and has taken up stressful extensive travel which has affected his health. But this has not stopped him from dreaming. He dreams that India should have at least 6 lakh ham operators available to serve the 6 lakh villages of the country. He strongly feels that many entrepreneurs have vision, skill, knowledge and dedication to serve the nation better. He argues that it is important to recognise and encourage the efforts of these entrepreneurs.

It is because of the consistent efforts of Sriramurthy Suri that Ham and NIAR are now recognized as the frontline fighters confronting disasters like floods, cyclones, earthquakes, railway accidents etc. A real leader is one who makes more leaders. Suri surely emerged as one. He trained and nurtured several volunteers in Ham technology and with his vision to have at least 6 lakh trained volunteers, one each for India's 6 lakh villages, Suri surely has set a critical direction for a comprehensive and disaster management in India.

*** Livelihoods February 2010**

28. 'Barefoot' Bunker Roy

Bunker Roy is the man behind Barefoot College – the only college in India built by the rural poor for the rural poor. He is a renowned Indian social activist and educator inspired by the philosophy of Mahatma Gandhi, which reflects in his work style and lifestyle. Roy has worked all his life with the Barefoot College with a vision to build cadre of change agents who will improve the quality of lives in their community.

Sanjit Bunker Roy was born in 1945 in Burnpur in West Bengal. He was educated at Doon School in Dehradun and at St. Stephen's College, Delhi, India and was groomed for a career in the civil or diplomatic service. The Bihar famine in mid-1960s changed the course of his life. He left his comfortable life to see the situation firsthand. It was the first time that he ever saw poverty face to face and he was deeply moved by the suffering and decided to dedicate his life to help the rural poor. He met his life partner Aruna Roy and married her in 1970.

Roy wondered at India's condition where many people lived in penury and few go through the best of education and not even think of giving anything back. This combination of conscience and anger drove him to spend five years blasting wells in villages around Ajmeer district of Rajasthan, and in 1971, he founded the "Barefoot College" in Tilonia. He coined the term 'barefoot professionals' to mean indigenous and traditional knowledge leaders in poor communities. It is both literal and symbolic. Millions of people in India live and work barefoot; but the title is also used as a symbol of respect for the knowledge that the poor have. Roy was influenced by the philosophy of Mao Zedong, and modeled his organization after Mao's Barefoot Doctors.

The college takes illiterate and semi-literate men, women and children from lowest castes, and most remote and inaccessible villages in India, and trains them to become "barefoot" water and solar engineers, architects, teachers, communicators, pathologists, midwives, IT workers, accountants, and marketing managers. Once trained, these villagers work within their own communities, thus, making them less dependent on "outside" skills. All students are equipped with basic literacy, health and first aid skills and are then urged to move from one area to another, understanding their inter-relationships and learning the principles of community building and sustainability.

Inspired from Mark Twain "“Never let school interfere with your education”, approach to learning is very different in this college. Here, both teachers and students are learners and the process of learning is continuous. They believe that people should be encouraged to make mistakes so that they can learn humility, curiosity, the courage to take risks, to innovate, to improvise and to constantly experiment.

The college's achievements are staggering across various fields. Its barefoot engineers have provided solar powered lighting to over 136 virtually inaccessible Himalayan villages; over 15,000 children have been educated at Barefoot College night schools; and thirteen villages and 15,000 people now benefit from community piped water supply systems, designed, planned and implemented entirely by the local people.

Today, there are 20 Barefoot-like colleges in 13 states in India. Plus, the college is now involved in training villagers from other countries, including Afghanistan, Ethiopia, Bhutan, Senegal and Sierra Leone. But the real achievement, says Roy, is the process rather than the result – the fact that the community has done this on their own, by sharing their own knowledge and skills. He feels that if someone wants to work in a village, the formal education system discourages them as the mindset that this system inculcates in students is that going back to the villages is a losing proposition, while remaining in the city is considered a success.

Commenting on the government-run education system, Roy opines that, taking some of the responsibility for education out of the hands of government could speed up progress towards universal primary education in this country. He says that without commercializing education, private initiatives should be encouraged, given more responsibility, more space and freedom. According to him, as things stand now, the formal system alone cannot answer the challenge of rural education, on the contrary, it can destroy initiative and creativity as it expects you to do everything the way they say, the way they do.

Roy states that the starting point in progressing towards universal primary education is to understand the reality of the rural poor as about 60 or 70 per cent of children never go to school in the morning because they are supposed to work and rear cattle. He feels that channeling these children into vocational training at an early age is necessary so that they can gain new skills while continuing to help their families.

Bunker Roy has been a leading figure in the Indian NGO community for sustainable development for the past thirty years. He is a source of inspiration for many younger social entrepreneurs. In recognition of this work, he has been honored with many awards including the Arab Gulf Fund for the United Nations (AGFUND) Award for promoting volunteerism, The World Technology Award for Social Entrepreneurship, The Schwab Foundation for Outstanding Social Entrepreneurs, The Stockholm Challenge Award for Information Technology, The NASDAQ Stock Market Education Award, and the Tyler Prize.

Roy's advice to development workers is that one should listen to people more, listen to what they have to say and have patience to hear them. This, he says, will solve all the problems in the rural areas, as demonstrated by Barefoot College.

* **Livelihoods March 2010**

29. Pioneer of CBR-David B. Werner

A strong advocate for inclusion and participation of people with disabilities in the community and a person with a disability himself, David Werner has worked in more than 50 countries as a Community Based Rehabilitation consultant. A biologist and educator by training, he has worked for the past 40 years in Village Health Care, Community-based Rehabilitation, and Child-to-Child Health initiatives across the world. His book "Where there is no doctor" has become a Bible to many health workers across the world and is translated into over 90 languages.



David Bradford Werner was born on 26 August, 1934 in Cincinnati, Ohio, USA. He has done his schooling in Ohio itself and has taken Bachelor of Science degree in Zoology and Ecology from University of New England in the year 1956. In 1958, he has taken another graduation degree in English poetry and theatre from University of Cincinnati, Ohio. Later, he studied French Language and Culture in France during 1959-60, Hindu and Eastern Philosophy at Rishikesh, India during 1960-61. During this period, he walked along with Vinaoba Bhawe asking the rich to donate their lands. He also studied Zen Buddhism at the Zen Study Centre in Kyoto, Japan. In 1964,

Werner apprenticed informally in basic emergency medical procedures at the Emergency Room of Stanford Hospital in California.

While continuing his studies, Werner worked at various places as an editor to a science journal called 'Nucleus', as a free-lance journalist and also as a Bio-science/ ecology teacher. In 1964, he joined the Project Piactla, a pioneering villager-run program which contributed to the early conceptualization and evolution of Primary Health Care. For several decades, Werner served as a facilitator and advisor to this project which led to the initiation of PROJIMO, an innovative Community Based Rehabilitation Program organized and run by Disabled Youth of Western Mexico, still located in Coyotitan. In 1975, Werner co-founded the Hesperian Foundation, which published his famous book *Where There Is No Doctor* and many other books on community-based healthcare. He is also a founding member of the International People's Health Council, a worldwide coalition committed to working for the health and rights of disadvantaged people - and ultimately of all people.

The PROJIMO program led by Werner has gained wide recognition across the World as the best model of Community Based Rehabilitation. PROJIMO is run and staffed almost entirely by disabled villagers. Although most have little or no formal schooling, they have achieved recognition for a wide range of skills. These include peer counseling, medical and nursing care as needed, physical and occupational therapy, as well as self-care and skills training. The team makes high-quality low-cost orthopedic appliances, artificial limbs, wheelchairs, and many other aids and equipment. They have learned most of these skills through hands-on problem-solving apprenticeships during short visits by friendly rehabilitation professionals, many of them disabled themselves. Collectively, the disabled young people at PROJIMO have gained respect and self-confidence and have begun to assert their rights. They have pressured the local community to build ramps for access into public buildings and stores, and to admit disabled children into the normal school.

Werner suffered from muscular atrophy in his childhood. Only after he began to work with PROJIMO, he could actually take part in the design and improvement of his own braces which gave him a new degree of freedom and ability. After this, he strongly believed and became committed to make sure that other disabled people participate as fully as possible in the assessment of their own needs and in the design, innovation, and evaluation of their own therapy and equipment.

Werner wrote extensively on various health and disability related issues. His another important book 'Disabled Village Children', which he wrote in 1987, is still serving as a guide for community health workers, rehabilitation workers and families of disabled people.

In 1993, Werner Co-founded HealthWrights in Palo Alto, USA (Working group for people's health and rights), a nonprofit organization dedicated internationally to community based health and rehabilitation activities, development of self-help literature, and networking for the politics of health and development. He is now serving as its director. He is also serving as a member in various Boards of government and non-government organizations across the World such as Partners for Health, Boston, Inter-American Institute of Disability, Washington etc. He has been a consultant for UNICEF, WHO, the Peace Corps, UNDP, UN-ESCAP, World Bank and various state and federal governments ranging from Mexico to Brazil, India and Iran. He has received awards and/or fellowships from the World Health Organization, the American Pediatric Association, the American Medical Writers Association, Guggenheim, and the Macarthur Foundation, among others.

"It is essential that disabled people demand, help to design, and take the lead in enablement programmes that do not try to normalize them into an unjust society, but rather empower them to become leaders in the struggle for transformation. " is what Werner believes. And he is still, at this ripe age of 76, striving towards achieving the social order that provides all people, rich and poor, weak and strong, disabled and nondisabled with equal opportunities, equal rights and equal respect.

*** Livelihoods April 2010**

30. Participatory 'Guru'– Robert Chambers

Robert Chambers is an academic and development practitioner who has, since the 1980s, been one of the leading advocates for putting the poor, destitute and marginalised at the centre of the processes of development policy. He popularised with development circles such phrases as "putting the last first" and stressed the now generally-accepted need for development professionals to be critically self-aware. The widespread acceptance of a "participatory" approach is in part due to his work.



Robert Chambers was born in the year 1932 and has an academic background in biology, history and public administration. Educated at the Universities of Cambridge and Manchester, he joined Institute of Development Studies at the University of Sussex in 1972 and has worked extensively with development organisations both in India and abroad, including the Band Aid/Live Aid Project Committee and the Advisory Panel on Agriculture, Forestry and Environment for the World Commission on Environment and Development.

Chamber's work has included aspects of rural development, public administration training, seasonality, irrigation system management, agricultural research and extension, perceptions and poverty, professionalism and participation. His main operational and research experience has been in East Africa and South Asia.

By the early 1980's, there was growing dissatisfaction among development experts with both the reductionism of formal surveys, and the biases of typical field visits. In 1983, Robert Chambers used the term *Rapid Rural Appraisal* (RRA) to describe techniques that could bring about a 'reversal of learning'. This pioneering work of Robert Chambers was one example of an attempt to include the interests of the poor in the design of programmes and projects. The importance of RRA was that it recognized the need to consult the poor on their needs.

Two years later, the first international conference to share experiences relating to RRA was held in Thailand. This was followed by a rapid growth in the development of methods that involved rural people in examining their own problems, setting their own goals, and monitoring their own achievements. By the mid 1990's, the term RRA had been replaced by a number of other terms including 'Participatory Rural Appraisal (PRA)' and 'Participatory Learning and Action' (PLA). RRA is mainly seen as a means for outsiders to gather information; and hence, the need to replace or supplement it with participatory rural appraisal (PRA), which empowers the local people.

PRA is a method that facilitates the community's own in-depth look at themselves and of their possibilities, and enables them to articulate these discoveries in their own colorful, meaningful, useable and realistic way. Perhaps because of the work of Robert Chambers and other development practitioners advocating the shift in development thinking embodied in the PRA approach, many agencies, governments and financial institutions now prescribe the use of PRA in their development programmes. There is now a wealth of experience and insights with which to view, define and practice PRA.

Chambers acknowledges that the significant breakthroughs and innovations that informed the methodology were not his, but that development practitioners in India, Africa and elsewhere were responsible for this. Many Practitioners in India and other countries collaborated with Chambers to explore emerging techniques and tools. Chambers raised funding for South-South Exchanges which were seminal to the internationalization of the PRA community of practice.

Another well-known innovation taken up by Robert Chambers through IDS is Community-Led Total Sanitation (CLTS) program, a participatory approach for the total elimination of open defecation that holds promise of major gains in enhancing the wellbeing of women, children and men and in achieving the Millennium Development Goals. This program was started in Bangladesh and has been spread in varying degrees in India, Cambodia, Indonesia, China and Nepal. To a limited degree, it has also been experimented in some African countries.

During his development journey, Robert Chambers wrote many books which became handbooks for many development workers. His books include 'Rural Development: Putting the last first' (1983), 'Challenging the Professions' (1993), 'Whose Reality Counts? Putting the first last' (1997), 'Participatory Workshops' (2002) and 'Ideas for Development' (2005).

Robert Chambers is currently at the Institute of Development Studies, UK as a Research Associate in the Participation, Power and Social Change Team. He is currently working mainly on participatory methodologies, how we know, do not know, and get it wrong in development, community-led total sanitation, and personal and institutional learning and change. As a pioneer of participatory methods, Robert Chambers has influenced the development scenario across the world and is recognized as a key contributor to the development arena by facilitating the participation of the community in their own development.

* **Livelihoods June 2010**

31. MYRADA's Aloysius Fernandez

Starting his development journey in MYRADA with the resettlement of refugees, Aloysius Fernandez created an alternative robust model for poverty eradication, which is emulated by many development workers and organizations across the country and the world.

Aloysius Fernandez has a Master of Arts from the University of Karnataka, a Special Diploma in Development Studies from the University of Oxford and a Diploma in Sociology and Research Methodology from the University of Louvain, Belgium. He started his modest journey as a development worker in 1971 during the Bangladesh War, where he was running a refugee program. It was then that he discovered the poverty and the suffering of the poor which changed his life. Then, he went abroad to work as a Programme Consultant to the Canadian International Development Agency (CIDA) and on his return to India, he pledged to raise 1 million people above the poverty line. In pursuance of his mission, he joined MYRADA (Mysore Resettlement And Development Agency which was primarily involved in the resettlement of Tibetan refugees) as a deputy director. With his arrival, a different wind started to blow in the organization. He was given a rather free hand, especially when the first executive director, Bill Davinson, moved to oversee MYRADA's projects in Meghalaya. He became the second executive director after Bill's death a few years later.



Aloysius Fernandez played an important role in identifying the signals emerging from the field as an alternative to working with cooperatives and leading to appropriate institution building. When a cooperative society in one of MYRADA's projects' broke up, he proposed its members to form a group and repay their loans to the group. These gradually evolved into Self Help Groups (SHG), and later Self-Help Affinity Groups (SAG), which are informally, organized small, homogeneous groups focusing initially on savings and credit. Around 1987, group formations had spread to all MYRADA projects. It was only at the end of the eighties or early nineties that Aloysius Fernandez felt confident enough to start talking to others about his approach.

Further, Fernandez wanted to run SHGs as a successful alternative strategy for poverty alleviation and to really influence policy, so he got NABARD into the picture. The reason why NABARD was brought in was not only because of money, but because he felt that with NABARD in the picture, he would have a much broader vision, and in turn, could influence RBI in changing its policy on micro-finance. This proved to be a strategic move. Apart from influencing the RBI to develop guidelines for Self-Help Groups, NABARD also provided MYRADA with a fund for loans to groups and furthermore paid for exposure programmes for bankers. The latter proved to be a very effective strategy. By 1990, the banks started to finance Self-Help Groups, which was a major breakthrough. Aloysius Fernandez gradually took up other development activities like empowering women and supporting children; Management of micro-watersheds; Participatory strategies in regeneration of arid lands and in forestry management; Resettlement in self-reliant communities of released bonded labourers and refugees; District strategy for networking, capacity building and enhancing the quality and outreach of field activities; Training; Strategic support to programmes in other countries; Health; Education; Rural and urban financial services through the Sanghamitra, a rural financial services organization floated by him.

Further, he and his MYRADA went to Myanmar, where he facilitated the formation of 1000 groups, the same for Indonesia, 5000 groups in Indonesia, 500 groups in East Timor and 300 groups in Iran. And many more groups in Bangladesh and Sri Lanka.

Fernandez has conducted training programs for Government and development banks and has formulated participation strategies and methodologies in relation to all aspects of program implementation (planning, budgeting, implementation and management) in a range of sectors but most commonly for micro-credit, micro-watershed management, and arid zone development and public health programs. Fernandez has also undertaken extensive consultancy work for the World Bank, DFID, CIDA and IFAD in a range of programs with a focus on natural resource management, rural development and micro-credit. Fernandez's publications have

covered the topics of microcredit, natural resource management and rural management systems.

Alosiyus Fernandez sits/ sat as chairman and/or board member of several major NGOs including AME, PRADAN (India) and PADEK (Cambodia). He is also a member of the advisory committee of NABARD, the trustee of the Gramin Vikas Trust established by KRIBHCO and DFID and adviser to various Governmental committees in several states of India. Fernandez was the founder of several NGOs and development organizations in India, and has formulated and supported microcredit programs in Indonesia and Myanmar and has designed micro-credit programs for International Fund for Agricultural Development) IFAD in 9 Indian states.

In pursuance of his pledge to raise 1 million people above the poverty line, which he not only achieved but he also created an alternative robust model for poverty eradication. In other words, he created institutions of the poor i.e. SAGs/SHGs and their federations. Following this model with slight variation, states like Kerala and Andhra Pradesh have done some remarkable work in alleviating poverty. At present, he is the Director of NABARD Financial Services and elected as Chairman of the Board from January 18, 2010. In recognition of his services to the poor, he was conferred with the prestigious Padmashri title by the Government of India in the year 2000.

*** Livelihoods July 2010**

32. Fight for Tiller's Freedom- Krishnammal

Land ownership is critical both economically and socially for the poor. Many strive all their lives for owning a piece of land. Krishnammal's fight for tiller's freedom helped many poor people gain access to this critical resource. She founded Land for Tiller's Freedom, an organization that works towards realizing Gandhian vision of social justice and sustainable human development.



Krishnammal Jagannathan was born in a poor dalit family of Tamil Nadu in the year 1926. Despite her poverty, Krishnammal managed to obtain University education. Influenced by Mahatma Gandhi, Krishnammal soon committed herself to Sarvodaya movement. During the Sarvodaya movement, Krishnammal met Sankarlingam Jagannadhan, who was also actively participating in the freedom struggle. They got married in 1950, and since then, both were actively involved in the struggles for social justice and human development. Krishnammal completed her teacher training course in Chennai in the period of 1950-52, during which Sankarlingam participated in Bhoodan Movement (Land donation movement) of Vinoba Bhave.

Since 1952, Krishnammal too played an active role in Bhoodan movement. Nearly 4 million acres of land were distributed to thousands of landless poor across several states.

Krishnammal believed that one of the key requirements for achieving Gandhian society is by empowering the rural poor through redistribution of land to the landless, and thus, strived hard to make this possible. Much of the land donated during Bhoodan campaigns was unfertile. So to make it productive, Krishnammal and her husband started Association of Sarva Seva Farmers (ASSEFA) in the year 1968. ASSEFA's essential enduring technique, rooted in Gandhian philosophy and based on deep commitment, applies to all her work - to confront a practical problem with a down-to-earth approach of planning and action.

After a horrific incident in 1968, when 42 landless women and children were brutally burnt following a wage-dispute in Kilavenmani in Nagapattinam district, Krishnammal decided to start her work on land reform issues. She chose to work in Thanjavur District. In 1981, Krishnammal, along with her husband, founded Land for the Tiller's Freedom (LAFTI) with an objective of bringing the landlords and landless poor to the negotiating table, obtain loans to enable the landless to buy land at reasonable prices and then to help them work it cooperatively, so that the loans could be repaid. Although the initial response was lukewarm with banks unwilling to lend and the high rates of stamp duty, Krishnammal managed to go on with the cause and by 2007, through LAFTI she helped transfer 13,000 acres to about 13,000 families. Through LAFTI, she also conducted alternative livelihood workshops to allow people to support themselves during the non-agricultural season through entrepreneurial efforts like mat weaving, tailoring, plumbing, carpentry, masonry, computer education and electronics. LAFTI would gain such popularity that, later, even the Government of India implemented LAFTI's approach to facilitate peaceful transfer of land.

From 1992, Krishnammal started working on issues concerned with prawn farms along the coast of Tamil Nadu. This time, the problems were not from the local landlords, but from large industries from cities such as Chennai, Mumbai, Kolkatta, Delhi and Hyderabad that occupied large areas of land for aquaculture along the coast, which not only threw the landless labourers out of employment but also converted fertile and cultivable lands into salty deserts post prawn cultivation as the companies moved on.

To address the prawn farm issue, the Jagannathans organized the whole of LAFTI's village movement to raise awareness among the people to oppose the prawn farms. Since 1993, the villagers have adopted Satyagraha (non-violent resistance), through rallies, fasts, and demonstrations in protest of establishing the prawn farms. Due to the continuous efforts of LAFTI, the Supreme Court issued a ruling in December 1996 against intensive shrimp farming in cultivable lands within 500 meters of the coastal area.

Krishnammal Jagannathan, either independently or together with her husband, has established a total of seven nongovernmental institutions for the poor. Besides this, she has also played an active role in wider public life. She has been a Senate member of the Gandhigram Trust and of Madurai University. She was also a member of a number of local and state social welfare committees and a member of the National Committee on Education, the Land Reform Committee and the Planning Committee.

Krishnammal got many prestigious awards for her social contribution such as Swami Pranavananda Peace award, Jamnalal Bajaj Award, Padmashri, Bhagawan mahaveer award, Summit Foundation Award, Opus prize etc. She, along with her husband Sankarlingam Jagannathan, got the Right Livelihoods Award. Krishnammal believes that the social, economic and spiritual crisis we are facing today in the world can be overcome through universal sisterhood and science and spiritually coming together for the good of the entire humanity and is moving along this path inspiring many more people towards this.

*** Livelihoods August 2010**

33. Finding Solutions to Poverty - Amartya Sen

A distinguished economist and Nobel laureate Amartya Sen needs no introduction. He is known as "the Conscience and the Mother Teresa of Economics" for his work on famine, human development theory, welfare economics, the underlying mechanisms of poverty, gender inequality, and political liberalism.....



Amartya Kumar Sen, an eminent Indian economist and philosopher, was born in Shantiniketan, West Bengal (then Bangladesh) on 3 November 1933. Sen hails from a distinguished family. His father Ashutosh Sen was a professor of Chemistry at Dhaka University who later became Chairman of West Bengal Public Service Commission. His maternal grandfather was a close associate to the poet Rabindranadh Tagore. Since he had such a diverse background, Sen was influenced a lot by all those who were near and dear to him. Sen began his high-school education at St. Gregory's School in Dhaka in 1941. His family migrated to India following the partition in 1947. Sen studied in India at the Visva-Bharati University School and Presidency College, Kolkata where he earned a first rank in his B.A (Honors) in Economics, and emerged as the most eminent student of the well-known batch of 1953. He completed his PhD in Economics from Trinity College in Cambridge. When Sen came to India on a two year leave, he worked as a professor and Head of Department of Economics at Jadavpur University, Calcutta. It was his first appointment at the age of 23. After his two year leave, he returned to Cambridge to complete his PhD in 1959. Subsequently, Sen won a prize fellowship at Trinity College, which gave him four years of freedom to do anything he liked; during this time, he took the radical decision of studying philosophy. That proved to be immense help to his later research. At that time, Sen got the opportunity to meet economists, and was able to learn a lot from them.

He taught at Massachusetts Institute of Technology, Stanford, Berkeley and Cornell as a Visiting Professor between 1960 and 1961. He also taught economics at the University of Calcutta and at the Delhi School of Economics, where he was a Professor between 1961 and 1972. Then, he joined the London School of Economics as a Professor of Economics, where he taught until 1977. After that, he taught at the University of Oxford, where he was first a Professor of Economics at Nuffield College, Oxford. Then, he worked as the Drummond Professor of Political Economy and a Fellow of All Souls College, Oxford till 1986. Then, he joined Harvard as the Thomas W. Lamont University Professor of Economics. In 1998, he was appointed as Master of Trinity College, Cambridge. In January 2004, Sen returned to Harvard. He is also a contributor of the Eva Colorni Trust at the former London Guildhall University. In 2007, he was appointed as chairman of Nalanda Mentor Group to steer the execution of Nalanda University Project, which seeks to revive the ancient seat of learning at Nalanda, Bihar, India into an international university.

Sen's research papers in the late 1960s and early 1970s helped in developing the theory of social choice. In 1981, Sen demonstrated in his book "Poverty and Famines: An essay on Entitlement and Deprivation" that famine occurs not only from lack of food, but also from inequalities built into mechanisms for distributing food.

In addition to his important work on the causes of famines, Sen's work in the field of development economics had considerable influence in the formulation of the Human Development Report, which was published by the United Nations Development Program. Sen's revolutionary contribution to development economics and social indicators refer to the concept of 'capability' developed in his article "Equality of What." He argues that governments should be measured based on the concrete capabilities of their citizens.

Sen devised methods of measuring poverty that yielded useful information for improving economic conditions for the poor. He did theoretical work on inequality and explained why there are fewer women than men in India and China; despite the fact that in the West and in poor but medically unbiased countries, women have lower mortality rates at all ages, live longer, and make a slight majority of the population. Sen claimed that this skewed ratio results from the better health treatment and childhood opportunities which afforded boys in those countries.

Governments and international organizations handling food crises were influenced by Sen's work. His views encouraged policy makers to pay attention not only to alleviate immediate suffering but also to finding ways to replace the lost income of the poor.

As a token of his achievements, he was honored with various prizes. His greatest accolades were a Nobel Prize in Economic Sciences for his work in Welfare economics in 1998, and the Bharat Ratna in 1999. Time magazine listed him among the 100 most influential persons in the world as of 2010. In the course of his life, he has received over 80 honorary degrees from various reputable universities around the world. He set up Pratichi India Trust and Pratichi Bangladesh Trust; both are aimed at specific deprivations of illiteracy, lack of basic health care, and gender inequality –especially at the child level.

Amartya Sen is an exemplary person who achieved much in the course of his life. Even today, at the age of 76, he continues his research on famine, poverty, gender inequality, political liberalism, etc. He strongly believes that there is no such thing as an age limit when it comes to important topics such as human resource development. With lots of hard work and effort, he succeeded in making significant changes to the contemporary world.

*** Livelihoods September 2010**

34. Simplicity Personified - SR Sankaran

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



After studying in his native village of Sirukaltthur in Tamil Nadu, Sankaran moved to Madras and took an honours degree in commerce from Loyola College. He qualified for the Indian Administrative Service in 1957. In a civil service career spanning 35 years, Sankaran held various important assignments in the central and state governments. Wherever he served, he earned a high reputation as an administrator with integrity and sincerity, and above all, a willingness to walk a few miles beyond the call of duty in service of the weak and the poor.

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

He also served as the commissioner of the Supreme Court–appointed panel on food security (2003). As one of the Commissioners appointed by the Supreme Court, he argued that how the State had the constitutional obligation to eliminate hunger and secure right to food to the people. In order to achieve this, he emphasised on labour power which is the only productive asset of the poor for securing a living. Further, he asserted that right to food and right to work are closely interlinked, as work is the main source of purchasing power. Therefore, minimum wage connotes a statutorily laid down wage which is needed to take care of the bare minimum needs for food and other necessities. In this way, his efforts have indirectly contributed to the formulation of NREGA. Apart from working as a Civil Servant, Sankaran also served as Chairperson and as a Board member of many Non-Government Organizations that are working for the development of poor and vulnerable.

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

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

The demise of SR Sankaran on 7 October, 2010 in his modest Punjagutta flat in Hyderabad came as a shock to all his friends in the civil service and the civil liberties movement. SR Sankaran was a very fine human being

and an outstanding civil servant. His commitment to public service and to the disadvantaged sections of the society was deep and unswerving. His life and work, the very high moral standards he lived by and his simplicity will continue to inspire not only civil servants in the future but the people in different walks of life.

*** Livelihoods October 2010**

35. LEAD Indian -Abdul Kalam

Former President of India and the great Indian scientist Abdul Kalam doesn't need any introduction. India felt proud to elect him as the President. He is the inspiration and role model of many Indians, mostly children. As a scientist and as a leader, his work is innovative and remarkable.



Avul Pakir Jainulabdeen Abdul Kalam, usually referred to as APJ Abdul Kalam was born on 15 October, 1931 in Rameswaram, Madras Presidency, and British India. After graduating in Physics from St. Joseph's College in Tiruchirapalli, Abdul Kalam graduated with a diploma in the mid-1950s from Madras Institute of Technology specializing in Aeronautical Engineering. As the Project Director, he was deeply involved in the development of India's first indigenous Satellite Launch Vehicle (SLV-III). As Chief Executive of Integrated Guided Missile Development Programme (IGMDP), he also played a major role in developing many Indian missiles including Agni and Prithvi. He was the chief scientific adviser to Prime Minister and secretary of Department of Defense Research & Development from July 1992 to December 1999. Pokhran-II nuclear tests were conducted during this period, and were associated with Kalam although he was not directly involved with the nuclear programme at that time.

Kalam continues to take an active interest in development in the fields of science and technology. He proposed a research programme for developing bio-implants. He is a supporter of open source software over proprietary solutions and believes that the use of open source software on a large scale will bring the benefits of information technology to more people.

Ever since Dr. A.P.J. Abdul Kalam became the President of India (July 25, 2002), he spearheaded a socio-economic movement of igniting the young minds with positive thoughts and of propagating the "Developed India by 2020" vision with constructive mission modes. PURA (Providing Urban Amenities in Rural Areas) is the major component of President's Dream for a developed India. It differs from the conventional ideas of economic development of rural areas in many ways, such as visions for: a comprehensive and composite rural development, government investment at urban levels in rural programmes, reverse rural-urban migration, the prerequisite quality infrastructure, supportive modern industry, investment in social and commercial service, and private enterprise initiative. PURA habitat design depends upon the infrastructural ring road linking a loop of villages and the interfacing of four interconnected aspects: physical, electronic, knowledge, and economic—to enhance rural prosperity. The model should enable proper selection of village clusters and deployment of the youth in different areas of rural development to make this programme a reality.

Under PURA, Kalam envisages self-sustaining rural clusters which are well-connected by roads and fibreoptic cables for high-bandwidth telecommunication. PURA aims to provide “knowledge connectivity” through education, vocational, and entrepreneurial training for farmers, craftsmen, etc. It also aims to improve healthcare and sanitation facilities in these village clusters. The project aims at creating economic opportunities outside the cities by providing urban infrastructure and services in rural hubs, such as electricity to each household, roads, potable drinking water, telecom services, proper healthcare, and education. Abdul Kalam felt the scheme can also address the problem of rural poverty.

According to Kalam's plan, the PURA communities must run as economically viable businesses financed and managed by entrepreneurs, local people, and small-scale industrialists; this is because they involve education, healthcare, power- generation, transport and management. Dr. Kalam spoke of 4 types of PURAs – Plain terrain PURA, Coastal PURA, Hill PURA, and Desert PURA. He emphasized on the fact that energy was what drove the rural economy, and hence, it was important to explore energy options such as solar, wind, bio-fuel, bio-gas, energy from municipal waste, etc.

Kalam has written several inspirational books, most notably, his autobiography ‘Wings of Fire’ aimed to motivate the Indian youth. Another one of his books, ‘Guiding Souls: Dialogues on the Purpose of Life’ reveals

his spiritual side. He wrote several poems in Tamil as well. It has been reported that there is considerable demand in South Korea for translated versions of books written by him.

The Government of India has honoured him with the nation's highest civilian honours: the Padma Bhushan in 1981; Padma Vibhushan in 1990; and the Bharat Ratna in 1997 for his work with ISRO and DRDO and his role as a scientific advisor to the Indian government. On April 29, 2009, he became the first Asian to be bestowed the Hoover Medal, America's top engineering prize for his outstanding contribution to public service. The citation said that he is being recognized for making state-of-the-art healthcare available to the common man at affordable prices, bringing quality medical care to rural areas by establishing a link between doctors and technocrats, using spin-offs of defense technology to create state-of-the-art medical equipment and launching tele-medicine projects connecting remote rural-based hospitals to the super specialty hospitals. It added that he was a pre-eminent scientist, a gifted engineer, and a true visionary, who is also a humble humanitarian in every sense of the word.

*** Livelihoods November 2010**

36. World Genius-Stephen Hawking

Stephen Hawking is a great scientist and a mathematician of unique personality who takes his disability as a challenge and has done miracles in the discovery of universe.

Stephen Hawking was born on 8 January 1942 to Dr. Frank Hawking, a research biologist, and Isobel Hawking. Though Hawking's parents lived in North London, they moved to Oxford while his mother was pregnant with Stephen, with the desire for a safer location for the birth of their first child. Hawking attended St Albans High School for Girls from 1950 to 1953. (At that time, boys could attend the Girls' school until the age of ten.) Hawking was always interested in science. Inspired by his mathematics teacher, he originally wanted to study the subject at university. However, Hawking's father wanted him to apply to University College, Oxford, which he himself attended. As University College did not have a mathematics professor at that time, it did not accept applications from students who wished to study that discipline. Hawking therefore applied to study natural sciences, for which he gained a scholarship. Once at University College, Hawking specialised in physics. His interests during this time were in thermodynamics, relativity, and quantum mechanics. Hawking did not need to study books and know about the people who achieved something. He had his own ideas to implement. His teachers also knew that he was much more intelligent than them.



After receiving his B.A. degree at Oxford in 1962, he stayed to study astronomy. He decided to opt out when he found that studying sunspots, which the entire observatory was equipped for, did not appeal to him. He was more interested in theory than in observation. He left Oxford for Trinity Hall, Cambridge, where he engaged himself in the study of theoretical astronomy and cosmology.

Almost as soon as he arrived at Cambridge, he started developing symptoms of amyotrophic lateral sclerosis (ALS, known colloquially in the United States as Lou Gehrig's disease), a type of motor neurone disease which would cost him almost all neuromuscular control. During his first two years at Cambridge, he did not distinguish himself, but, after the disease had stabilised and with the help of his doctoral tutor, Dennis William Sciama, returned to working on his Ph.D. Hawking, who was elected as one of the youngest people of the Royal Society in 1974, was created a Commander of the Order of the British Empire in 1982, and became a Companion of Honour in 1989. Hawking is a member of the Board of Sponsors of the Bulletin of the Atomic Scientists.

Hawking's achievements were made despite the increasing paralysis caused by the ALS. By 1974, he was unable to feed himself or get out of bed. His speech became slurred so that he could be understood only by people who knew him well. In 1985, he caught pneumonia and had to have a tracheotomy, which made him unable to speak at all. A Cambridge scientist built a device that enabled Hawking to write onto a computer with small movements of his body, and then have a voice synthesizer speak what he has typed.

Hawking never had any complaints for his disability. He took it for granted and with small movements of fingers he discovered many things in theoretical cosmology and quantum gravity. In the late 1960s, he and his Cambridge friend and colleague, Roger Penrose, applied a new, complex mathematical model that they created from Albert Einstein's theory of general relativity. Hawking also suggested upon analysis of gamma ray emissions that after the Big Bang, that primordial mini black holes were formed. With Bardeen and Carter, he proposed the four laws of black hole mechanics, drawing an analogy with thermodynamics. In 1974, he calculated that black holes could thermally create and emit subatomic particles.

Hawking's many other scientific investigations include the study of quantum cosmology, cosmic inflation, helium production in anisotropic Big Bang universes, large N cosmology and many more. Stephen Hawking's zero gravity flight in a "Vomit Comet" of Zero Gravity Corporation, during which he experienced weightlessness eight times, took place on 26 April 2007. He became the first quadriplegic to float in zero-gravity. This was the first time in forty years that he moved freely without his wheelchair.

Hawking is the first person who introduced the existence of aliens in other parts of the universe using a mathematical basis for his assumptions. He believes alien life not only certainly exists on planets but perhaps even in other places, like within stars or even floating in outer space. He also warns that a few of these species might be intelligent and threaten Earth. Contact with such species might be devastating for humanity. He advocated that, rather than try to establish contact, man should try to avoid contact with alien life forms. Stephen wrote several books and also delivered speeches about the universe. "A brief history of time" became a best seller book in the world. His ability in fighting with the disability made him a unique and respected personality in the world.

* **Livelihoods December 2010**

37. Chitrakoot 'Nanaji Deshmukh'

Chandikadas Amritrao Deshmukh, popularly known as Nanaji Deshmukh, has done exemplary work in the fields of education, health and rural self-reliance. He established India's first Rural University at Chitrakoot and developed a model for the development of rural areas on the basis of integral humanism.

Nanaji Deshmukh was born on October 11, 1916 in Kadoli, a small town in the Parbhani district of Maharashtra. Though losing his parents at a very early age and confronted severe poverty, he acquired education with many difficulties. He got his higher education at the prestigious Birla Institute of Technology and Science in Pilani. Nanaji was deeply inspired by Lokamanya Tilak and his nationalist ideology. He showed keen interest in social service activities. He established India's first Saraswati Sishu Mandir at Gorakhpur in 1950, which reflects Nanaji's love for education and knowledge.



Inspired by Lokamanya Tilak, Nanaji acquired interest in social service and activities. Deshmukh actively participated in Bhoodan movement started by Vinpna Bhave. When Jai Prakash Narayan gave the call for "Total Revolution", he responded by giving total support to this movement. When the Janata Party was formed Nanaji was one of its main architects. Janata Party stormed into power by sweeping off the Congress and Nanaji was elected from Balrampur parliamentary constituency in Uttar Pradesh. When he was offered ministerial berth by the then Prime Minister, Shri Morarjee Desai, he politely refused it. For him, politics was never a career but a mission. He was not the person who would stick to politics or office come what may. Of his own volition, he announced his retirement from politics in presence of Jai Paraksh Narayan and since then never looked back. By spending 2 months with Vinoba, he was inspired by the success and appeal of the movement.

After retirement from active politics in 1972, Deshmukh then founded Deendayal Research Institute to validate the philosophy of integral humanism profounded by Pandit Deendayal Upadhyaya. Deshmukh developed a model for the development of rural areas on the basis of integral humanism that gave a vision for Bharat that, with an approach to man and his relationship to society that is integral and complementary, could transform Bharat into a self-reliant and compassionate example for the world to follow. Nanaji implemented the philosophy of integral humanism to improve the living standard of more than 150 villages of Bundelkhand.

Nanaji did pioneering work towards anti-poverty and minimum needs programme. Other areas of his work were agriculture and cottage industry, rural health and rural education. Deshmukh assumed chairmanship of the institute after relinquishing politics and devoted all his time to building up the institute. He was also instrumental in carrying out social restructuring programme in over 500 villages of both Uttar Pradesh and Madhya Pradesh states of India. He also published the journal "Manthan" (introspection) which was edited by K.R. Malkani for many years.

In 1977, Nanaji moved to Chitrakoot, a remote village in Madhya Pradesh with a mission to create a prototype of self-sustaining model of development based on the concept of 'Gram Swaraj'. After initial experiments in Gonda (UP) and Beed (Maharashtra), Nanaji finally finetuned an integrated program for the development of rural areas that covers health, hygiene, education, agriculture, income generation, conservation of resources and social conscience that is both sustainable and replicable with the aim of achieving self-reliance for these villages. Many of the hundreds of villages that have come under (what is now popularly known as) "Chitrakoot project", generate their own electricity through the Bio-energy and solar energy plants. The villages which always faced water shortage today have a variety of rain harvesting and water conservation methods. Organic farming is not just for experimentation but a way of life and Chemical fertilizers are no more an inevitability. Women entrepreneurs' today help run many small scale industries which produce quality goods. All of this with very little support from the Government.

Later, Nanaji established *Chitrakoot Gramoday Vishvavidyalata*, India's first rural University, in Chitrakoot. For suitably running these projects, he developed couples inclined towards social service into *SamajShilpis*

(sculptors of society). These *SamajShilpis* are devotedly handling the projects and executing them correctly and in good speed.

Nanaji was also the first chancellor of Chitrakoot University. The Government of India bestowed on him the *Padma Vibhushan* for his outstanding lifetime work in social service. After living a long and inspiring life of a social entrepreneur, Nanaji Deshmukh breathed his last on 27 February 2010 at the premises of Chitrakoot Gramodya Vishwavidyalaya. He is remembered by the country as a great leader, a social activist, an educationist and also as an inspiring social entrepreneur. _

*** Livelihoods January 2011**

39. Understanding 'Commons' - Elinor Ostrom

Poor people of the world mostly live on Common Property Resources (CPRs). Elinor Ostrom has stood on the side of these poor to challenge the conventional wisdom and to argue that the CPRs can be successfully managed by the users themselves without any government regulation or privatization.



Elinor Ostrom was born in Los Angeles, USA on 7 August, 1933 to Adrian and Leah Awan. After completing her school education at Beverly Hills High School, Elinor took a BA degree in Political Science in 1954 from University of California; Los Angeles (UCLA). It was not so easy for her to reach that stage. As she was born in a poor family, she taught swimming to earn funds to make her way to college. Even after admitting into the college, she worked at a library, at a dime store and at a book store to meet her education needs.

After her graduation, Elinor worked as an Assistant Personnel Manager for a law firm in Boston for 3 years. Then, she returned to Los Angeles and joined the personnel office at UCLA where she decided to get her Master's degree and enrolled herself for the same. She was awarded an MA degree in 1962 and a PhD in 1965.

In graduate school, Elinor met fellow political scientist and like-minded individual Vincent Ostrom whom she married later. During her post-graduation, Elinor participated in a research team studying the water industry in Southern California based on some of the initial framing by Vincent Ostrom, Charles Tiebout, and Robert Warren (1961). Several of the graduate students working on this project undertook efforts to analyze the political economy of a group of groundwater basins in Southern California. She was assigned to study the West Basin, which underlay multiple cities along the coast of the Pacific Ocean. Without knowing she was studying a common-pool resource problem, she became very familiar with the kinds of problems that users of a common-pool resource face in trying to manage such a resource.

After Elinor finished her dissertation while Vincent worked with the think-tank Resources for the Future, they relocated to Indiana University, Bloomington in 1965, where Vincent accepted an offer from the political science department. Later, Elinor was also invited to the University as a Visiting Assistant Professor to teach Introduction to American Government. The position eventually evolved into a full-time, tenured track position.

One of the first projects Elinor undertook at Indiana University was an examination of an urban resource arguably as valuable as water: the police. After fifteen years of extensive research on police industry structure and performance, Elinor returned to studying the commons. By that time, Elinor and Vincent established an effective research center with a different philosophical foundation during the early 1970s. They have delved deeply into how institutional arrangements affected performance of urban police agencies, irrigation systems, and forest resources. Curious individuals arrived from all corners of the university and beyond, and today, the Workshop encompasses fields such as business, anthropology, and biological sciences. In 1981, the Workshop reached an international stage after Elinor and her husband had the opportunity to spend some time at the Center for Interdisciplinary Research in Bielefeld, Germany.

While the first journey to Bielefeld cemented the Workshop's far-reaching status, Elinor's second trip in 1988, at the invitation of Nobel-winning economist Reinhard Selten, paved the way for her own groundbreaking work, at least in terms of public recognition. Elinor had participated in a National Research Council study of common-pool resources, shared goods such as watersheds, irrigation systems, and fishing grounds. Through the project, she had collected a vast number of examples of shared resources from across the globe.

Elinor's desired goal was to compare how different common-pool resources were managed at local levels and to hopefully uncover the rules that defined successful common-property arrangements. Her 'design principles' have become the new ways for institutions for shared/ common resources. In 1990, her collected efforts appeared in her book '*Governing the Commons*', a work that once again set aside conventional wisdom that either privatization or government control was the best arrangement for managing common property.

On the heels of *Governing the Commons*, Elinor began examining specific types of common resources in more detail. She cautions against single governmental units at global level to solve the collective action problem of coordinating work against environmental destruction. Partly, this is due to their complexity and partly to the diversity of actors involved. Her proposal is that of a polycentric approach, where key management decisions should be made as close to the scene of events and the actors involved as possible.

In 2009, Elinor became the first woman to receive the Nobel Prize in Economic Sciences. The Royal Swedish Academy of Sciences said Elinor's 'research brought this topic from the fringe to the forefront of scientific attention', "by showing how common resources-forests, fisheries, oil fields or grazing lands, can be managed successfully by the people who use them, rather than by governments or private companies". _

* **Livelihoods February 2011**

40. Mentor of Rural Development Dr B N Yugandhar

Dr B.N. Yugandhar is among those IAS officers who have continued to fight poverty, raise issues of rural development, decentralized planning and administration beyond their work tenure. As former member of Planning Commission, he was instrumental in formulating many Public Policies.

Born on 22 October, 1937, Dr B.N. Yugandhar graduated with first class in B.A. Hons and an M.A. in Economics from Sri Venkateswara University, Tirupati and doctorate on “Demographic Transition of Population of Andhra Pradesh”.



Though he made a humble beginning as a teacher of Economics, Yugandhar has held many international, national and regional positions. He is appreciated for his competitive skills in policy analysis, micro-level planning, program formulation and management, program evaluation; project appraisals, training and advocacy skills, ability to negotiate with Governments, bringing in participatory management methods, empowerment of Self-Help Groups and Community Organizations. Because of his inclination to work for the up-lift meant of the rural poor, he found himself doing Coordination, monitoring and evaluation of many rural development projects, especially projects for employment promotion, providing basic Minimum Services and poverty alleviation.

Yugandhar began his career as a teacher of Economics, where he taught graduate and post graduate students from Sri Venkateswara University and a collage at Madras. Then, he was appointed as District Magistrate of Srikakulam during the period of historic instability on account of Naxalite violence between 1969 to 1971. For the first time in the history of that District, he formulated and implemented development projects for marginal farmers, agricultural labourers and an Integrated Tribal Development Project. He favored tribals and made all efforts to transfer land that belonged to them.

Yugandhar joined the Indian Administrative Service in 1962 and has held many prestigious positions during his tenure. As Deputy Director of the Lal Bahadur Sahastri National Academy of Administration, Mussorie (1971 to 1974 and Course Director for Post-Entry Professional Courses of Indian Administrative Service, Yugandhar improved the content and methodology of the sandwich pattern of training and Introduced up-to-date management concepts and techniques. He joined the institute for the second time again as its Director in May 1988 and stayed on till January 1993. This time, he developed the Apex training institution and organized valuable training like the UNDP's Rough training in Higher Civil Services; and FAO's training on decentralized planning. To improve the curriculum and training methods, he visited leading training, public administration and management institutions in UK, France, Germany & USA and got Ford Foundation Scholarship to do so.

Yugandhar was appointed as special Assistant to Deputy Chairman, Planning Commission of India, (April 1974 to November 1978) in the formulation of Annual Plans and the Five Year Plans of both the Central and State Governments. As a Secretary to Government of India; Ministry of Rural Areas and Employment, (February 1993 - May 1995) he formulated directly-targeted Poverty Alleviation Program; Socio-Economic Development of Weaker Sections, and Programs for development of drought-prone deserts and other backward areas. He worked as secretary to the Prime Minister of India (May 1995 - April 1997) to design as well as to prepare manual for National Social Assistance Program, Targeted Public Distribution System and Extension of Panchayats to Scheduled Areas. He was involved in creation of legal and development framework in providing equal opportunities and full participation of disabled persons especially in NREGA.

As secretary to Chief Minister, Andhra Pradesh, Hyderabad, India (November 1978- December 1980) Yugandhar was the brain behind formulating several innovative employment schemes, especially for educated unemployed in the State. One that is fondly remembered is Society for Promotion of Employment in the Twin Cities (SETWIN) which provides urban transport facilities parallel to the State road transport. He

was responsible in improving the credit and equity support for small industries and made special arrangements for their technology development and up gradation. He has worked as Secretary in the department of Planning and Industries & Commerce.

Yugandhar joined the United Nations in 1981 as Consultant to UNIDO and was Regional Adviser, Industrial Development and Technology policies at ESCAP, Bangkok till 1986. He has many publications to his credit. He has researched on subjects like development administration, strategies and programs for poverty alleviation, decentralized planning and administration, land reforms. He has prepared many training modules and manuals on public administration, administrative reforms; participatory management, social mobilization, group building, advocacy, negotiation and leadership development. The documents prepared by him based on many regional surveys and studies in select industries and inter-country comparisons of policies and promotional practices have been highly regarded.

Even at 74, he continues to be actively involved in various planning processes, Lakhs of people have benefited and numerous were inspired from his experience and immense passion to change people's lives for better.

*** Livelihoods March 2011**

41. Cooperation is his Religion Rama Reddy

Rama Reddy is synonymous with Cooperative Sector in India. He is the President of Sahavikasa cooperative Development Foundation (also called Cooperative Development Foundation). He is also President of Indian Cooperatives Union. He worked restlessly on protecting the characters of the Cooperatives. For over 35 years, he has been working for cooperatives' development in India.



Rama Reddy was elected Rajendra Nagar Samithi President, but with the inspiration of cooperatives, he resigned his post and joined cooperative movement. He started Sahakara Samakya at Rajendra Nagar. He started Mulkanoor Dairy Cooperative and Paddy Farmers Federation. He worked on Mutually Cooperative Act and Thrift Cooperative Act. He conducted advocacy programs at national level for Cooperative Act.

When Andhra Pradesh government repeals the MACs Act, Rama Reddy formed Centre for Cooperative Development (CCD) and fought in the Supreme Court against Andhra Government decision on MACs Act. He formed various cooperatives in different places in Andhra Pradesh like Mulkanoor and Vardhannapeta. He has been working in Cooperative.

Development Foundation for 35 years. He took responsibilities at various posts in CDF from Director, Secretary to President.

Cooperative Development Foundation created number of achievements under the leadership of Rama Reddy. CDF is primarily involved with three cooperatives in different areas. The cooperatives facilitated by CDF are varied and they include:

Thrift Cooperatives: This allows members (only) to deposit money, borrow money and share in the surpluses of the coop. The surplus (interest on loans made minus interest on deposits other than mandatory deposits, cost of administering deposits and loans) is shared equitably among the members. - There is no interest paid on their mandatory deposits. Borrowers are charged interest from 18% to 12% declining balance depending on how much money has been collectively deposited by the members into the coop. Loans may be used for any cause and range from 12 to 60 months. Currently, the Thrift Coops that CDF has facilitated has 150,000 members.

Women's Dairy Cooperatives - CDF has facilitated the formation of two Dairy Cooperatives. The first Dairy, started in 2002 has a capacity of 20,000 liters per day and 110 local milk collection centers which feed this dairy. The second Dairy, started in 2006 has a capacity of 30,000 liters and 70 local milk collection centers which feed it. Each collection center receives milk twice a day from the local dairy farmers, test the milk for fat percentage, weigh the milk and determine how much the milk farmer will be paid for the amount they provide each time. CDF loaned \$.9 million to the first dairy which has repaid the loan and is operating at a profit. To the second, newer, dairy they loaned \$1.2 million and it is in the process of repaying the loan.

Paddy (Non-Husked Rice) Cooperatives - Paddy is the major crop in Andhra Pradesh, which is considered to be the "rice bowl of India." CDF has facilitated the formation of four Paddy Seed Growers Cooperatives. They loaned \$100,000 to each of these four cooperatives. These loans, at 9 - 12% interest (declining balance), have been repaid by three of the four coops. The seed business has low credibility in the country - they are seen as "sharks". These cooperatives ensure quality of the seeds that they produce and market it.

Rama Reddy was selected to the National Dairy Cooperative Initiative Panel as convener along with Kurion and N.C. Join. He began his work on advocacy programs in other states after 1995 MACs Act. He was Co-founder of Loksatta Party. In 2005 to 2006, he worked as President to the Indian Cooperative Union (ICU).

Rama Reddy focused on protecting and nurturing the 'characteristics' of the cooperatives. He was always at the forefront in the battle against government policies which dilute the characteristics of the cooperative. He has also been extending his services to Indira Seva Sadhan Trust and Sangam Laxmibai Education Trust.

As he is reaching 70, Rama Reddy has been withdrawing from public domain and reducing his involvement in the organizations. CDF has been placed in the hands of the women cooperators from the community. This is in sharp contrast with the founders' handing them over to their children or close associates as is prevalent. Rama Reddy, a tireless cooperator and policy advocate of societies and local governments, leaves his legacy in his countless mentees, associates and colleagues.

*** Livelihoods April 2011**

42. Pupul Jayakar, the Czarina of Culture & Heritage

Pupul Jayakar was an Indian cultural activist and writer, most known for her work towards the revival of traditional and village arts, handlooms and handicrafts in post-independence India. She was a close friend and biographer to both the Nehru-Gandhi family and spiritual teacher J Krishnamurti.



Pupul Jayakar was born on 11 September 1915 at Etawah, Uttar Pradesh. Her father was a liberal intellectual and a senior officer in the Indian Civil Service who was driven by the passion of that generation to participate and determine change and growth. Her mother came from a Gujarati Brahmin family rooted in their strong cultural traditions. Pupul had a brother and four sisters. Her father's work took the family to many parts of India, where she got the opportunity to absorb local crafts and traditions early on in life.

Pupul had schooling in Banaras (Varanasi) in a school started by Annie Besant, theosophist who was also active in Indian freedom movement. Subsequently her father got posted to Allahabad, where she first came in contact with the Nehru family at age fifteen, as her father was a friend of Motilal Nehru. Later, Pupul became friends with Indira Gandhi. When she was eighteen, Pupul left for England to train as a journalist in Bedford College in London, before graduating in Economics from the London School of Economics in 1936.

Pupul married Manmohan Jayakar, a barrister in 1937 and settled down in Bombay. She launched Toy Cart, an English language children's magazine illustrated by Jamini Roy and M. F Hussain, two of India's best-known painters. In 1940, Pupul was appointed to the National Planning Committee headed by Prime Minister Nehru. In the course of that year, she met Gandhiji twice, went to Sevagram and was exposed to Gandhian attitude. She admired him for the 'precision of his mind, his understanding of the nuts and bolts of development'.

In 1942, the Quit India movement took Pupul to the forefront of the agitation for freedom, but a sudden attack of appendicitis followed by surgery, kept her away from any active participation. Though she got a chance to contest in the elections in 1947, Pupul declined. During this time, Pupul met philosopher and theosophist Jiddu Krishnamurti and became a good disciple of him. Then, she became involved in the handloom industry and established the Weavers Service Centre in Chennai under the Ministry of Textiles.

From 1959 on, Pupul worked towards moulding her ideas and beliefs into reality. Jawaharlal Nehru invited her to study the handloom sector and workout plans for its revival. Eventually, she served as the Chairman of All Indian Handloom Board and Handicrafts and Handlooms Export Corporation and played an important role in their revival. With her involvement in India's second largest economic sector after agriculture, Pupul brought a radical change in the dress and style of the urban woman in India. By inviting French designer Pierre Cardin to India, she put Indian textiles on to the international map. Thereafter, many leading fashion designers from Europe and America delved into the trove of Indian textiles using them for creations of high fashion. Fabrics from India made an impact on the world market.

Pupul was appointed as Indira Gandhi's cultural adviser. She became the executive director and later chairman, of the Handicrafts and Handloom Corporation of India. From 1974 for three years, she chaired the All India Handicrafts Board (HHEC). She initiated the Festivals of India organized in London, Paris and America lasting several months and Apna Utsav ("our festivals") in early 1980s.

Pupul encouraged several painters and artists who are today household names in India. She was a good organizer, tirelessly promoting local hand-loom and handicraft products and established Indian National Trust for Art and Cultural Heritage (INTACH 1984), which was basically working on Art and Cultural Heritage. It struggled to find a space for itself in the first decade. It identified architects, researchers, volunteers who believed in restoration and conservation of this multi-layered heritage, and over the years, INTACH took on conservation studies and projects and gradually established itself across India.

She also opened several design workshops, devised marketing strategies to develop traditional crafts and started the National Crafts Museum in the late Eighties and, in 1990, the National Institute of Fashion Technology in New Delhi. She traveled extensively to remote places in India, seeking out local handicrafts and traditional skills and was a cultural chameleon, at home in contrasting settings.

Pupul Jayakar was one of the enduring supporters of the Hungry Generation literary movement in Bengal, India and had helped the Hungryalists during their trial during 1961. She was active with the Krishnamurti Foundation in India until her death. She helped in the establishment of the Krishnamurti Foundation in India, U. S. A., England and some Latin American countries. She also played a great part in running the Rishi Valley School at Madanapalle, Chittoor District of Andhra Pradesh.

* **Livelihoods May 2011**

43. Mother Theresa – Angel of Mercy

As the founder of the missionaries of charity in Calcutta, India, Mother Theresa is the epitome of compassion and love. Mother Theresa helped the poor, homeless, crippled, diseased, sick, orphaned and dying children and people. She helped the infirm by providing them with a home to stay in. She opened orphanages all around the world and did most of her work in Kolkatta; helping the poor in the slums there. She dedicated her life to others, and as a result, she became a worldwide symbol of love, faith, strength, and hope.



Mother Theresa was born in the year 1910 in Skopje, Macedonia. Mother Theresa's original name was Agnes Gonxha Bojaxhiu. Her father's sudden death when Gonxha was about eight years old left the family in financial straits. Her mother raised her children firmly and lovingly, greatly influencing her daughter's character and vocation. Gonxha's religious formation was further assisted by the vibrant Jesuit parish of the sacred heart in which she was much involved.

At the age of 12, Mother Theresa decided that she wanted to be a missionary and spread the love of Christ. At the age of 18, she left her parental home in Skopje and joined the sisters of Loreto, an Irish community of nuns with missions of India. There, she received the name Sister Mary Theresa after St. Therese of Lisieux. After a few months of training at the institute of the blessed by Virgin Mary in Dublin, Sister Mary Theresa came to India on 6 January 1929.

On 24 May 1931, she took her initial vows as a nun. From 1931 to 1948, Sister Mary Theresa taught geography and catechism at St. Mary's high school in Kolkatta. On 24 May 1937, she made her final profession of vows, becoming as she said, the "spouse of Jesus" for all eternity. From that time onwards, she was called as Mother Theresa. She continued teaching at St. Mary's., and in the year 1944, she became the school's principal.

On 10 September 1946, on a train journey, Mother Theresa got what she terms as a "call within a call". She felt she heard the call of God to leave the convent and help the poor while living amongst them. She discussed this call with a father, Van Exem. And, she had to wait to get permission from the Archbishop, her mother superior and the Pope to leave the Loreto sisters, but still be a part of Roman Catholic Church. She finally received permission in August 1948 to leave Loreto order.

At midnight on 16 August, Mother Theresa left Loreto with only a ticket to Patna and just Rs.5 for the expenditure. In Patna, she worked in the Holy Family Hospital and gained some medical knowledge. She returned from Patna and formed new rules of her "Missionaries of Charity" in Kolkatta. As per the rules of Missionaries of Charity, the nuns who would join the order would live, dress, and eat like the poorest of the poor. They would have to take utmost care for the poor people. Mother Theresa went to the slums and the streets of Kolkatta to talk with the poor, and to help them. She helped them wash the babies and clean the wounds. The poor people were astonished at the European lady who was helping them. She began to teach the poor children how to read and write, how to wash, and how to have some hygiene. The first residence-cum-office of Missionaries of Charity was a small room on the first floor of Little Sisters of the Poor's institution in Kolkata.

In 1982, at the height of the siege in Beirut, she convinced the parties to stop the war so she could rescue 37 sick children trapped inside. Mother Theresa went all over the world to help the people, rescue children, advise her sisters to organize and to talk. Her sisters are present in every continent serving the poor. Soon, Mother Theresa became a symbol of unity, and untiring commitment to the poor and suffering.

Mother Theresa's Missionaries' spread to 570 missions across the world; comprising of 4000 nuns, a brotherhood of 300 members, and over 100,000 lay volunteers operating homes for AIDS, leprosy and tuberculosis patients, soup kitchens, children's and their family's counseling programs, orphanages, and schools. In this way, Mother Theresa helped many poor families and children. By 1992, her health did not permit her to cope with the increasing work. She was prepared to hand over the responsibility but she was

re-elected as the superior general. But in 1996, she suffered a heart-attack and expressed her will not to continue. On 13 March 1997, the assembly of sisters elected Sister Nirmala to continue the work that Mother Theresa had started. On 5 September 1997, Mother Theresa passed away.

'Blessed' Mother Theresa was often referred to as the "most powerful woman in the world". Her faith in God and her sincerity in serving him through the poor showed the world the beauty of love. She received the prestigious Nobel Prize (1979) for her service to the poor. She was decorated with the highest civilian award of India, Bharat Ratna (1980) (She is the only naturalized Indian citizen to receive it).

*** Livelihoods June 2011**

45. The Saviour from Sweden Ingrid Munro

Ingrid Munro is the Founder and Managing Trustee of the Jamii Bora Trust, the largest Microfinance organization in Kenya. As a leader and advocate of microfinance in one of the poorest countries in Africa, she has provided a way out of poverty for nearly 2, 50,000 people.



Ingrid Munro stands out from the crowd due to her extraordinary work. Her colleagues have called her “revolutionary” and “innovative.” Munro is from Sweden and works with some of the most destitute women and men in Kenya. Munro’s unique strategies have helped Jamii Bora, which means “good families” in Kiswahili, reach some of the poorest women and men in Kenya, and helped bring them off the streets and into secure homes.

Throughout her life, Munro had been involved in fighting inequality in many ways. During her student life in the sixties, she was involved in fighting for the lesser privileged. And in the late sixties and early seventies, working for the government of Sweden, Munro was part of an international project that provided housing for the very poor. In the late seventies, she engaged in funding research for planning and building houses. In 1985, she responded to a call to come to Africa for the International Year of Shelter for the Homeless, a major UN initiative that was headquartered in Nairobi. That was when she was first exposed to real poverty in Latin America, Africa, and Asia.

After working in housing research for the government in her home country, Munro became the head of the African Housing Fund. While serving this post, she had become attached to Kenya. Upon her retirement in 1999, Munro founded Jamii Bora along with 50 women beggars, loaning them twice as much as they agreed to save. Munro said she was acquainted with the women in 1988 when she and her husband, a Canadian, adopted three boys who had lived on the streets as their sons. The New Yorker quotes her as saying, “It was a small seven year- old boy who more or less adopted us. And then we later found his two brothers and adopted them.”

It stands out as an example that an organization that does remarkable work would have a remarkable history but that is not the case here. Jamii Bora, which counts beggars and former thieves among its 170,000 members, is now the largest microfinance institution in Kenya. Thus proving that if people are provided with the right help, they can change their life and way of living. Jamii Bora works with all sections of slums including disabled beggars, former gang members, and victims suffering from HIV/AIDS. “Mother Ingrid”, as she is called by many of the people she has helped in the slum, saw an opportunity to create a community free of these problems by extending a hand to anyone who would take it. “I think one of the secrets is no normal banking rules but in Jamii Bora we love everybody.” Explains Munro, “It doesn’t matter where you come from it just matters where you want to go in life.” She says “When people become members of Jamii Bora we give them access to a ladder. By being a member of Jamii Bora they can get access to that ladder and they should use it to climb out of poverty. But we also make it clear to them that while we provide the ladder; the climbing is to be done by themselves.”

Munro believes that to get out of the vicious cycle of poverty, people need more than just access to credit. They also require insurance, education, healthcare, housing — all the things that can help them move up and out of this vicious cycle, instead of spiraling downward.

Microfinance needs to be combined with other programs to help people get out of poverty. So, to implement this thinking, Jamii Bora also offers health insurance, a housing program, the “Levuka” substance rehabilitation program, and the “Tsumani” program for beggars, plantation workers, and the handicapped. They have plans for a new town outside the slums called Kaputie, which will give 10,000 people currently living in the slums a chance to have a real home with sanitation, running water and electricity. Munro stands tall as a living example of champion of development, of an individual who took up the cause of others not by circumstances but by choice. Only such legends can bring about change in the society.

* **Livelihoods July 2011**

46. Jamkhed Dr. Rajanikant Arole

Magsaysay awardee Dr Rajanikant Arole pioneered the 'Jamkhed Model' of health system. Dr Arole had launched a rural health initiative in 1970-71 in the drought-prone Ahmednagar district along with his wife Dr Mabelle Arole.

Dr. Rajanikant Arole was born in September 18, 1934 at Rahuri in Ahmednagar district and died in May 25, 2011 at the age of 77. Raj Arole did his BSc in 1954 from Wilson College, Bombay and later got his MBBS degree in 1959 from CMC, Vellore. He went to learn higher skills in the US, working at Cleveland Clinic and John Hopkins, two of the most renowned programs, before returning to India in 1970.



Arole selected a region Jamkhed, where the villagers' existence was grim and seemingly hopeless. Leprosy and tuberculosis were prevalent, although often unreported. Infant mortality ranged between 50 and 80 per 1,000 live births. Malnutrition, especially among children under five years of age, was widely reported that time. Gastrointestinal diseases were prevalent owing to the consumption of contaminated water taken from streams and ponds.

The simple curative medical practice begun by the husband and wife duo of Dr. Rajanikant Arole and Dr. Mabelle Arole in a small lent cowshed in Jamkhed won them acceptance by community leaders there. Dr. Raj Arole said that village health workers, often illiterate older women, were nominated and trained to give simple treatment and bring serious cases to a mobile medical team weekly. "Their work in rural health formed the basis of today's National Rural Health Mission,"

Seeking to reach the goal of health for all, General Board of Global Ministries (GBGM) in partnership with the Council of Evangelical Methodist Churches in Latin America and the Caribbean (CIEMAL) and the Democratic Republic of Congo, and other countries in Africa and Asia; and with Dr. Rajanikant Arole of India-- participated in a program of assessment, training, and implementation in several countries around the world. This program prepared lay and professional health promoters from both rural and urban areas.

According to Dr. Raj Arole, three principles served as the basis for the Comprehensive Community based Primary Health Care (CCPHC) programs. : ***The first principle is 'Equity'**: The program must reach everyone, including the poorest of the poor. ***The second principle is 'Integration'**: Not only curative and preventive medicine but medical attention must be integrated with other factors that enhance life and health, such as agriculture, education, and a safe water supply. ***The third principle is Empowerment'**: Poor people who receive knowledge, information and models of organizing realize that they have the power to transform their own reality.

With these principles in mind, a CCPHC promoter needs to go to a community with humility, honesty, boldness, and faith. The health promoter must go to the people, live with them, learn with them, love them, begin with what they know, and build with what they already possess. Then they will be able to say: "We achieved it and we'll work hard to sustain it and improve it.

Dr Arole enabled the promotion of preventive community-based health care and also made sure that communities have access to quality curative care through hospital, clinic, or health post, as appropriate. There is no either /or when it comes to institutional and community-based health care. Both are important and should be utilized in ways appropriate to the needs of the community, as determined by community members. According to Dr. Raj Arole, "Community health is a spiritual thing." One of the health workers at Jamkhed summed up the impact of CCPHC training in her life in these words: "As I change, I change the world around me."

Dr Raj Arole and his wife Dr. Mabelle Arole were the proud recipients of 'Ramon Magsaysay' award in 1979, the award known as Noble of Asia region for his remarkable contribution in the field of Health sector. He was honored with 'Padma Bhushan' in 1990 and 'Mother Teresa International' award in 2005. Despite suffering ill health for a long time, Dr Raj Arole continued with his social work till his last breath. He was involved in the National Rural Health Mission (NRHM) and also served in the Planning Commission of India. In memory of his

wife, Dr.Mabelle Arole who died in 1999, a Fellowship named after her was founded in 2001. The Fellowship is given annually to a recent college graduate to study community-based primary health care, and to live and learn in Jamkhed for a year to imbibe Dr.Mabelle's wisdom and healing spirit.

Dr Raj Arole's efforts to combine community development with a comprehensive approach to rural health care using the 'Jamkhed model' have been recognized by numerous International Organizations. He worked in the Health Project in Jamkhed among the rural poor and marginalized for over 40 years. His mission was to provide basic healthcare to the rural poor by providing health training to downtrodden and illiterate women. The 'Jamkhed Model' won him wide acclaim and was emulated in other countries as well because of his yeoman services.

*** Livelihoods August 2011**

47. Professor Christoph von Fürer-Haimendorf

Christoph von Fürer-Haimendorf or Christopher von Fürer-Haimendorf (1909 Vienna – 1995 London) was an Austrian ethnologist. He spent about forty years of his life doing fieldwork in Northeast India and in the central region of what is now the state of Andhra Pradesh and in Nepal. He was Professor of Asian Anthropology at the School of Oriental and African Studies (SOAS), where he built up the largest department of anthropology in the country by the time he retired in 1976.



Christoph von Fürer-Haimendorf was born in an Austrian aristocratic family in Vienna on 22 June 1909. Very early on, he developed an interest in Indian culture, having read Rabindranath Tagore as a young man. He studied anthropology and archeology in Vienna and was most influenced by Robert von Heine-Geldern. He made his PhD thesis on the tribal social organization in the Naga Hills tribes of Assam and north-west Burma. His thesis was based purely on book research as he did not have a strong financial backing to conduct extensive field research. The opportunity for field-work came only later when Haimendorf worked as a Research Assistant in Vienna between 1931 and 1934. He left London in 1936 to work among the Nagas of the Assam Province in Northeastern India.

During the early 40's, Haimendorf shifted base to Hyderabad, which was under the jurisdiction of the Nizam at that time. Haimendorf undertook some remarkable field-work among the Chenchu, Reddi and Raj Gond communities. Many of these communities were tribal and very little was known about their way of life. The **Chenchu tribe provided him with a point of comparison** to the Naga tribes he had studied earlier. Four years after he started working the Hyderabad region, he was offered the post of Special Officer and Assistant Political Officer to the North East Frontier Agency (NEFA). Although the brief of his official position was to monitor the security threat posed by the partial occupation of neighbouring Burma by Japan, the posting really offered Haimendorf the opportunity of conducting in-depth field-work during 1944 and 1945. By the virtue of his position in NEFA, Haimendorf had the rare opportunity to study remote tribes like Apa Tanis of Arunachal Pradesh.

At the end of the World War II, Haimendorf was appointed as Advisor for Tribes and Backward Classes to the Nizam's Government of Hyderabad to deal with the complicated issue of land reforms. In the course of his work, he set up various educational and other schemes for tribal peoples, all with the aim of preserving and safeguarding indigenous cultures and languages. He also accepted a teaching appointment at Osmania University. After spending a little more than a decade in the Indian subcontinent, he received an opportunity to be lecturer at the SOAS in 1949. Within months of his appointment, he was made Reader, and then Chair of Asian Anthropology in 1951. During his 25 years as Professor until his retirement in 1976, Christoph von Fürer-Haimendorf saw the department through a period of exceptional growth, always encouraging his colleagues and students to conduct fieldwork as frequently and intensively as possible in order to produce qualitative results.

In 1953, when the Kingdom of Nepal opened its doors to the world, Professor Haimendorf was quick to grab the opportunity to visit the country and, thereby, added a third area of expertise (after the Northeast and Hyderabad) to his work. He was the first foreign anthropologist to be allowed to work in Nepal. He was at first drawn to the Sherpas of Eastern Nepal, partly because of their reputation in the scaling of Everest, but more particularly because of the stark contrast they provided in terms of religion and culture to the populations of tropical India with whom he had been previously occupied.

In each of the areas he visited, Haimendorf studied the languages and culture of three to six communities. He published ten ethnographic monographs based on his field-work, including *The Chenchus* (1943), *The Reddis of the Bison Hills* (1945), *The Raj Gonds of Adilabad* (1948), *The Sherpas of Nepal* (1964) and *The Konyak Nagas* (1969). He also published several other volumes of essays and theoretical works, including *'Morals and merit'* (1967) and *'The tribes of India: struggle for survival'* (1982), which drew heavily from his fieldwork. For over forty years, Professor Haimendorf travelled, filmed and wrote extensively on the people of the Central and

Eastern Himalayas and Central India. There are not many anthropologists who can rival his 3650 pages of published ethnography describing a dozen tribal groups.

As a person, Christoph von Fürer-Haimendorf was courteous, genial and extremely personable, with a wide circle of friends. After anthropology, his second love was the classical music of his native, Austria, which helped to give him solace in old age though he never took to modern opera productions. Most of his colleagues were unaware that he was a devout Catholic who went to Mass every Sunday when in London. After his wife Betty's demise in 1987, he suffered a slow and distressing decline. The Requiem Mass at the Carmelite Church in South Kensington on 23 June 2010 included an address by his successor at the School of Oriental and African Studies, Professor Adrian Mayer; a translation of the song 'Happy we are' written by Gond villagers about the return of Haimendorf and superb choral renderings of Bach and Mozart.

*** Livelihoods September 2011**

48. Nirmala Deshpande

Dr. Nirmala Deshpande (1929 - May 1, 2008), or Didi as she was affectionately known as, 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.



Dr. Nirmala 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.

Deshpande 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 Indian 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 posthumously 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 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 the few Indians, who received awards from the Pakistan government. Former Prime Minister Late Morarji Desai and veteran film actor Dilip Kumar are others who received the award from Pakistan Government.

Deshpande's 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 achieving that, she 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 but 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.

Deshpande was 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 Gandhiji and Vinobhaji, 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.

*** Livelihoods October 2011**

49. Dr. Ram Dayal Munda

Dr. Ram Dayal Munda was a scholar and championed the cause of tribal rights. He was best known for his stint as the president of India Confederation of Indigenous and Tribal People (ICITP). He earned the title of being a “cultural activist” for he was an avid exponent of folk art, particularly music. In 2010, he was awarded the Padma Shri in recognition of his contribution to the field of art. Munda, a former vice-chancellor of Ranchi University, was also MP in Rajya Sabha. He died of cancer on 30th September 2011 at the age of 72.



Dr. Munda was born in 1939 in the tribal village of Diuri in Ranchi district, Jharkhand (then Bihar). He has been a member of various national and state government bodies as well as non-government organizations involved in development of the marginalized (especially Adivasi and Dalit) sections in the country. He was a regular participant at the UN Permanent Forum of Indigenous Issues and, thereby, lent his ideas and experience to the development of the deprived communities across the world.

Dr. Munda attended the Luther Mission School at Amlesla up to primary school. He did his secondary schooling at Khunti, 40 km away from his native. As the heartland of the historic Birsa Movement (for autonomy in the British Empire), the Khunti area attracted scholars, especially anthropologists, from all over the world. Dr. Munda, along with his friends, often went as guide to the visitors. The influence of diverse people early in life broadened the spectrum of his thought and was instrumental in Mr. Munda’s leaning towards anthropology.

Dr. Munda went on to study at the University of Chicago and was part of the Indic group of the Austro-Asiatic Languages under the directorship of Dr. Norman Zide. Dr. Munda obtained a Ph.D. from the University and was subsequently appointed as faculty at the Department of South Asian Studies. Later, he was offered an opportunity to start a Department of Tribal and Regional Languages by the then vice-chancellor Dr. Kumar Suresh. The department became the hub for socio-political activists engaged in the movement to free the aboriginal peoples of Jharkhand from the “internal colonialism” of the Indian state.

A number of students who passed out from the department formed a student body named All Jharkhand Student’s Union (AJSU), which served as an intellectual base for the maintenance of the Jharkhand Movement which was already underway.

This contributed to Dr. Munda’s appointment as Vice Chancellor of Ranchi University in 1985. Soon, he assumed the role of a mediator between the government and the people to solve the crisis. The Committee on Jharkhand Matters was headed by Dr. Munda and the report that the committee submitted paved the way for the formation of Jharkhand.

Dr. Munda retired from active teaching in 1999 but his involvement with cultural mobilization continued. He represented the ICITP (a tribal-led and managed movement) at the UN Working Group on Indigenous People at Geneva and the UN Forum of Indigenous Issues in New York, which are key policy-making bodies on tribal affairs.

He was also member in the Bhuria Committee which recommended the Panchayat Extension to Schedule Areas. Dr. Munda authored several books, his most popular being ‘Adigranta on Tribals’.

Dr. Munda believed strongly that the Adivasis would survive only if their culture would. “Nachi se banchi (Dance to survive)”, was his refrain to urge his people to keep their culture alive. Indeed, for him, the preservation of the tribal way of life, culture and languages along with fighting for their rights was integral to the process of their development.

He consistently sought to integrate traditional culture into modern-day life. Through his school and university days, he was actively engaged in building dance troupes, and his troupe led the Indian cultural contingent in

the Festival of India in the USSR in 1987. In 1989, they toured the Philippines, China, and Japan. Thanks to his leadership, village akharas for dance and music were revived across Jharkhand.

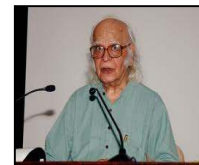
Dr. Munda was honoured by the Sangeet Natak Akademi (for the year 2007) in recognition of his contributions to dance.

He was a musician, linguist, writer, scholar, educationist, institution-builder, tribal activist and a key figure in the creation of Jharkhand state. It is his lifelong dedication and contribution to the cause of preserving tribal culture that will live on.

*** Livelihoods November 2011**

50. Professor Yash Pal

Prof. Yash Pal is a reputed scientist and educator in India and has held esteemed positions as Chairman, University Grants Commission (UGC) (1986-91), Secretary General of the 2nd United National Conference on Peaceful Uses of Outer Space (1981-82), Distinguished Scientist, Indian Space Research Organisation (1980-83), Director, Space Applications Centre, Ahmedabad (1973-81). Among the masses, he is popular for his program "Science is Everywhere" on Doordarshan which aired in 1975-76.



Born on 26 November 1926 in Jhang, Haryana, Prof. Yash Pal holds a Ph.D in Physics from the Massachusetts Institute of Technology (MIT) in 1958. He started his career at the Tata Institute of Fundamental Research after completing his master in Physics. He has been a Visiting Professor at several prestigious universities and institutions across the world including the Niels Bohr Institute, Copenhagen, University of Maryland and California Institute of Technology.

As the first Director of the Space Applications Centre in Ahmadabad from 1973-1981, Prof. Yash Pal focused on making it a centre of excellence in application of space technology. The Space Applications Centre was involved in the SITE, which was aimed at providing a system test of direct television broadcast technology for disseminating educational and developmental programs for rural population.

The Yash Pal Committee Report (Learning without Burden, 1993) stated, "A significant fraction of children who drop out may be those who refuse to compromise with non-comprehension..." A study by UNESCO's Asia Pacific Program for Education for All (APPEAL) in South Asia in 1998 notes that while there have been efforts to widen access and increase enrolment, there has been no concern about whether children find what they learn at all relevant to their needs and interests. While some effort is made to relate education to life in adult literacy programs, such attempts to give a "life orientation" to primary education are lacking. Most texts fail to acknowledge children's knowledge as valuable. They tend to focus on information, rather than on concept-formation, creativity and analysis.

The Yash Pal report says that learning has become a source of burden and stress on children and their parents and there is an evidence of a deep distortion in educational aims and quality. To correct this distortion, the present NCF proposes five guiding principles for curriculum development: (i) connecting knowledge to life outside the school; (ii) ensuring that learning shifts away from rote methods; (iii) enriching the curriculum so that it goes beyond textbooks; (iv) making examinations more flexible and integrating them with classroom life; and (v) nurturing an overriding identity informed by caring concerns within the democratic polity of the country.

In March 2009, Prof. Yash Pal was part of "The Committee to Advise on the Renovation and Rejuvenation of Higher Education." The committee, in its report, proposed that the National Commission for Higher Education and Research should be a constitutional body and not a government department.

Prof. Yash Pal has been an active figure in media too. He was Chairman in the Advisory Committee of TV series such as "Bharat Ki Chaap", "Tur-Rum-Tu", "Race To Save The Planet" and also special programmes on celestial events. He has also been a guest on several radio and T.V programmes to answer queries from the listeners or viewers.

Prof. Yash Pal is often described as a Gandhian technologist for his suggestions on achieving the ideal of inclusive societies by fully reaping the fruits that modern technology has to offer in terms of creation of energy and opportunities.

For his contributions to science and space technology, the Government of India conferred on him the award of Padma Bhushan in 1976. In 1980, the Marconi International Fellowship Council awarded him the prestigious Marconi International Fellowship Award to recognize wise and humane leadership in applying modern communications technology to meet the needs of isolated rural villagers in India. He has also been given recognition by the Academy of Sciences of the German Democratic Republic and the University of Sofia. In

1989, he received 5th Annual Award of the Association of Space Explorers (the first award was given to Jacques Yves Cousteau) in recognition of best effort. In bringing the benefits of space research home to earth, in 1989, he got Shiromani Award for achievements in the Chosen fields of activity. In 1984, Dayanand Saraswati Centenary Gold Medal for Excellence in Science and in 1987, G.P. Chattered Memorial Award of Indian Science Congress.

*** Livelihoods December 2011**

51. Wangari Maathai

Wangari Muta Maathai was born in the village of Ihithe, Nyeri District, Kenya in 1940. She belongs to the Kikuyu community, the most populous ethnic group in Kenya. She became the first woman in East and Central Africa to earn a doctorate degree.

Prof. Wangari Muta Maathai obtained a Bachelor of Science (B.S.) in Biology from Mount St. Scholastica College in Atchison, Kansas, USA (1964). She went on to complete a Master of Science (M.S.) in Biological Sciences from the University of Pittsburgh, USA (1966) and later pursued doctoral studies in Germany and the University of Nairobi before obtaining her PhD in Anatomy in 1971 from the University of Nairobi.



In 1966, Wangari Muta married Mwangi Maathai, who like her had pursued higher studies in the USA. The couple had two children— a son and a daughter. Prof. Maathai continued to teach at Nairobi, becoming a senior lecturer of anatomy in 1974, chair of the Department of Veterinary Anatomy in 1976 and associate professor in 1977. She was the first woman in Nairobi to be appointed at any of these positions. During this time, she campaigned for equal benefits for the women working on the staff of the university.

In addition to her work at the University of Nairobi, Prof. Maathai engaged in the activities of a number of civil society organizations in the early 1970s. She was a member of the Nairobi branch of the Kenya Red Cross Society, of which, she became a director in 1973. She was also a member of the Kenya Association of University Women. After the establishment of the Environment Liaison Centre in 1974, Maathai was asked to be a member of the local board, eventually becoming the chair of the board. Maathai also joined the National Council of Women of Kenya (NCWK). While working with these voluntary associations, Maathai realised that the root of most of Kenya's problems was environmental degradation.

Prof. Maathai was active in the NCWK from 1976 to 1987 and was its chairperson from 1981 to 1987. It was in 1976, while serving in the NCWK, that she introduced the idea of planting trees and involving ordinary people. She continued to develop the idea into a broad-based, grassroots organization called the Green Belt Movement (GBM), launched in 1977.

In 1977, the NCWK marked world Environment Day by marching in a procession from Kenyatta International Conference Centre in downtown Nairobi to Kamukunji Park on the outskirts of the city and planted seven trees in honor of legendary community leaders. The campaign came to be known as "Save the Land Harambee", the first "Green Belt". The initiative then grew to become the Green Belt Movement. Maathai encouraged the women of Kenya to plant tree nurseries throughout the country, especially to grow trees native to the area. She devised a system to pay the women a stipend for each seedling they brought to her. These seedlings would be planted elsewhere.

The Green Belt Movement and Prof. Wangari Maathai are featured in several publications including her own book, 'The Green Belt Movement: Sharing the Approach and the Experience' (2002, revised 2004). Prof. Maathai served on the boards of several organizations, including the UN Secretary General's Advisory Board on Disarmament.

Maathai and her husband, Mwangi Maathai, separated in 1977. Maathai found it difficult to provide for herself and her children on her university wages. An opportunity arose to work for the Economic Commission for Africa through the United Nations Development Programme.

In 1986, Prof. Maathai was conferred the Right Livelihood Award, and in 2004, the Nobel Peace Prize in recognition of her persistent struggle for democracy, human rights and environmental conservation. She

addressed the United Nations on several occasions and spoke on behalf of women at special sessions of the General Assembly for the five-year review of the 1992 Earth Summit.

In December 2002, Prof. Maathai was elected to Kenya's parliament with an overwhelming 98 percent of the vote. In January 2003, President Mwai Kibaki appointed her Assistant Minister for Environment and Natural Resources in Kenya's ninth parliament. In March 2005, Maathai was elected the first president of the African Union's Economic, Social and Cultural Council and was appointed goodwill ambassador for an initiative aimed at protecting the Congo Basin Forest Ecosystem. In November 2006, she spearheaded the United Nations Billion Tree Campaign.

Prof. Maathai was one of the founders of The Nobel Women's Initiative' along with sister Nobel Peace laureates. It was the goal of the Nobel Women's Initiative to help strengthen work for support of women's rights around the world. Until her death, Maathai served on the Eminent Advisory Board of the Association of European Parliamentarians with Africa (AWEPA). Wangari Maathai died of complications arising from ovarian cancer at a Nairobi hospital on 25 September 2011.

*** Livelihoods January 2012**

52. Shashi Rekha Rajagopalan

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



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

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

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

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

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

controlled by members for their economic, social betterment.

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

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

Shashi Rajagopalan's imprint is visible in all the publications of the CCRD, especially, "Creating the Space: non-engagement.

*** Livelihoods February 2012**

54. S.K. Dey

S.K. Dey ((1905-1989) was India's first Union Cabinet minister for Cooperation and Panchyati Raj. Mr. Dey is remembered as the man who pioneered and steered community development in independent India. He firmly believed that democracy cannot be practiced by government servants and stressed that the fruits of democracy ought to reach every village.

Born on 13 September in Laxmibassa village in present-day Bangladesh, Mr. S.K. Dey went on to study engineering at world-renowned institutions - Purdue University and Michigan in the United States of America.

Mr. Dey began his career by serving as the Honorary Technical Advisor to the Ministry of Rehabilitation, Government of India (1948-51). It was at this post that Mr. Dey proved his mettle as a "social engineer" and was noticed by top government, including then Prime Minister, Jawaharlal Nehru.

Tenure as Minister: Mr. Dey's vitality and commitment to developing grassroots democracy prompted Prime Minister Jawaharlal Nehru to hand over the reins of Rural Development in newly-independent India to Mr. Dey. After Nehru's death, Mr. Dey resigned from the ministry and dedicated his time to build Panchayati Raj institutions in the country.

As Minister, his pet project was the Community Development Programme (1953) which would later form the basis of Community Development Blocks across the country. Mr. Dey's concept of community development was rooted in his belief that the community could help itself rather than looking "towards the government as Mai-Baap." Mr. Dey's model of community development is characterized by a three-pronged strategy-development of the area, coordinated administration and development of the individual and the community.

The first Community Development Project was undertaken in Etawah U.P in 1948. During 1952, 55 such projects were taken up across the country. Taking their success into account, the Community Development Programme was scaled up to all blocks in the country.

Rural Township: In 1949, Mr. Dey designed the concept of an agro-industrial township for rural development. The thrust of this model was its focus on a combination of agriculture and industrial development. The township would be provided support in terms of goods and services by surrounding villages. It would be self-sufficient and function on the basis of cooperation.

This model materialized as the "Mazdoori Manzil" project in 1950 in Nilokheri, Haryana. The project benefitted 7000 homeless refugees from Pakistan. Mr. Dey considered this model to be welfare state in action. Impressed with the model, Nehru termed it to be the "Mecca of Development" and called for the creation of many more Nilokheris across the country. Unfortunately, over the years, Nilokheri has been lost to obscurity and lacks even basic facilities such as health, water and education.

S.K. Dey appears to have been influenced, on one hand, by Rabindranath Tagore's Shantiniketan experiment for Rural Development and, on the other, by the Gandhian idea of Rural Construction which laid stress on self-sufficiency and manual labour. It could also be perceived as a Model of Rural Development based on a synthesis of Liberalism, Marxism and Gandhi-ism. Its emphasis on individual liberty seems to have been imbibed from Liberalism, stress on right and duty to work from Marxism and that of small scale cottage and village industries from Gandhi-ism.

Panchayati Raj: Mr. Dey was a member of the Balwantrai Mehta Committee (1957) that was set up to study the Community Development Programme. The Committee assessed the extent to which the programme had succeeded in utilizing local initiatives and in creating institutions to ensure continuity in the process of improving economic and social conditions in rural areas. The Committee held that community development would be deep and enduring only when the community was involved in the planning, decision-making and implementation process, thus, making a case for a strong Panchayati Raj system.

The Balwantrai Mehta Committee proposed a seminal developmental role for Panchayati Raj Institution in rural development and termed these as necessary for the success of community development and national

extension programmes.

Mr. Dey attributed philosophical connotations to the Panchayati Raj, which he explained in detail in his book "Panchayat-i-Raj, a Synthesis." He elucidates that the Panchayati Raj was an important link between the individual and the world at large. Mr. Dey visualized an intimate relationship between the Gram Sabha and the Lok Sabha and said that democracy was to flow from the Parliament to the Gram Sabha.

Mr. Dey urged state governments to give priority to establishing PRIs in their respective states. By the 1960s, all states had legislated on PRIs and more 2, 17, 300 Panchayats had come into being.

Other Achievements: Mr. Dey also played an instrumental role in the institution of the National Development Council. Mr. Dey's has made a marked contribution to the field of development journalism by being the guiding force behind "Kurukshestra", the monthly organ of the Ministry of Rural Development.

Mr. Dey was a rare blend of a philosopher and practitioner who played an important role in the nation-building process for more than four decades after Independence. His pioneering contribution to the concept and implementation of rural development and Panchayati Raj merits special attention from social scientists, administrators, political leaders and other stakeholders in the project for rural development and decentralised rural governance.

* **Livelihoods March 2012**

55. Aruna Roy



Aruna Roy (b. 1946) was an IAS officer until 1974. She resigned from the IAS to join the SWRC until 1983 and set up the Mazdoor Kisan Shakti Sangathana, a group which is a working example of a transparent organization. She is a strong supporter of the movement for Right to Information, which succeeded in getting the Rajasthan Right to Information Bill passed.

In 2000, Aruna Roy was awarded the Ramon Magsaysay Award for Community Leadership and International Understanding, jointly with Arputham, the President of the National Slum dwellers' Federation.

After earning her master's degree, Aruna refused to settle for the kind of life that awaited most other Indian women of her circumstances: homemaking. She was determined to be different. In an article she wrote in 1996, Aruna said, "As a woman, I wanted to work and not get married and pass into the limbo of passivity." Of the one hundred people from all over India who qualified for the IAS that year, Aruna was one of only ten women. In 1974, she resigned from the civil service and joined her husband in Tilonia, Rajasthan.

Aruna was twenty eight when she first arrived in the small village of Tilonia. She chose Tilonia to understand socio-economic realities but also to work with individuals and to recognize faces to work. It was during this period that Aruna also began to realize how effective information can be in mobilizing people. Her awakening was inspired by a Dalit (lower caste) woman named Naurti. After the land ceiling act villagers in Sohargarh sought the help of Aruna and her companions to claim the 25 acres of forest land encroached by the land lord in that area. Their campaign yielded results.

The successful resolution of this dispute over land established the activists' credibility. At the same time, the villagers came to realize that there was strength in numbers. After deliberating for a year, the people of the area decided to form an organization. Five thousand people gave their blessing to the formation of the Mazdoor Kisaan Shakti Sangathan (MKSS), or Organization for the Empowerment of Workers and Peasants.

In the winter of 1994, the work of the MKSS entered a new and groundbreaking phase when the activists initiated the concept of Jan Sunwais, or public hearings, as a means of fighting corruption and asserting the people's right to information. MKSS raised the issue of the right-to-information for the first time at the grass-roots level.

MKSS initiated a series of Jan Sunwais, or public hearings, so that information could be publicly shared, allowing villagers to voice out whatever evidence they had concerning corruption and giving public officials a chance to defend themselves. The first Jan Sunwai was held on December 2, 1994 in the village of Kot Kirana in the Pali district of Rajasthan.

Through the Jan Sunwais, the MKSS made four demands of the state government: (1) transparency, i.e., the public display of all documents pertaining to government-funded development projects; (2) accountability, i.e., fixing responsibility upon those who have defrauded the people; (3) redress, i.e., the return of defrauded funds so that the money can be used for what was intended; and (4) people's audit, i.e., the regular perusal by citizen-appointed auditors of government accounts for anomalies and graft.

MKSS staged a dharna for 6 months in 1996 for the RTI bill to be passed. In the years following its initial foray into the struggle for the people's right to know, several Indian states passed right-to-information laws, including Rajasthan itself in 2000. And, more significantly, after many trials and false starts, and after many attempts by politicians to derail or defang the proposed legislation, in October 2005, the Right to Information Act took effect in all of India.

Through the years, the MKSS has also made its voice heard on human rights and women's issues. As Aruna puts it, "We cannot dissociate ourselves from them because you can't say that you fight for minimum wages but not fight violence against women."

In 2000, Aruna was awarded the Ramon Magsaysay Award for Community Leadership. In 2010, she received the prestigious Lal Bahadur Shastri National Award for Excellence in Public Administration, Academia and Management.

She has also been a member of different public hearings, tribunals and people's commissions including the "Concerned Citizens Tribunal", which investigated the organized violence and killings of innocent people in Gujarat in 2002. Today, she is a member of the MKSS, the National Campaign for People's Right to Information, NAPM, PUCL and similar campaigns.

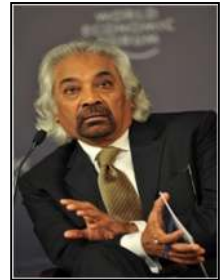
Of all her achievements in the last twenty-five years, Aruna is proudest of the fact that her work continues to thrive upon honesty and transparency without compromising her values. Not one to rest on her laurels, she continues to work for the promulgation of the people's right to information from the grass roots. "Our right to information leads us to the right to govern ourselves. It's the beginning of a hard struggle," she once said. "*Manzil abhi bahut doorhain.* (The goal is quite far off.) I assure you we shall succeed." Aruna Roy is one of the 1000 women proposed for the Nobel Peace Prize 2005.

* **Livelihoods April 2012**

56. Sam Pitroda

Sam Pitroda is an internationally-respected development thinker, policy maker, telecom inventor and entrepreneur, who has spent over four decades in Information and Communication Technology and related human and national development initiatives. Credited with having laid the foundation of India's technology and telecommunications revolution in the 1980s Dr. Pitroda has been a leading campaigner in helping bridge the global digital divide.

Satynarayana Gangaram Pitroda, better known as Dr. Sam Pitroda, is an inventor, entrepreneur and policymaker. He is currently the Chairman of India's National Knowledge Commission.



Dr. Pitroda is the Chairman and CEO to World-Tel Limited, an International Telecommunication Union (ITU) initiative. C-SAM, an MNC for which he is CEO, has developed an m-Commerce application called OneWallet. He has served as advisor to the United Nations in 2002.

Dr. Pitroda was born at Titlagarh, Orissa in 1942. His parents hail from Gujarat but migrated to Orissa. They were deeply attached to Mahatma Gandhi and his philosophy. Dr. Pitroda and his brother were sent to Gujarat to imbibe the Gandhian Philosophy. Dr. Pitroda completed his school from Vallabh Vidyanagar in Gujarat and a Masters in Physics and Electronics from Maharaja Sayajirao University in Vadodara. He did his engineering from Illinois Institute of Technology in Chicago.

Dr. Pitroda lived in Chicago, Illinois since 1964 with his wife and two children. Throughout the late 1960s and early 1970s, he engaged in research in telecommunications and handled computing. He invented the Electronic Diary in 1975 which is now regarded as one of the earliest examples of hand-held computing devices. With over 100 patents to his credit, Dr. Pitroda has been a leading name in telecommunications and information technology for over three decades. He went on to found Wescom Switches which was later acquired by Rockwell international, where Mr. Pitroda became Vice-President.

In 1984, Dr. Pitroda was invited to India by the then Prime Minister Mrs. Indira Gandhi. On his return, he founded the Center for Development of Telematics (C-Dot) under the Indian government. In 1987, he became advisor to Rajiv Gandhi and was responsible for shaping India's foreign and domestic telecommunications policies. He is largely considered responsible for the telecommunications revolution in India and, specifically, the ubiquitous, yellow-signed Public Call officers (PCO) that quickly brought cheap and easy domestic and international public telephones all over the country. An unpleasant and public disagreement with ministers over policies of the Government led to his exit from public service and return to Chicago. For the subsequent decade, Dr. Pitroda continued his business interests manufacturing and software.

During his tenure as Advisor to Prime Minister Rajiv Gandhi in the 1980s, Dr. Pitroda headed six technology missions related to telecommunications, water, literacy, immunization, and dairy and oil seeds. He was also the founder and first chairman of India's Telecom Commission. In these roles, he helped revolutionize India's development policies and philosophies with a focus on access to technology as the key to social change.

When the United Progressive Alliance (UPA) government came to power following the 2004 General Elections, Prime Minister Dr. Manmohan Singh invited him to head the National Knowledge Commission of India.

In July 2009, the Government of India anointed him head of an expert committee on ICT in Railways. In October 2009, Dr. Pitroda was appointed as Advisor to Prime Minister of India (Dr. Manmohan Singh) on Public Information Infrastructure and Innovations.

In August 2010, Innovation Council headed by Dr. Pitroda, with special focus on micro, small and medium enterprise for 2010-20.

In the Indian Railways Budget 2012, Dr. Pitroda was announced to head Railway Modernization Plan. His candidature is also in fray as a potential candidate for Presidential election 2012, which is highly unlikely as

political parties' choice is differed.

He is currently Advisor to the Prime Minister of India on Public Information Infrastructure and Innovations and is Chairman of the Expert Committee on the use of ICT in Railways. He is also the Chairman of the Smart Grid Task Force set up under the aegis of the Ministry of Power, Government of India. He has recently been appointed the founding Commissioner of the United Nations Broadband Commission for Digital Development.

In 1993, Dr. Pitroda helped established the Foundation for Revitalization of Local Health Tradition (FRLHT) near Bangalore in India. At present, he is the Governing Council Member. The aim of the foundation is to make full use of India's rich and diverse traditional medicinal knowledge. Dr. Pitroda also serves on the IIT International Board of Overseers.

The knowledge and dedication of Dr. Pitroda had brought him a number of laurels from around the world. He was accorded the Padma Bhushan award in 2009, Dataquest IT Lifetime Achievement Award (2002), Skoch Challenger Lifetime Achievement Award (2009) and Rajiv Gandhi Global India award in 2009.

*** Livelihoods May 2012**

57. Bindeshwar Pathak

Dr. Bindeshwar Pathak was born in Rampur, Bihar in April 1943 into a well-to-do, educated Brahmin family. Dr. Pathak's father was a reputed Ayurvedic doctor in Rampur.

Dr. Pathak completed his graduation in Sociology from University of Patna in 1964. He pursued his M.A sociology in 1978-80 and completed his Ph.D on "Liberation of Scavengers Through Low-Cost Sanitation" in 1986. Dr. Pathak also did a M.A in Literature and D.litt in "Eradication of Scavenging and Environmental Sanitation in India - a Sociological Study."



Dr. Pathak's tryst with the scavengers in India began in 1968 when he joined the Bhangi-Mukti (loosely translated as scavengers' liberation) cell of Gandhi Centenary Celebrations Committee in Bihar. It was through this association that Dr. Pathak first learned about the plight of scavengers in the country. During his time at Bhangi-Mukti, Dr. Pathak traversed the country, studying various scavenging communities. After his travels, he concluded that scavengers were a separate class unto themselves. He was convinced that scavenging was a de-humanizing practice and was determined to eradicate this ill. In his words, "Let us save them (scavengers) from squalid conditions and in doing so we'll be saving the national conscience." At this time, he engineered a new sanitation technology— two-pit pour flush latrine, popularly known as the Sulabh Sauchalaya.

It was with this motivation that he established Sulabh International Social Service Organisation (SISSO) in 1970 in Bihar. He hoped SISSO was a solution to put an end to manual scavenging and in turn emancipate the scavenging communities. SISSO's hallmark was combining technical innovation with humanitarian principles.

Dr. Pathak used SISSO as a vehicle to promote the Sulabh Sauchalaya technology. The 70s saw him launch a mass movement against manual scavenging and adoption of cleaner sanitation practices that were not demeaning to human dignity. Dr. Pathak worked through a network of 50, 000 volunteers to spread the technology and SISSO's message of human dignity and social justice. The use of the Sauchalaya was demonstrated in various parts of the country. Besides this, Dr. Pathak urged the government too to actively put an end to scavenging. He called for the adoption of door-to-door campaigning to end the practice of manual scavenging rather than spreading the message via mass media. By the end of the 70s, the number of "liberated scavengers" was swelling. Dr. Pathak urged the Bihar government to provide them with training and rehabilitate them to take up new livelihoods.

In 1974, Dr. Pathak came up with an innovation for India's other sanitation problem— public toilets. SISSO established pay-and-use public toilets across the country. These are cleaned repeatedly during the day to maintain hygiene and cleanliness. Today, there are 6,000 such toilets spread across the country.

The success of the Sulabh Sauchalaya Movement in Bihar inspired other state governments to take up similar activities. The UN recognised the Sulabh Sauchalaya technology as an alternative solution to better sanitation practices and recommended its use across the developing world. SISSO's presence started to spread across the country and beyond. Today, the organisation has reached out to more than 60, 000 scavengers in 25 states. It is already working in Bhutan and Afghanistan and plans to spread its presence to Laos, Angola, Ethiopia, Cambodia, Madagascar, Dominican Republic, Tajikistan and other countries.

Dr. Pathak established the Sulabh Institute of Health and Hygiene, an R&D institution. In Delhi, he established the Sulabh Toilet Museum, chronicling sanitation practices since 2,500 B.C. In 1984, Dr. Pathak experimented in using human excreta from a Sulabh to create bio-gas. He was honoured with the Padma Bhushan in 2003 by the Indian Government. He has received the Dubai International award and accorded the Energy Global Award. He has authored the book "Long Road to Freedom". The list of innovations and initiatives undertaken by Dr. Pathak is exhaustive. His efforts as a crusader against manual scavenging have earned him many a laurel. To quote Mulk Raj Anand, "What Abraham Lincoln did for Blacks in America, Dr. Pathak has done for scavengers in India. Both are great redeemers."

* **Livelihoods June 2012**

58. Medha Patkar

Medha Patkar is a noted social activist in India. She has been at the helm of many campaigns demanding justice for the poor. With her landmark movement– Narmada Bachao Andolan (NBA), Ms. Patkar left an indelible impression on scores of Indians.



Ms. Patkar was born in Mumbai on 1 December 1954 to Indu and Vasanth Kanolkar, a Trade Union Leader and Freedom Fighter. She was brought up by politically and socially active parents. Her mother was a member of Swadar, an organization set up to help and assist women suffering difficult circumstances arising out of financial, educational and health related problems. Ms. Patkar counts her parents' activism as an important and early influence in shaping her pro-poor and pro-justice outlook.

Ms. Patkar completed a M.A. Social Work from Tata Institute of Social Sciences. She went on to pursue a Ph.D from the Institute and also took up a teaching post simultaneously. In 1989, she gave up both and established NBA.

NBA was formed to oppose the ambitious Narmada Valley Development Project (NDVP). Under the NDVP, 3165 dams were proposed to be built on the Narmada River in the state's bid for developing infrastructure. This also included raising the height of the Sardar Sarovar Project. The state governments of Maharashtra and Gujarat claimed the project would put an end to water and electricity woes in the states. However, SSP threatened to evict 1, 50,000 people and indirectly affect 2, 00,000 people who depended on the river for their livelihoods and sustenance. The NBA swelled into a massive movement questioning the destructive nature of this kind of development. The NBA brought hitherto unquestioned principles to the table- the very purpose of projects and water usage.

In 1991, Ms. Patkar went on a Satyagraha-style march – Sangharsh Yatra – on the banks of the Narmada, prepared to drown in the rising reservoir water. In response, the Government cracked down on Ms. Patkar's supporters, injuring several of them. NBA also filed a petition in the Supreme Court to stop the construction of the dam. In 2000, the Court gave the go-ahead for the dam construction but directed the Project to adhere to environmental regulations stringently.

The impact of NBA can be appreciated by the fact that the author of "Deep Water: The Epic Struggle Over Dams, Displaced People, and the Environments" (Farrar, Straus & Giroux, 2005), Jacques Leslie devoted one-third of the book to a portrait of Medha Patkar.

Ms. Patkar founded the National Alliance Of People's Movement (NAPM) challenging globalization and its claims of "development", to facilitate unity and provide strength to people's movements in India working towards a just alternative.

She supports "development consisting of replicable small-scale decentralized, democratic and ecologically sustainable options and activities harmoniously integrated with both local communities and nature". In place of dams, NBA calls for an energy and water strategy based on improving dry farming technology, watershed development, small dams, lift schemes for irrigation of drinking water and improved efficiency and utilization of existing dams.

Ms. Patkar played a pivotal role in the protest against Tata Motors' Nano Car project at Singur in West Bengal, which usurped fertile agriculture land that belonged to local farmers. She also led struggles against SEZs and led a movement 'Nandigram to Narmada Campaign' against farm land acquisition for industrial purposes.

Ms. Patkar has been the recipient of many awards for her struggles for the cause of underprivileged and adivasis. She received "Right Livelihood Award" In 1991, The 1991 M.A. Thomas National Human Rights Award from Vigil India Movement, Deena Nath Mangeshkar Award, Mahatma Phule Award, Goldman Environment Prize, Green Ribbon Award for best International Political Campaigner by BBC, and the Human rights Defender Award from Amnesty International.

The range of issues Ms. Patkar has championed is impressive; from slum-dwellers' rehabilitation in Mumbai to protesting against genetically modified seeds, pesticide-fertilizers oriented market agriculture that was forced on Indian farmers by WTO, IMF and MNCs. Her activism has thrown light on important issues of the world and challenged the status quo understanding of development.

*** Livelihoods July 2012**

59. Vijay Mahajan



Vijay Mahajan is a social entrepreneur and pioneer in the realm of livelihoods and microfinance. Mahajan is the chairman of BASIX, a microfinance company and the founder, executive director of PRADAN, a leading NGO working on rural livelihoods.

Vijay Mahajan was born on October 1, 1954 in Pune and graduated from IIT Delhi. Mahajan began his career in 1975 as a marketing executive at Philips Electronics. Four years later, he quit the job to study management at IIM-A. Instead of following the lead of his classmates and taking up a lucrative career, Mahajan started working in rural Bihar soon after passing out of IIM-A. In 1983, he co-founded PRADAN, one of India's most respected rural development NGOs. Today, PRADAN reaches out to over 225,800 families in 4,500 villages across eight of the poorest states in the country. A majority of the families that PRADAN works with belong to the Schedule Tribes and Schedule Castes with a mission to bring sustainable development in rural livelihoods.

In 1998, Mahajan co-founded Sa-Dhan, an association of Indian MFIs. In 2001, he helped found the Andhra Pradesh Mahila Abhivruddhi Society (APMAS), a capacity-building institution for the 500,000+ women's SHGs in the state. Mahajan has published a book on the rural non-farming sector in India and has written over 50 articles on rural development and microfinance. The expertise of PRADAN was to organise poor in rural areas to form people's institutions. They also formulated a process called "enabling communities" in which PRADAN adopted a participatory process where people involved gain access to the technology and natural resources to deal with the mainstream system and to bargain sustainable livelihood interventions.

PRADAN promoted SHGs under the able leadership of Vijay Mahajan. The first SHG was formed in Alwar, Rajasthan in 1987. The concept became a huge success throughout India and was implemented all over. Facilitating loans to poor, rural women to enhance their livelihoods and leading to their empowerment brought about a paradigm shift in development thought and practice.

In the decade of the 90's, reforms in the banking sector severely crippled their availability to the poor. The rural sector was not seen as a viable or profitable sector to deal with. In this scenario, Mahajan established BASIX in 1996 with the aim of meeting the credit India's rural poor.

BASIX has approximately 250 full-time employees placed in 40 rural districts and over 400 village-based customer service agents in 7, 500 villages in more in nine states. BASIX works with nearly 95,000 borrowers, including women in Self Help Groups (SHGs) and federations. It has cumulatively disbursed over 137,000 loans worth US\$ 33 million, 41% of which are loans to SHGs. BASIX's pioneering work with SHGs and its advocacy for microcredit have encouraged Indian banks to extend over US\$ 44 million worth of microcredit to more than 12 million rural poor women since 1998.

Vijay Mahajan is also well-known for the Shodh Yatra (quest for knowledge and innovations at the grassroots) that he has done from Seva gram (in Maharashtra) to Pochampally (in Andhra Pradesh). He stated four causes embarking on the yatra – a) to enable self-evolution or atma shudhi; b) to know beyond BASIX and have a clear picture of the needs of the rural poor; c) to connect to people; and d) to make a difference, to initiate many pro-poor initiatives.

Mahajan serves on the Boards of ASSEFA, Gram Vikas, ARAVALI, DSC and the Institute of Rural Management Anand, (IRMA), and the Executive Committee of the Group to Assist the Poor (CGAP), a global microfinance. He was advisor to the planning commissioners of AP, Karnataka, MP, Rajasthan and Sikkim and RBI. In 2003, Mahajan was conferred the Distinguished Alumnus Award by the IIT, Delhi. He was a member of the Raghuram Rajan Committee on Financial Sector Reforms and also of the Rangarajan Committee on Financial Inclusion. He is a member of the Regulatory and Development Authority (IRDA). Vijay Mahajan was recognised as one of the 60 "Outstanding Social Entrepreneurs" by the Schwab foundation for social entrepreneurship in the world economic forum in 2002. He was also elected as a member or senior fellow in Ashoka.

* **Livelihoods August 2012**

60. Management Worker in Development Pramod Kulkarni

A leap from IIM-A business school into the thick of development sector – the journey of Shri Pramod Kulkarni into the lives of farmers, SHGs and street children helps give insights into the thoughts of this development worker, who touched and continues to touch lives not only in his home state Karnataka but also in Delhi, Madhya Pradesh, Maharashtra and Andhra Pradesh.

Pramod Kulkarni did his Masters in Statistics from Baroda and then went on to study Post Graduate Diploma in Management in IIM Ahmedabad. After passing out from IIM-A, he took up a job in TI Cycles as systems analyst. This job did not excite Pramod. He desired to help people and switched to development sector. In an interview to Business India, Pramod said, "I only knew I wanted to help people. I said so on the first day at IIM."



Pramod says it is difficult to precisely say what made him choose development sector but presumes that his childhood influences including a nationalist grandmother, kind father and a very patient mother played a role. IIM-A gave him a security stamp and he plunged into development sector. At that time, except for a bunch of feelings to help the poor, Pramod says, he did not have a clear way forward.

Pramod Kulkarni made a debut into development sector by joining PRADAN in 1984 and went on to stay with them for a decade. During this period, he worked with partner NGOs – SAMUHA, MYRADA, IDS in the areas of school outreach, agriculture-forestry-husbandry and sheep & dairy development.

In 1990, Pramod decided that the time was ripe for him to take up his own project. Thus, Prerana came into being with focus on developing irrigation facilities for small farmers. Between 1990 and 1998, 250 lift irrigation schemes covering some 600 families were installed. The farmers in Raichur district on the banks of the river Krishna did not know about lift irrigation, while those about 150 km away practiced it. Prerana helped transfer such best practices from one community to another. Prerana could make the lift irrigate as bankable projects.

During this period, Prerana was able to mobilize about Rs.50 lakhs from Government and Rs.50 lakhs as bank loans. Prerana also contributed Rs.20 lakhs as loans to farmers. Work was undertaken in revitalizing 4 lift irrigation schemes in Mahaboob Nagar district in AP. This gave insights into why schemes go defunct and how to organize farmers, cost of revitalization etc.

Prerana worked with local NGOs in Karnataka in organizing farmers as tank users' societies for managing the tanks which were under the management of minor irrigation department. The societies were involved in developing an integrated tank development plan. Prerana is also involved in promoting SHGs and awareness of women; non-formal education schools for child labourers; building relationships through street plays, picnics and sports with focus on building relationships; resettling and rehabilitating displaced families; and involving professionals in rural development. Prerana undertook fellowship program for those interested in social work. 10 potential fellows were identified and support was given in the form of funds, training, hand holding, linkages with other institutions etc.

Prerana is a partner in implementing "Reaching and Educating Children At Risk" (REACH INDIA). This is a project funded by American Institute for Research (AIR). This project is taken up in North Karnataka to mainstream school children and help retain vulnerable children "in School".

In 1998, Pramod increased his time with Sathi (Society to Assist The Children in difficult situations) www.sathiindia.org, a project he started earlier. Children run away or are pushed out from home and are living on platforms and fall prey to addictions, sexual abuse and get involved in petty thefts and odd jobs for survival. Pramod says, "A child on the platform never grows up, he just ages." The purpose of Sathi is to rescue them, provide them shelter and care, convince them and parents, and reintegrate the child back in the family. The efforts of Sathi do not stop here. A follow-up is done to ensure the well-being of these children. Children who are reluctant to go back home are enrolled in "home orientation camps" where they receive love, guidance and care. Children addicted to substance abuse are sent to de-addiction camps.

Till 2000, Sathi was present only in Karnataka. Now, its operations have spread to Delhi, Madhya Pradesh, Maharashtra and Andhra Pradesh. So far, 14,000 stray children including 500 girls have received help through Sathi and almost 340 children every month are rescued and reunited with their parents. Sathi also works in the area of rehabilitation of girls who are trafficked. About 150 girls are so far home placed. The organization also runs 10 Bridge schools for 200 girl children. So far, 600 children have been enrolled.

In 2000, Pramod started a project called Vidya Poshak - <http://www.vidyaposhak.org/> for finding financial aid for meritorious students. Apart from this, free text books and skill enhancement trainings are given to the student beneficiaries. In all, about 2,500 students have been provided some Rs. 1.5 crore in funding till now, some with help from the IIM alumni network.

Pramod continues to be the guiding force for Prerana and Sathi. He presents an interesting blend of working through people's institutions on one hand and working directly with people (children) on the other.

*** Livelihoods January 2008**

61. 'Gramya' Rukmini Rao

Rukmini Rao is a champion of women rights. She works for creating social, political and economic opportunities for dalit and tribal women among impoverished communities. Though she works primarily in AP, her work has influenced policies and organizations at various levels and the women across.

Dr. V. Rukmini Rao is a social and development activist working with women at many levels of Indian society particularly with the poor, underprivileged and vulnerable. She is currently Executive Director of the Centre for World Solidarity (CWS) and on the Boards of the Deccan Development Society (DDS) and Gramya (Gramya Resource Centre for Women, which she founded). She also was a founding member and worked for many years with Saheli (Saheli Women's resource Centre) in Delhi. According to Rukmini Rao, although women constitute 50 per cent of the population, their share in development is dismal.



Dr. Rukmini Rao was born in 1950 into a traditional family in Hyderabad. She completed her education in Hyderabad itself. Rukmini Rao has a PhD, Masters and BA majoring in psychology. She cherished freedom and independence since being a child and this outlook prompted her to move out of her parental home when she was 24. She took up a job as psychology lecturer in St. Francis Women's college in Hyderabad. Later, she moved on to work in National Labour Institute (NLI) and Public Enterprise Centre for continuing Education (PECCE). She worked on organizational change in public enterprises till early 80's. She took up the role of a project director for an Indo-Dutch program on women workers in the garment industry. The conditions in which the women garment workers worked and the harassment they were subjected to disturbed her deeply. This prompted Rukmini Rao to set up SAHELI, a women resource center. She moved back to Hyderabad in 1990's and began to work with Deccan Development Society (DDS) and Gramya.

Through SAHELI, Rukmini Rao organized national level anti-dowry campaigns. SAHELI activities led to the formation of a special cell to deal with women oriented civil cases in Delhi. Women police stations were also established. She organized campaigns against Madhura rape case and campaigns against sati.

Rukmini Rao realized that the middle class rural women are not able to reap the fruits of development unlike their counterparts in urban areas. She decided to work in rural areas and chose her native AP for this. She joined DDS and worked on the issue of dalit women rights. Dalit women groups were formed and trainings were organized to women leaders. Rukmini Rao realized that financial independence is an important harbinger for the women's voice to be heard. She worked for the livelihoods of the women and their sustainability. Works were taken up the areas of grain banks, seed banks, Natural Resource Management (NRM) etc. in Basthapur village a women shelter was established for women deserted by husband and parents. Rukmini Rao worked with Lambada groups in Nalgonda district. She reacted to girl child deaths there and organized many awareness campaigns through women groups.

Rukmini Rao went on to establish Gramya in 1993 to work for providing political, social and economic opportunities for women, particularly, dalit and tribal women to help them achieve their rights and improve their lives and livelihoods. Gramya's vision also includes promoting a society where child survival, protection and development among the most impoverished communities are achieved.

Gramya works in Nalgonda district. It partners with NGOs in Khammam district and works with Lambada and dalit families. Gramya vigorously advocated against infanticide and sale of girl child in 10 districts of AP. The work influenced the adoption policies of the government of AP. The scope of girl child protection scheme was expanded.

About 800 women were organized into SHGs and linked with government development programs. Through savings from SHGs, women have taken up income generation activities. A women resource center for legal aid and counseling was set up.

Gramya promoted sustainable agriculture concepts through trainings and exposure visits. Dry land agriculture and cotton crops have impoverished the farmers in Nalgonda. Gramya undertook soil and water conservation

and management activities. Nursery raising was taken up. Seasonal crop loans were provided to farmers. Organic agriculture was promoted and farmers got training in vermin compost and other organic methods. Gramya is promoting non-chemical methods of pest control. All these initiatives led to reduced input costs and higher yields. Food security was achieved through local participation.

Gramya also touched many lives through education. Schools were set up to bring working children back into the fold of education. Bridge school was set up for girls in vulnerable situations. Campaigns through street theatre were held to prevent child labour.

Dr. Rukmini Rao continues to touch lives through Gramya and other initiatives. She says that women rights have still not found adequate space in the development sector. There is not enough dialogue taking place. Rukmini Rao will continue to fight for women rights. She wants to work with women leaders in 6 Telangana districts of AP. She wants to bring changes in the mindset of the women in poverty, build their self-confidence and work towards empowering them. According to Rukmini Rao, sheer economic and scientific development cannot be called progress. Everyone in the society should be able to pursue their life with a choice and society should strive towards creating those opportunities. Only then can we see progress in true spirit.

*** Livelihoods February 2008**

62. Viji Srinivasan

In a society with strong patriarchal leaning, Viji Srinivasan defied all odds and championed the cause of the marginalized and vulnerable women in the backward villages of Bihar and Jharkhand. Reeling under the ills of poverty, exploitation, female foeticide and infanticide, child marriages and girl child trafficking, the women in these areas found a new hope in the cause and work of Viji Srinivasan.



Viji Srinivasan hails from a well-to-do family in Chennai, Tamil Nadu. To her, hunger and poverty were alien. All lives to Viji were beautiful and romantic. But this worldview of hers got a big jolt, when she ventured out to work with pavement dwellers in Chennai. After completing post-graduation in Sociology, in 1962, Viji Srinivasan came across a community development program for pavement dwellers in Chennai, who were uprooted by the city administration and driven to the outskirts. She took up the project for 6 weeks but continued on for 6 months and this became the beginning of a remarkable development worker in the making.

Today, Viji transformed the lives of more than one lakh poor women and girl children. She lived with them, lived like them and worked with them. In the early 80's, Viji worked as a program officer at The Ford Foundation. With the learnings she got, Viji decided to move to Patna, Bihar. In 1988, she set up an NGO called Adithi which stands for Agriculture, Dairy, Industry, Tree Plantation, Handicrafts and Integration of women. Wasteland regeneration and alternative livelihoods initiated by Adithi changed lives in some of the poorest districts of Bihar.

The poor women in Bihar and Jharkhand faced exploitation and abuse from the rich landlords and upper castes. Viji believed that money is power and she went on to work for the livelihoods of the women to improve their income levels. She recognized the craftsmanship of the Santhali tribe women and gave them trainings in value addition works like Khatwa and Sujuni. Couple of women even learnt English and went abroad to exhibit their work. The exhibition in London's October Gallery fetched them a net profit of Rs. 22 lakhs. One woman was groomed to clear the NIFT entrance test.

Under Swashakti (self-empowerment) Project of Adithi, 568 SHGs were formed which got involved in agriculture, food processing and manufacturing local products. 34000 women were employed under the project. The groups under Swashakti saved to the tune of Rs. 7 lakh. Each women saves anywhere between Rs. 20 to Rs. 150 a month. An SHG for the daughters of sex workers called Chaukhat was formed and they were given training in bag making, screen printing, stitching etc. Chaukhat made a profit of Rs. 50000. A child bank is set up in the red-light area of Muzaffarpur which caters to the children of sex workers. Within months of establishing the bank, it could mobilize business from 180 clients. The bank also employs street children to disseminate the message about the importance of savings.

As agricultural labourers' women suffered severe exploitation under batai system, where only 50 per cent of the produce was given to them, and they were also charged for manure, seeds and water. To counter this, Viji introduced the novel concept of share cropping to ensure food security. Women were trained in high yielding crop varieties, bio fertilizers and crop rotation practices. This helped them to increase the yield drastically. Now, the farm services of these women have more demand and they are in a position to bargain for better wages/returns.

Viji went on to establish Mahila Jalkrishak Samuh cooperative through which lease was secured on 800 fishing ponds and about 11000 fisherwomen were able to catch fish without hindrance. Trainings were given in breeding and hatching. Loans were given to build houses and ponds. The fisherwomen have set up market in the village and they fix prices for their catch. Adithi developed 700 acres of wasteland and leased it to people. Lemon grass was planted and oil extracted from it was sold at Rs. 200 per litre. Under Adithi's forestation programs, tribals planted about 3.5 lakh plants. Adithi networked with 10 NGOs and gave technical, financial and managerial support to those in need.

Apart from income-generation activities, Adithi has also taken up the cause of women's education and empowerment. A tribal cooperative group called Gogobaisi was set up and many tribal women learnt to read and write apart from gaining enhanced craft skills.

Viji took up about 25 projects in Bihar and Jharkhand towards eliminating female foeticide, infanticide, girl child marriages and trafficking. To spread her outreach, Viji tied up with several other NGOs in Bihar. Appalled by the statistics that about 2 lakh girl children are killed each month in Bihar alone, Viji founded Adithi's Short Stay Home in 1995 as a refugee and adoption center for girl babies. The IEC programs of this Home have indirectly saved children in other parts of Bihar. Also founded in 1995 was IGNOU-Adithi rural study center in Jharmundi for the education of tribal women. The center offers various courses like BA, B.Com, and certificate in Rural Development etc. The text books are written in Santhali language. Viji also set up female foeticide prevention project named Kopal in 2003 and launched extensive sensitization programs and awareness meetings.

Viji also worked with Read Foundation and Pasumai Federation in Pudukkottai, Tamil Nadu. She was also HWW Coordinator in South Asia. The crusader of women's upliftment and empowerment, Viji Srinivasan passed away at the age of 67. Her legacy will continue to inspire women across the world.

*** Livelihoods March 2008**

63.Ravindra Sharma in 'Kala Ashram'

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

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



Winds of change have been sweeping through Adilabad like other parts of India and the local traditions and crafts are vanishing at an alarming rate. This loss prompted Ravindra Sharma to work for preserving arts and crafts of Adilabad that he loved growing up and remains fascinated even to date. He organized his efforts and along with like-minded people and friends established Kala Ashram in 1979. Kala Ashram was started as an experiment to re-establish the customs and culture of the region. Today, this Ashram has evolved into a training center for hundreds of artisans from all over India. The Ashram serves as a role model and living example of how the education built on the foundations of people's lives reflects itself in reality. Ravindra Sharma's Kala Ashram has today become the ideal form of Indian Gurukuls where physical labour and mental awareness are blended harmoniously.

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

Bamboo has offered very good livelihood opportunities for the tribals of Adilabad. Ravindra Sharma started teaching the tribals the delicate art of converting bamboo sticks to art works which look akin to ornamental entities. His work enthused learners from National Institute of Fashion Technology, Hyderabad who came to learn bamboo work. His ease with multiple languages especially tribal languages makes people around him feel at home. After the day's work, Ravindra Sharma would read and explain to people in different languages the tales from epics. Though an ardently religious person, Ravindra Sharma uses economics and science to explain to people. He observes studies and documents of dying arts. One recent attempt was that of the Bhiksha vruttis who sing/tell the oral history of other castes while living off their patronage.

The ongoing efforts in Kala Ashram include:

- Research and study of all ancient techniques and science, tradition and art forms
- Collection and preservation of all articles of use in around Adilabad
- Workshops to introduce ancient technology and its usage in modern context and
- Revival of folk dances and folk music.

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

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

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

*** Livelihoods April 2008**

64.Fr. Thomas Kocheri - the Crusader of the Coasts

A lawyer, a priest, a trade union leader and an environmentalist, Fr. Thomas Kocheri is the man who is striving to protect the people who live closer to the earth from those who have detached themselves from the earth. The stories of despair and destitution of fishermen changed him forever and made him to work for the welfare of fisher folk. He brought together the fishermen in the country, leveraging their demands for better treatment from the powers and is aptly called by many as the Crusader of the Coasts.

Fr. Thomas Kocheri was born in Changanassery, Kerala in 1940 as the fifth son in a family of 11 children (seven boys and four girls). His father used to work as a journalist in a catholic newspaper. Thomas Kocheri did all his schooling in Changanassery and received law degree from Kerala University. While he was in college, he met a Redemptorist Priest, Fr John Anthony, who had gone to Changanassery to study Malayalam, the principal language of Kerala State. Inspired by Anthony, Thomas Kocheri wanted to join the Redemptorists. Soon after his priestly ordination in 1971, Fr. Kocheri plunged himself into social activities.



Fr. Kocheri started to work among the Bangladeshi refugees in Raigunj in West Bengal. After this, he went to Thiruvananthapuram to work among people from fishing communities. He began to work in a small fishing village called Poothura near Thiruvananthapuram. There, he came across some middlemen exploiting the fisher folks. This exploitation was keeping the later permanently on the edge of starvation. He decided to arm the fishermen with knowledge by teaching them to read and write. He found the fishermen hard working, poor, with illiteracy levels ranging from 70 to 75 per cent. He began to take classes for children, and at the same time, interacted with the fisher folk.

With the formation of the Anchuthengu Boat Workers' Union during the Emergency days, which was formed in response to the corruption in one scheme aimed at providing trawlers to the boat workers, Fr. Kocheri entered into the trade union scene in the country. Fr Thomas was elected as the President of the union. The new union declared an indefinite fast in front of the government secretariat in Thiruvananthapuram demanding an enquiry on the corruption in the scheme. Consequently, the fisheries minister ordered an enquiry and the project officer responsible was dismissed.

This experience among the fishing community led Fr Thomas to organize the Trivandrum Independent Fish workers Union. This union later became a state level federation called the Kerala Independent fish workers federation. He also chaired the National Fish Workers Forum from 1982-96.

In 1989, Fr. Kocheri organized India's biggest coastal environment protest, the Kanyakumari March, in collaboration with many other NGOs. The march mobilized thousands of people, including women, to fight against destructive fishing gears and water pollution. About 25,000 people took part in that march against Koodamkulam nuclear plant and it ended in police firing.

In 1991, in pursuit of globalization, the Gol announced its Joint Venture Policy which invited foreign companies to enter into Indian waters. This had a danger of exhausting our dwindling fish stocks. In response to this policy, Fr Thomas brought together all the stakeholders in fisheries to form the National Fisheries Action Committee against Joint Ventures. He went on hunger strikes for this cause twice. As a result of these actions, the fisher folk found representation in Murari High Powered Committee that was instructed to look into and redraft the deep sea fishing policy. This led to a ban on new licenses and the cancellation of all foreign fishing.

Fr Thomas actively opposes the commercialization of prawn culture. The scale when taken up on commercial levels will destroy the paddy fields supporting thousands of hard working farming communities. His rationale is simple: Protect the Coast and it will protect us. The fishing grounds and coastal zones around the world are in crisis now and, hence, he advocates that the fishermen must unite to protect their natural capital and human rights.

Fr. Thomas received many awards for his outstanding contributions to environment in general and towards improving the quality of life of the fishing communities in particular. The awards include, Earth Trustee Award by the Earth Society Foundation, New York, and Sophie Prize from Norway and a gold medal from FIAN International for Socio– Economic Human Rights Protection, Germany.

Fr. Thomas wants the government to acknowledge that the sea is the source of all life and take measures to protect coastal waters and coastal communities. He wants an end to the industrial pollution. In his own words, 'The Life of the Planet and the Dependent Health and Welfare of Humanity must not be sacrificed to the Greed of the Few'.

*** Livelihoods May 2008**

65. Dr Anil Sadgopal - Social Educationist

Education is one of the most powerful tools for reducing poverty and inequality in the country. Ensuring access to quality education for all is central to the economic and social development of India. It is the indispensable duty of the government to provide free elementary education to all the children. Dr. Anil Sadgopal, social educationist, is striving to reshape the education milieu so that elementary education will be recognized as a fundamental right.



Anil Sadgopal is from the state of MP. He is a multifaceted personality - an excellent academician, a social worker and educational activist. He obtained his Ph.D in Bio-Chemistry and Molecular Biology in 1968 from California Institute of Technology, U.S.A. After obtaining Ph.D degree, he joined Tata Institute of Fundamental Research (TIFR) in Mumbai as a fellow and worked there for some years. He resigned the job in order to organize a rural education and development program.

Sadgopal established the Kishore Bharathi Center for Rural Development and Education along with a group of likeminded people. The objective was to encourage the community to avail their rights and entitlements. Efforts were made to check the seasonal distress migration of agricultural labour and to improve agriculture and cattle breeding. He also experimented with the low-cost, high-intensity Hoshangabad Science Teaching Program (HSTP) and initiated that program in 16 government upper primary schools in 1972; which was later expanded to all the 270 plus upper primary schools of the district. He persuaded Scientists at TIFR and Professors at the IIT to come to the villages and towns of MP and disseminate knowledge. Every summer during the 1970s and early 1980s, the Scientists and Professors sat with personnel from the Regional Colleges of Education, the National Council for Educational Research and Training (NCERT) and government middle school teachers to find new ways of teaching experimental science.

Sadgopal facilitated the setting up of EKLAVYA in 1982, which later extended HSTP to almost 1,000 schools in 15 districts of MP, wherein more than one hundred thousand children learned science through an inquiry-oriented, experiment-based and environment-related pedagogy. From the teaching of science, HSTP expanded into social science teaching and, in the process, language teaching began to be looked at in a more creative way.

"Prayog" (experiment) and "Avalokan" (observation) became catchwords at the annual HSTP teachers' workshops in Hoshangabad, where they actually performed the same experiments they would teach to the children. The whole debate on pedagogy rose to new levels. Out of that experience, emerged some statewide programs in MP on the HSTP model, as well as Ekalavya, a noteworthy centre for educational research and training.

After Bhopal gas disaster in 1984, Sadgopal joined actively in the struggle of gas victims for obtaining scientific medical treatment and rehabilitation from the government as well as justice from the Union Carbide. Later, he became interested in the people's movements and related struggles and participated in worker's struggle in Chhattisgarh. In early 1990's, he made a protest against the replacement of education with literacy as a national priority. For him, awareness of the need for social justice begins with a child's experience of school. Sadgopal resigned from the Acharya Ramamurthi Commission in protest against the government's backtracking on universalization of elementary education.

Anil Sadgopal called attention to the unfair system of parallel schools and coaching sub-systems that exist in India while at the very bottom of the education system lie funds-starved and bureaucracy-choked government schools. He envisaged a common school system - the Lokshala or People's School - funded by the State, with each local community at the administrative block level running its own complex of elementary and high schools within a guaranteed framework of equal rights for all children.

Sadgopal has undertaken numerous assignments in his lifetime such as Professor of Education, Head of Department of Education and Dean in the Faculty of Education in the University of Delhi; Member of the National Commission on Teachers, the National Policy on Education Review Committee or the Acharya

Ramamurti Committee and Central Advisory Board of Education, CABE, Member of three CABE committees respectively on (a) Free & Compulsory Education Bill; (b) Girls' Education and Common School System; and (c) Universalization of Secondary Education; Member, National Steering Committee for Review of National Curriculum Framework, NCERT); Chairperson, NCERT's National Focus Group on 'Work and Education'.

He is the recipient of numerous awards and honors including the Jamnalal Bajaj Award (1980) and Shantiniketan's Rabindra Puraskar (1984) for application of science and technology to rural areas; Vikram Sarabhai Memorial Lecture (1981) and UGC National Lecturer (1988).

Sadgopal wrote two books in Hindi - "Sangharsh aur Nirman" on the trade union movement led by Shankar Guha Niyogi in Chhattisgarh and "Shiksha mein Badlav ka Sawal" on education policy and the need for social intervention in education. He also wrote many articles on various issues like impact of globalization, policy analysis etc. Sadgopal believes that the government schools in India are like squalid crèches where parents can leave their children when they go to work; that too, only for a few years, until the children themselves go to work. Going to a government school is perceived as an utter waste of a child's time, and with reason. He calls for a change in this situation. Government should not just focus on literacy; rather it should focus on providing quality education to all the children. Then only the nation can progress.

*** Livelihoods June 2008**

66.Zero Budget 'Farmer' Subhas Palekar

Subhas Palekar is a pioneer and strong supporter of natural farming. He had been instrumental in popularizing 'Zero Budget Farming' using natural means and process.

Subhas Palekar was born on July 1, 1949 in a village called Belur in Amaravathi District of Maharashtra State. After finishing his graduation in Agricultural science, for some years, Palekar experimented in his own farmland setting out British devised ways of fertilizers and pesticides and became an utter failure. Then, he set out to research on how our ancestors did so well in agriculture without any of these chemicals. He consulted the Vedas, and the ancient wisdom of literature. The result is a revolutionary, path-breaking method, which Palekar calls as 'Zero Budget Natural Farming'.



Zero Budget Natural Farming advocates cultivation of diverse species of crops depending on site-specific agro climatic conditions. Mixed cropping provides buffer against total failure of single crop and also widens the income source of farmers.

Palekar's ideas on natural farming evolved from his research done in Maharashtra between 1988 and 1996. For 8 years, Palekar tried his method in his own soil and replicated it in various other fields tasting success every time. After getting good results, he asked other farmers to follow it. After seeing the amazing results of this technique, more and more farmers started to follow his technique, and later, it became a farmers' 'Andolan'.

According to Palekar, "Nature had created vegetation and since millions of years, this vegetation was living without any assistance of mankind. Forests gave a large number of export-quality fruits every year without cultivation, without manure, fertilizers, spraying, hybrid seeds and irrigation and without any human assistance. God had established his special self-developing, self-nourishing and self-sufficient technology to grow and to give in severe famine also. That is why I decided to conduct research in this field."

Palekar says that the desi cow's urine, dung and milk have all the qualities required to rejuvenate the soil. Just one desi cow is all that is required to maintain a 30 acre farm. Palker's model of farming includes:

- Beejamrutha – a mixture of water, desi cow dung and urine, soil from the surface of the field and lime can be used to treat seeds, seedlings or any planting material.
- Jeevamrutha – a mixture of water, desi cow dung and urine, jaggery, flour of any pulse and handful of soil from farm or, forest.

Beejamrutha protects the crop from harmful soil-borne and seed-borne pathogens during the initial stages of germination and establishment. Jeevamrutha promotes immense biological activity in the soil and makes the nutrients available to the crop.

Palekar condemns the university-taught concept of burning the leftover plants after harvest. He says that these are to be left over in the soil itself by turning them over into the soil. This process of 'mulching' helps the soil prepare its own manure. Seed and plant diseases are treated with the help of cheap and easily available materials like buttermilk, black pepper, neem and tobacco. He believes in a method of cultivation which makes the already-existing nutrients in the soil, such as phosphate, potash, zinc and calcium available in absorbable form by the plants. Besides enabling the growth of safe, healthy produce, Palekar's model eliminates the cost of fertilisers, pesticides and seeds and greatly reduces the incentive to borrow; one of the chief causes for farmer suicides in the country. His thoughts on agriculture are available in a two-volume book in English, 'The Philosophy of Spiritual Farming: Zero Budget of Natural Farming.'

Palekar distinguishes his model from organic farming, usually seen as the alternative to chemical farming. While vermin compost, biodynamic and other kinds of organic farming avoid the use of artificial chemical inputs, they still violate the principles of natural farming since their methods do not enable processes of self-replenishment found in nature. Palekar organized several workshops on Zero Budget Natural Farming in Maharashtra and other states of the country. After meeting with considerable success in Maharashtra,

Palekar aroused curiosity among farmers in Karnataka. Over 50,000 farmers are now practicing his method on their fields in Karnataka.

Palekar is now spreading his efforts into North India. Punjab being the major contributor to country's food basket, he started with 25 models in various villages of Punjab. Palekar hopes that this movement will swell to other places in near future. Subhash Palekar, popularly called 'Krishi Ka Rishi', is a man with a mission. The Karnataka government conferred Basavashree Award-2005 on Palekar, recognizing and revering his "Silent Movement" in Indian agriculture.

Palekar wants agriculture to remain a viable livelihood option in rural India on which more than 60 per cent depend. He wishes to renew faith in natural farming and its ecological sanity at a time when talk of economic growth rates, IT, biotechnology, India's imminent super-power status and the like threaten to colonise our imagination of the future.

*** Livelihoods July 2008**

67. The 'Collective' Woman Sheelu Francis

Sheelu Francis is an outstanding leader of 1.5 lakh strong Women's Collective in the state of Tamil Nadu. She is the elected Executive President of Tamil Nadu Women's Collective (WC), which comprises of 37 Federations of Groups of rural and marginalized women. Ms. Francis is also an international spokesperson on gender issues. She also speaks at various forums about impacts of international trade, debt and activities of transnational corporations on local development, food security and sovereignty.

Sheelu Francis was born in Kerala and spent her childhood and did her schooling there. Later on, her family moved to Tamil Nadu and settled there. Francis holds a Masters in Social Work and also a Masters in Political Science. She also holds a diploma in Gender and Development from University of London. Currently, Francis is pursuing PhD in Law from Presidency College in Chennai.

Sheelu Francis started her career as a part-time teacher in non-formal education school. Later, she joined as project director of Don Bosco Social Service Society, a Chennai based NGO working for an Integrated Urban Development (Slum) Project in Chennai, and soon, went on to assume responsibilities as its head. She got the best social worker award in this project. Francis acknowledges that it is in the slums that she got her lifetime experience about the situation of women living in slums.

Francis later joined Oxfam as project officer, where she learnt more about the NGO sector. During her stay at Oxfam, she was coordinator for the Gender Unit in Asia. Soon, Francis realized that she is more a field worker, and therefore, quit Oxfam and started a group to work on women's issues with some of her colleagues in 1994.

Her realization that there is dearth of women leadership in the country led her to start Women's Collective (WC). Its motto is 'strengthen ourselves to strengthen others'. The WC started with 6 full-time staff, and today, it has grown to 250. WC is today home to 1.5 lakh women from 7000 SHGs spread over 2000 villages in 20 districts. These SHGs are federated as 37 units.

The WC works for the empowerment of rural and marginalized women and dalits in Tamil Nadu. The group's activities focus on awareness and education, formation of sangams (groups) and savings and credit groups in the villages, networking, campaigns, demonstrations, solidarities, holding women's conferences and exposure visits, land development, organizing farming and food security programs among many other activities. According to Francis, one of the most innovative economic approaches to village development is TNWC methodology of initiation. The basis is participatory learning. It begins with village mapping, identifying the poor, their needs and their resources, and identifying those who take credit from the moneylenders. Gradually, villagers are shown what happens when the money stays in the village instead of being siphoned away. The key idea is to build economic, political and cultural power within the marginalized, particularly the women. Sheelu Francis says, empowerment as a process is crucial and education for empowerment is the core of the collective's endeavor.

Except for 37 staff salaries, which are met by Christian Aid, the rest of the 213 staff salaries come from membership fees, service charges from groups and contributions. The support from Christian Aid is now ending and WC is heading to become completely independent by raising funds locally. They have appointed a dedicated person to take care of this.

The members of the WC started contesting in Panchayat elections since 1996 and, in 2006, they actually contested under WC banner. More than 200 women got elected, of which, 78 have become sarpanchs. Due to WC's efforts, the percentage of voting in villages went up to more than 90 per cent. Women political front has been created and waiting to plunge into state-level political system to create alternative political power systems.

Apart from women's issues, Francis also gives time to develop organic farming. Farmer's collectives and seed banks are also formed. Innovative farming models including SRI method of cultivation is also encouraged.

Francis has conducted several national and international training workshops and seminars on gender issues, participatory methodology, saving and credit management, watershed, evaluation, project appraisal and Panchayati Raj. She has also organised public hearings and conferences on violence against women and the impact of globalisation on women. Besides being associated with TNWC, Sheelu Francis is also working as a freelance consultant in issues related to women and social development in various states and countries. Francis started a Women Staff Association for women working in the NGOs as a platform for solidarity, placement and learning. She is part of National Alliance for Women, Asia Pacific Network for Food Sovereignty and South Against Genetic Engineering.

Sheelu Francis is a recognized international PRI trainer and has worked directly with Robert Chambers.

Realization that today's children are future leaders led Francis to work with children for the past 3 years. Children Panchayats are organized and children are taught value education, latest trends and the stands they have to take on issues like globalization etc.

Francis says the current focus is on unionizing the unorganized sector. WC's inspiration goes beyond Tamil Nadu. Women in Orissa and Chhattisgarh are motivated and collectivising.

*** Livelihoods August 2008**

68. The 'Glacier Man' Chewang Norphel

For an outsider, Ladakh is a beautiful place with nature at its best. But for the people who live in Ladakh, it is a cold desert making their survival a tough battle. For the Ladakhi farmers, it is tougher as the fate of their crops rests entirely on the whims and fancies of the nature. And, for 73 year old Chewang Norphel, Ladakh gave the right mix to make glaciers! Chewang Norphel, popularly known as the 'Glacier man", was able to generate water and greenery in this barren landscape by creating artificial glaciers.

Ladakh region gets just about 7 cm of rain every year and water shortage is acute between March and June. This is the time when Ladakhi farmers' sow wheat, barley and peas. For irrigation, they have to wait for glaciers to melt, which happens only after July. Any delay in receiving water would cause huge crop loss to these farmers. Chewang Norphel saw the problem and also a solution here.



Chewang Norphel was born into a farmer's family of a tiny village called Skarra, which is on the outskirts of Leh. Norphel's family, like other farmers in the area, depended entirely on the melting snow from natural glaciers to irrigate their fields. After completing his education, Norphel joined as a civil engineer in the Jammu and Kashmir state Rural Development Department. His job was to make zings (small tanks fed by run-off from melting glaciers). As a part of his job, he used to visit many villages in that area. Whenever he visited a village, he heard nothing but the desperate pleas by the farmers for water. So much moved was he by these pleas that he decided to do something for the benefit of these poor farmers.

One day, Norphel noticed a helper in his backyard leaving the tap open to prevent water from freezing in pipes. Seconds after flowing from the tap, water froze in the connected drain; and frozen water kept getting pushed away with more water flowing into the drain. This phenomenon sparked in Norphel the idea of creating artificial glaciers.

This idea also faced the challenge that any new idea would face – when Norphel first presented his idea, no one believed him. Officials were doubtful and villagers were not ready to accept the concept. He held meetings with village elders to explain the benefits of artificial glaciers. Gradually, his enthusiasm caught on and villagers agreed to get involved in the building of artificial glaciers.

Norphel's first project was taken up in Phugtse, at a height of about 14,760 ft. using some local skills, Norphel built an artificial glacier from stone embankments and a few hundred meters of iron pipe. First, water from an existing stream was diverted through iron pipes to a shady area of the valley. From there, the water was made to flow out onto a sloping hill at regular intervals along the mountain slope. Small stone embankments impede the flow of water, creating shallow pools. During the winter, as temperatures drop steadily, the water in these small pools freezes. After this cycle is repeated over many weeks, a thick sheet of ice forms that resembles a long, thin glacier. Norphel's average glacier is 600 ft. long and 150 ft. deep and can collect 6 million gallons of water; enough to sustain four villages. Though half of it is lost to seepage and evaporation, it sustains four villages and 1,500 farmers. It also recharges local springs and replenishes ground water. The largest artificial glacier so far is the first one in Phugtse, which is 2 km long.

There are several advantages of an artificial glacier over a natural one. To start with, it is closer to the village and at a comparatively lower altitude. Natural glaciers, on the other hand, are located way up in the mountains and they melt slowly in summer, releasing water to the villages quite late. Early water release from an artificial glacier enables the farmers to get water a whole month before the snow starts melting on the mountaintops.

So far, 10 glaciers have been built in Ladakh under Norphel's supervision. As more and more glaciers are being constructed all over Ladakh, more and more barren land is coming under cultivation, providing better opportunities to poor and marginalized communities in the region. Norphel hopes that solving Ladakh's water problems will help slow down the migration of the younger generation to the plains.

A year after Norphel retired from government service, in 1996, he joined as project manager for watershed development for the Leh Nutrition Project, a local civil society organization. Now, he is working as chief project officer of this organization.

For his efforts, Norphel has been awarded the Far Eastern Economic Review's 1999 Gold Asian Innovation Award.

At the ripe age of 73, Norphel is also trying to address other concerns of Ladakhi people. His organization is building greenhouses and lambing sheds in areas like Changthang, where it is impossible to plant crops because of the severe cold. Water reservoirs with lock systems and water releasing valves are being built in villages to ease the farmers' burden. For the past couple of years, Norphel is promoting the concept of workshops for training teachers and anganwadi workers. "A glacier can irrigate fields, but you need to irrigate young minds, too, and that's why you can't ignore basic hygiene and education" is what Norphel believes. Let us hope this glacier man continues to irrigate many more minds and fields

*** Livelihoods November 2008**

69. Development Guru - Dr PDK Rao

Dr. P. Durga Kameshwara Rao is a Nuclear Physicist turned into a development worker. He has inspired many development workers across Andhra Pradesh and is called by many as "Guruji". He has founded an organization called "Sodhana" to work in the areas of education and dalit and tribal development. This simple and humble man at 70 still continues to contribute to the development sector by nurturing many people for development sector.

Dr P. Durga Kameshwara Rao, after being trained as a Nuclear Physicist, went to United States to start his career. He taught nuclear physics in the States and stayed there for 11 long years. In the 80's, he returned to India. Dr Rao, popularly called PDK Rao, was influenced largely by Vinobha Bhave and his Bhoodan (Land donation) movement. With this inspiration, he decided to stay back in India and work for the poor and downtrodden people.



From the savings he made in the States, Dr Rao purchased a house in Hyderabad and rented it out. His plan was to use the money from rent to meet and manage his needs. He decided not to marry. After leasing out his house, he started walking around the entire state of Andhra Pradesh to figure out where to start his development work and also to understand the real situation of poor and marginalized people in the villages. His search stopped at Chipurupalli village of Vijayanagaram district of Andhra Pradesh. He decided to stay there for the remaining part of his life.

Since the beginning, Dr Rao focused his work on education, dalits, tribals and stone cutters. He spent time with these people, engaged in conversations with them to find out their problems. He realized that organizing them into groups can possibly provide a solution to many of their problems. Therefore, Dr Rao focused on organizing people around their livelihood activities. He formed a cooperative of stone cutters and linked the cooperative with Indian railways. With this move, many of the stone workers were able to get work and also receive reasonable wages.

Dr PDK Rao also worked for the welfare of the people from Kurakula community, who are predominantly vegetable cultivators. He organized them into collective and worked towards increasing their productivity. He linked the organization of the vegetable cultivators to the hotels and hostels and ensured a consistent and fair-price market for their produce. He also worked with Ponduru weavers in association with 'Dastakar', an organization working with weavers in Andhra Pradesh.

Another area that Dr PDK Rao was fascinated in was education and empowerment of dalits. Towards this end, he worked closely with the education department and Scheduled Castes Corporation to find out solutions to many problems in these areas. He is instrumental in pioneering Community Development Processes in the areas of education and dalit empowerment.

Apart from being a development worker, Dr Rao is also a guide and mentor to many development workers. Many people from different facets of life continue to be inspired by his simple life and selfless devotion to the cause of developing the poor people. His house at Chipurupalli is like a Gurukul. Many young people from different places come and stay with him for some period of time to learn from his experiences. Dr Rao nurtures them in his own way. Though all the people nurtured by him did not take up development as their primary career, they continue to contribute their bit to the cause of development.

With requests from many people, Dr Rao founded a trust named "Sodhana" (which means Search) in Chipurupalli. But he did not allow any money to flow through Sodhana. He and his organization remain a facilitator. He links the community organizations to the government departments, donors and funding organizations. Dr Rao serves as a bridge between the people in need and the people who can fulfill or deliver these needs.

Apart from being a founder trustee of Sodhana, Dr Rao served as a managing trustee of Kovel Foundation, an organization working for tribals in the agency areas of Visakhapatnam. He continued his association with them from the year 1996 to 2001. Currently, he is one of the nominated trustees of Kovel foundation. He is also a

trustee for 'Jattu Trust' which is working in the areas of education and tribal development in Vijayanagaram district. Dr Rao also co-founded the Community Coordination Network (CCN).

At the age of 70, Dr PDK Rao is still actively involved in the community development activities of various organizations he was associated with. Many development workers in Andhra Pradesh take pride in recognizing themselves as mentees of PDK Rao. In spite of all the feathers in his cap, Dr Rao remains so humble and leads a very simple life and continues his selfless service for the poor and the downtrodden people in the society.

*** Livelihoods January 2009**

70. Friend of Grassroots Innovators, Anil Gupta

Strengthening the capacities of grassroots level innovators and inventors and facilitating their development is a crucial thing for our nation's development. In this field, Professor Anil K Gupta created a replicable model in developing grassroots level innovations to India and rest of the world.

Professor Anil K Gupta completed his master degree in Bio-Chemical Genetics in 1974 from Haryana Agricultural University, Haryana. Later, he earned his PhD in Management from Kurukshetra University (India) in 1986.

His unique work in analyzing indigenous knowledge of farmers and pastoralists and building bridges to science based knowledge has led to the honor of him being elected at a young age to India's National Academy of Agricultural Sciences and recognition through Pew Conservation Scholar Award of USD 150,000, 1993-96 from University Of Michigan.



Prof. Gupta setup Grassroots Innovation Augmentation Network (GIAN) Society and Trust in 1997 to scale up grassroots innovations and convert this into viable products or services with appropriate benefit sharing arrangements, with a corpus of Rs 50 Lakhs in association with Gujarat Government .He helped to establish National Innovation Foundation (NIF) India in March 2000 with an initial corpus of Rs 20 Crores with a view to help India become an inventive and creative society and be a global leader in sustainable technologies by scouting and sustaining grassroots innovations.

Prof. Gupta developed his interest in the areas of expanding global, national and local space for grassroots inventors and innovators to ensure recognition, respect and reward for them, creating knowledge network at different levels for augmenting grassroots green innovations and build a global value chain to get creativity.

Prof. Gupta has designed and supported Honey Bee Network including 23000 innovations and examples of traditional knowledge from various parts of the country. His desire to develop a platform to recognize, respect and reward local innovators was the stimulus behind the creation of the Honey Bee network. The name Honey Bee was chosen to reflect how innovations are collected without making the innovators poorer and how connections are created between innovators. Honey Bee network has demonstrated that by building upon a resource in which poor people are rich in – their knowledge – a new paradigm of development can be unleashed.

He designed and implemented methods for farm and nonfarm sustainable technologies, energy saving, herbal aid to humans and special focus on women innovators. His award of US \$150,000 for Bio diversity conservation and Environment has been used for strengthening Honey Bee Network. He also brought out a newsletter on indigenous innovations on the name of Honey Bee Network.

To help provide support structures for grassroots innovators and link formal and informal knowledge systems, SRISTI, a global initiative and an NGO to network local innovators was established in 1993. It provides organizational support to the Honey Bee network in over 70 countries. He designed and established SRISTI (Society for Research and Initiatives for Sustainable Technologies and Institutions) with an aim to strengthen the capacity of grassroots level innovators and inventors who engaged in conserving bio diversity .The key objectives of SRISTI are 1. Protect grassroots innovators and inventors' intellectual property rights, 2. Experiment to add value to their knowledge, 3. Enrich their cultural and institutional basis of dealing with nature and modern science.

Prof. Gupta has been working as President of SRISTI. He has set up National Micro Innovation Fund on 1 October 2003 in collaboration between SIDBI and NIF.

He worked as National Project Director for Global Environment Facility (GEF). He worked as adviser to Bangladesh Agriculture Research Institution from October 1985 to 1986 and worked as chairperson to Indian Institute of Management from 1993 to 1994.

Recognizing the necessity of NIFs, commonwealth secretariat requested Prof. Anil K Gupta's help in establishing similar NIFs in all commonwealth countries .He has also been requested to review the performance of Common Wealth Council (CWC), UK. He has helped in organizing Commonwealth gathering and arranged to showcase outstanding grassroots innovations at the exhibition in South Africa during 9 June to 15 June 2002.

Prof. Gupta was honored many times for his services. He was given Padma Shri award by the honorable President of India on the eve of Republic Day, 2004. He was nominated for world technology award for environment on 2001.

Prof. Gupta received Asian Innovation award in 2000 and Asian Young Inventors award in 2001. Professor Anil K Gupta is presently working as Professor in Centre for Management in Agriculture, Indian Institute of Management, Ahmadabad.

The only purpose in Gupta's life is to make India innovative and generate a new model of poverty alleviation relying on innovation based enterprises. He has been an inspirer and a ray of hope to many young budding innovators across India.

*** Livelihoods February 2009**

71.RUDSET Veerendra Heggade

Dr. D. Veerendra Heggade, Dharmadhikari of Sri Dharmasthala Manjunatha Kshetra of Karnataka, designed and established many programmes like Health, Education and Employment programmes. In every field, the programmes evolved as models under his guidance. He is innovative in planning programmes and building institutions. Lakhs of people benefited from different types of these diverse activities.



Dr. Veerendra Heggade was born on 25 November 1948. He was the eldest son of Sri Ratna Varma Heggade, who was the Dharmadhikari of the Sri Dharmasthala Kshetra. After his father, the mantle of Heggadeship fell on the young shoulders of Veerendra Heggade at the age of 20 on October 1968. In three decades as Dharmadhikari, Heggade has not only preserved the essence of the Kshetra, but also achieved a remarkable progress in his service to mankind.

Dr. Veerendra Heggade established Sri Kshetra Dharmasthala Rural Development Project (SKDRP) in 1982. This organization is working in 81 villages in Belthangady district, covering 18000 families. The SKDRP has spent more than Rs. 10 crore in development activities. This has generated more than Rs. 90 crore, besides creating rural employment and improving the living standards of the people. In 1995, SKDRP got FICCI award for its outstanding achievements.

In 1972, Veerendra Heggade organized “mass marriages” where all religions and castes were welcome, and hundreds of couples got married. The expenses for the wedding dress, mangala sutra and wedding feast for few members of couples’ guests were all paid by Kshetra. At present, yearly 500 couples are getting married in the Sri Dharmasthala Kshetra. Veerendra Heggade has contributed a lot in the health field also. A fully-equipped mobile hospital was established by him to deal with emergencies and provide medical treatment to the rural people in the inaccessible interior places of Malnad area. A modern TB sanatorium was setup to give relief to TB patients. An ayurvedic hospital was built at Udupi and Hassan to provide ayurvedic medical services. A nature cure hospital was also built on the banks of River Nethravathi. One of the most modern allopathic eye treatment hospitals has been built at Mangalore. A dental hospital was also established serving persons with cleft lip and other orthodontic problems. In addition to the above curative services, he has also promoted the practice of yoga in about 250 schools to improve the fitness of the students.

In the field of education, Heggade has established many new experimental and contemporary educational institutions. He established free hostels named Ratna Manasa, to provide free boarding and lodging for 8th, 9th, and 10th standard students. He set up Primary schools, 4 High schools, 12 Colleges and 12 other related institutions. Veerendra Heggade established Sri Manjunatheswara Cultural and Research Foundation to conduct research on religion, literature, arts and crafts. In this foundation, the ancient scriptures are being deciphered and being translated into modern Indian languages by scholars and experts. He established a museum called Manjusha to protect and displays the arts of the past. He played an instrumental role in the revival of Yakshagana, the ethnic dance – unique cultural art form of the district of Dakshina Kanada. He has started a school for Yakshagana. He has revived ancient ethnic crafts like Navalgund carpets and Kasuti Embroidery.

Unemployment is the biggest challenge facing the country. Lakhs of youth are entering in market every year for jobs after completing their school /college education. There are no employment opportunities in the organized and unorganized sectors. The process of automation and mechanization exacerbated this problem. In rural areas, even the agricultural sector is saturated, and unable to absorb the youth. Thus, there is a need for promoting self-employment and entrepreneurial ventures among unemployed youth and women.

To solve this problem, Heggade established Rural Development and Self-Employment Training Institute (RUDSETI) in 1982 at Ujire, a small village in Dakshina Kanada district, with the financial support of Syndicate and Canara banks. RUDSETI now has 23 branches located all over India. RUDSETI works to transform rural youth to acquire productive identity through short duration interventions, and thus, contributes to

empowerment of youth. Need-based training programmes were evolved taking into consideration the scope and sustainability of the activity by constantly scanning the environment. RUDSETI is working with a goal of alleviating unemployment in rural and semi-urban parts of India. RUDSETI offers 50 short duration trainings, with durations ranging from 1 to 6 weeks. The trainings given are in 5 broad categories. I. First generation entrepreneurs II. Forest based entrepreneurs III. Rural development training programmes IV. Technology transfer programmes V. Human resource development programmes. RUDSETI trained 2 Lakh people in self-employment since 1982. Among the trainees, 47% are women. More than 1 lakh trained people started their own enterprises and 67,000 trained people accessed loans from banks amounting to Rs. 263.77 Crore.

Considering the services of Dr. Veerendra Heggade to mankind, several organizations, universities and Governments honoured him with various awards. In April 1993, he was honoured with the title “Rajarshi” by Dr. Shankar Dayal Sharma, former President of India. For his social work, Karnataka Government honoured him with “Rajyostava Award” in 1995. In 1994, he was honoured with “Indira Gandhi Priyadharsini Award”. He is also the recipient of Padma Bhushan award.

*** Livelihoods March 2009**

73. Rural Journalist Palagummi Sainath

Palagummi Sainath was born in 1957 in a distinguished family in Andhra Pradesh. He is the grandson of former President of India, V. V. Giri and was educated by the Jesuits in Madras at Loyola College. His preoccupation with social problems and commitment to a political perspective began when he was a student in college. He is a graduate of Jawaharlal Nehru University, Delhi, where he was part of an activist student population. After receiving a Master's degree in history, he launched his career as a journalist at the United News of India in 1980 where he received the news agency's highest individual award. He then worked for the Blitz, then a major South Asian weekly in Mumbai with a circulation of 600,000, first as foreign affairs editor and then as deputy editor, which he continued for ten years.



The International Monetary Fund-led economic reforms launched in 1991 by Manmohan Singh constituted a watershed in India's economic history and in Sainath's journalistic career. He felt that the media's attention was moving from "news" to "entertainment" and consumerism and that lifestyles of the urban elite gained prominence in the newspapers, which rarely carried news of the reality of poverty in India. "I felt that if the Indian press was covering the top 5 per cent, I should cover the bottom 5 per cent", says Sainath.

He quit Blitz and, in 1993, applied for a Times of India fellowship. At the fellowship's interview, he spoke of his plans to report from rural India. When an editor asked him, "Suppose I tell you my readers aren't interested in this stuff", Sainath riposted, "When did you last meet your readers to make any such claims on their behalf?" He got the fellowship and took to the back roads in the ten poorest districts of five states. It meant covering close to 100,000 km across India using 16 forms of transportation, including walking 5,000 km on foot. He credits two sympathetic editors at the Times with much of his success in getting the articles published in their present form; since it is one among the very newspapers that has been accused of shifting the onus from page one to page three. The paper ran 84 reports by Sainath across 18 months, many of them subsequently reprinted in his book, 'Everybody Loves A Good Drought'. For more than two years, the book remained No.1 amongst non-fiction bestsellers on diverse lists across the country. Eventually, it entered the ranks of Penguin India's all-time best sellers. It is considered the handbook for NGO activists, with its direct reporting style and sharp focus on social and economic cleavages in society. Typically, Sainath gave all the royalties from this huge best-seller to fund prizes for young rural journalists.

His bestselling book helped focus public attention on the condition of India's rural poor, increasing public awareness and support. In the last decade, he has spent on average three fourths of the year with village people, reporting extensively on agrarian crises due to the neo-liberal policies like globalization, privatization and related government policies and the shift in its priorities, on the lack of sensitivity and efficiency by the government and the bureaucracy and on farmer suicides in Wayanad, Orissa, Andhra Pradesh and Maharashtra and on the plight of dalits, writing articles for various newspapers.

Sainath is currently the rural affairs editor of The Hindu and contributes his column to India Together. One of his more recent projects on dalits for The Hindu is nearly complete, and he is planning a book based on this work. This project covers a gigantic area across 15 states in India. He has already covered 150,000 km and has five more states to go. When the newspapers were unwilling to fund beyond a point, Sainath spent from his own resources, his savings, his provident fund, his gratuity – avoiding corporate sponsors. His current project is on the agrarian crisis nationwide, particularly, those regions where its effects are most severe. He has filed over 100 reports on the agrarian crisis in recent years. He has also himself taken all the photographs that go with those reports. The pictures documenting the families of the suicide victims make up the only photo record of its kind in existence.

Sainath accepted over 30 national and international journalism awards and fellowships in 26 years as a journalist, including the Ramon Magsaysay journalism award, which he accepted in 2007 in the category of Journalism, Literature and Creative Communication Arts, the European Commission's Natali Prize in 1994 and the Boerma Journalism Prize from the UN FAO in 2001 (along with CNN International's Jim Clancy), the Amnesty International global award for human rights journalism in 2000, the PUCL Human Rights Journalism

Award, and the B.D. Goenka award for excellence in journalism in 2000. In June 2006, Sainath won the Judges' prize (newspaper category) in the 2005 Harry Chapin Media Awards. In 1984, he was a Distinguished International Scholar at the University of Western Ontario and, in 1988, at Moscow University. He has participated in many international initiatives on communications such as the second and third round table on Global Communications sponsored by the UNESCO (1990 and 1991) and in the UNHCR sponsored World Information Campaign on Human Rights (1991). He was conferred with the prestigious Raja- Lakshmi Award in the year 1993 from Sri Raja-Lakshmi Foundation, Chennai.

Sainath's contribution to journalism is singular in post-independent India. No one before him had taken the cause of rural India with such passion and mainstreamed reporting. Through his work on the India's social problems, Sainath changed the nature of the development debate in his own country and across the world.

*** Livelihoods June 2009**

74. Dr + Social Worker: Hanumappa Sudarshan

Dr Hanumappa Sudarshan is a renowned doctor known for his excellent service to mankind and, particularly, the elusive tribal communities. Dr. Sudarshan made his profession a medium for social work. Born in Yemalur on the outskirts of the city of Bengaluru on 30 December 1950, Sudarshan became a medical doctor by qualification and dedicated his life to social development in India. Initially, his focus was the upliftment and welfare of tribal people of Chamarajanagar district of Karnataka.

Dr. Hanumappa Sudarshan began his medical practice from the health institution of Ramakrishna Mission. Through this institution, he traveled across several places. With his strong will to provide medical help to the rural and tribal communities, Dr. Sudarshan practiced medicine in the Himalayas, at Belur Math in West Bengal and also other remote areas. In 1980, he established Vivekananda Girijana Kalyana Kendra (VGKK). The main focus of the Kendra is to offer progressive development in the sector of health, education as well as livelihood security and biodiversity conservation to the tribes of Chamarajanagar and Mysore district of Karnataka.



VGKK's services today crossed the boundaries of Karnataka state and spread across the country. The Kendra covers the tribes of Tamil Nadu, Arunachal Pradesh and Andaman & Nicobar Islands through its 20,000 volunteers. The organization has always had a tribal youth as its President. Presently, Jadeya Gowda, one of the first few children taught by Dr. Sudarshan, is the President.

VGKK has been successfully carrying out several programs in the tribal areas in education, health, and community organization, revitalization of traditional medicines, biodiversity conservation, sustainable agriculture, and rehabilitation of displaced tribals, low cost housing, social forestry, tribal cooperatives and promotion of appropriate technology. VGKK runs a school for 450 students belonging to tribal communities of BR Hills. The curriculum of the school mainly concentrates on environmental issues, tribal values and culture along with other subjects. They also conduct vocational trainings through which 16 type of craft works are being taught. As a result of the efforts of VGKK, about 60% of the Soliga tribe now get a minimum of 300 days of employment per year from the Forest Department of Karnataka and other agencies. VGKK also has a system of cooperatives which employ the tribals directly. It has also made an effort towards sustainable extraction of non-timber products and creation of tribal enterprises to process them.

In 1986, Dr Sudarshan started Karuna Trust in Yelandur. Karuna Trust is an organization involved with integrated rural development and is affiliated to VGKK. The prevalence of leprosy in Yelandur Taluk of Chamarajanagar district was the motivation behind starting the trust. Other focus areas of this trust are education and livelihood improvement. Karuna Trust runs 25 Primary Healthcare (PHC) Centers in all the districts of Karnataka and 9 PHCs in the state of Arunachal Pradesh. The flagship intervention of the Organization is to promote Public Private Partnership with NGOs on a non-profit basis to achieve primary health care.

As a part of India Literacy Project, Karuna Trust has created the first integrated model of education in the state, providing access to anganwadis and schools to all children in the age group 0-14. As acknowledged by the Block Education Officer, the Yelandur block has only 105 children out-of-school.

Dr. Sudarshan has held many positions of significance in his career, prominent among them being the chair of the Task Force on Health and Family Welfare organised by Government of Karnataka, the Task Force on Public Private Partnership organised by National Rural Health Mission (NRHM) of Government of India and Institute of Health management & Research (IHMR), Bangalore. He was also a member of Working Group 6 on Macroeconomics & Health organised by the World Health Organisation and was also a Steering Group member of the Planning Commission on the Empowerment of Scheduled Tribes in India's 11th Five Year Plan. He has also been the Vigilance Director for the Karnataka Lokayukta, an ombudsman organization. During his tenure, he made regular visits and raids to several government departments and earned critical acclaim for this.

In the year 1994, Dr. Sudarshan was felicitated with the Right Livelihood Award for showing how tribal culture can contribute to a process that secures the basic rights and fundamental needs of indigenous people and conserves their environment. Other awards include the Padma Shri Award (2000) by GoI and the Rajyotsava State Award for social work (1984), given by the Government of Karnataka. He is also an Ashoka Fellow.

Dr. Sudarshan's work has been acknowledged by none other than the former President Dr. APJ Abdul Kalam, who also visited the area in October 2006. The following excerpt from Dr. Kalam's address at the residential tribal school of Kalinga Institute of Social Sciences at Bhubaneswar on 29 Nov 2006, speaks for itself. "Recently, I visited BR Hills in Karnataka and I found substantial new developments have taken place in this area. I can see a "New Tribal Hospital" and education environment, and that the earning capacity of the tribal citizens has been increased with the technology resource centre as a base. Previously, they were selling honey at Rs. 6 a kg., whereas now they are selling it at Rs. 60 per kg. In the rural complex, solar lamps, health insurance, and quality schools are available. Dr. H. Sudarshan is an inspiring architect of this societal transformation."

*** Livelihoods July 2009**

75. Professionalizing Development - Deep Joshi

Deep Joshi is one of the Indian social workers, NGO activists who worked for bringing professionalism in development sector. He co-founded a non-profit organization, Professional Assistance for Development Action (PRADAN); of which, he is the executive director and has served for the development of rural communities.

Deep Joshi was born in 1947 in Puriyag village, a remote area of Pithoragarh district, Uttarakhand in the Himalayas to Harikrishan Joshi, a farmer. He received his early education at the local primary school, and later took his Engineering Degree in Mechanical branch from Motilal Nehru National Institute of Technology, Allahabad in 1968. He worked as a lecturer at the same institute for some years. In 1971, the Union government announced a scholarship for overseas studies, which Joshi stumbled across and decided to apply. He completed his Masters Engineering Degree from Massachusetts Institute of Technology (MIT), Cambridge, USA and MBA from Sloan School, Boston, USA.



When Deep Joshi came back to India, he was not entirely sure what to do with his education. In 1977, he joined the Systems Research Institute in Pune where he worked for about 2 years as Senior Systems Analyst. Later, he joined the Ford Foundation as programme officer, where he was sent to rural Maharashtra on his first project. There, he met the US-trained medical doctors, Rajanikant and Mabelle Arole, The Aroles, with their excellent qualifications and their zeal for village work, were the first shining examples that Joshi encountered of professionals in development. The sight of a doctor women sitting on floor with poor people was unusual for him and that is where the idea came into his mind, that this is what we need for our society. Why is it not that a doctor does not work with village men and women and help them improve their health systems? Why can't an engineer work in a village to help them with improved technology? With these questions in mind, Joshi concluded that if only more people equipped with both knowledge and empathy decided to work in the villages, India's rural society would be transformed.

Despite India's remarkable economic boom in recent years, poverty remains urgent and widespread in this vast country. Around 42% of India's population (roughly 400 million people) still lives below the global poverty line. At the frontlines in addressing this problem is a huge civil society movement of a million non-government organizations or NGOs. Yet, many of these organizations are small or ineffective. It is in the context of these challenges that Deep Joshi evolved his development work.

In 1983, Deep Joshi co-founded a non-profit organization, Professional Assistance for Development Action (PRADAN), which recruits university-educated youth from campuses across India and trains them for grassroots work. PRADAN was established because Joshi saw that NGOs were "bleeding hearts but little more", and because he saw their crying need for top-tier professionals, or for graduates from the IIT, IIMs. Joshi felt, "Civil society needs to have both head and heart. If all of us have bleeding hearts it would not work. If we only have heads, then you are going to dictate solutions which do not touch the human chord."

PRADAN started work in seven poor states including Jharkhand in erstwhile Bihar, promoting self-help groups, developing locally suitable economic activities and introducing systems to improve the livelihood of the rural poor. The organization concentrated on Jharkhand's Naxalite zones of Lohardaga, Gumla and Chaibasa, and in Bankura and Purulia.

Working with a team of IIT and IIM graduates, Joshi says, nowadays, talented youth considered development work intellectually-inferior to science, industry or diplomacy. So, he wants to prove that it is both a challenging and a noble choice. PRADAN recruits top professionals to enhance agricultural productivity and promote rural livelihood through animal husbandry, dairy farming and sericulture. The result is a group i.e. active in seven states, helps 70,000 families support themselves, supervises over 100 crore rupees worth of newly-created economic activity, and keeps on growing.

Under the guidance of Joshi, PRADAN staff empowers village groups with technical, project implementation, and networking skills that increase both their income generating capabilities and their actual family income. Its staff, by combining their professional expertise with local knowledge, also train villagers as Para-veterinarians, accountants, and technicians who support their fellow villagers in building and sustaining collective livelihood projects. PRADAN is not founder-centric. It is a decentralized, collegial body that has developed institutional space for second-generation leaders. Joshi is himself an exemplar of its strength and character as a professional organization, retiring at the policy-prescribed age despite the wish of his colleagues for him to stay on. Still, he remains deeply committed to PRADAN, now working purely as an advisor to the Organization.

He held many other positions such as advisor to the Government of India on poverty alleviation strategies and also served as a member of Working Group on Rain fed Areas for the Eleventh Five Year Planning Commission, Government of India. In the year 2006, he received the Harmony Silver Award for his contributions.

Deep Joshi was awarded the Ramon Magsaysay award for Community Leadership for the year 2009 for his vision and leadership in bringing professionalism to NGO movement in India by effectively combining 'head' and 'heart' in the transformative work of rural development.

*** Livelihoods October 2009**

76. Rajendra Singh- 'The Water Man of India'

Rajendra Singh, the water man of India, is leading a successful effort of greening Alwar district, a drought-prone region of Rajasthan, India by rediscovering the local knowhow for building check dams ("johad") and combining it with strong principles of local participatory management. He inspired a holistic transformation of rural life in over 1000 villages: from making agriculture viable again, reversing migration to cities, re-foresting the Aravali hill slopes and rejuvenating seasonal rivulets into perennial rivers.

Rajendra Singh was born on 6 August, 1959 in Rajasthan. He is a post-graduate with M.A in Hindi from Allahabad University and was trained as Ayurvedic physician from Rishikul Ayurvedic Mahavidyalaya. After finishing his studies, he joined as a National Service Volunteer at Jaipur under the youth education program of the Ministry of Education, Government of India and worked in it till 1984. Later, he took up a career as a teacher in the villages of Rajasthan for some time, where he observed the plight of villagers because of lack of water.



After this, Rajendra Singh left his job and committed himself to rural development. With four companions, he went to a desolate village in Alwar district in Rajasthan and started organizing the community in the villages of Alwar by establishing an organization named Tarun Bharat Singh (TBS). Upon the advice of a local village elder, Rajendra Singh and his friends began the process of repairing and deepening old "Johads" (Johad is a concave structure which collects and stores water throughout the year. It is used for drinking purposes by humans and cattle). Initially, with the help of the TBS, the residents of Bhanota-Kolyala village, which is in the Aravali mountain ranges, constructed a Johad at the source of river Aravari which was dried up completely by that time. Soon, villages around the catchment area and along the dry river constructed tiny earthen dams. Even after constructing some Johads in and around the Sariska Tiger Reserve, which is located in the same Aravali mountain ranges, the water level did not go up. Rajendra Singh observed that this happened because of mining in the Aravali mountain ranges as the water collected in the pits left unfilled by the miners after their operations. He also observed that the mining operations in the area resulted in dangerous floods whenever there were monsoon rains. Overwhelmed by these calamities, villagers abandoned their villages and men shifted to the cities for work. Women spirited frail crops from dry grounds and walked several kilometers a day to find water.

With a view to address these issues and fulfill the needs of the Rajasthan villagers, Rajendra Singh and his companions took up the issue and filed a public interest petition, which eventually led to the closure of 470 mines operating within the eco-fragile Aravali ranges and periphery of the Sariska sanctuary. Soon, the Ministry of Environment and Forests banned mining in the Aravali hill system. In the meantime, the villagers in that region went on constructing the Johads and other water harvesting structures with the help of Rajendra Singh and TBS. When the number of dams reached 375, the river began to flow. The villagers still consider it as a miracle. The workers, who became jobless because of closure of mines, were rehabilitated through water and forest conservation activities and rural development like animal husbandry, agriculture and through different types of employment generation activities initiated by TBS.

Guided by Gandhi's teachings of local autonomy and self-reliance, Singh has introduced community-led institutions to each village, i.e. Gram Sabhas, Mahila Banks, River Parliament etc. He initiated an awareness campaign for Gram Swawlamban, under which, activities like soil conservation, improved seeds, collection of herbal medicine and Shramdan were undertaken. The residents of the region went on to constitute a parliament of their own. Arvari Sansad is a representative body of 72 villages in the areas served by the river. The Arvari Parliament has framed 11 major rules to fix the cropping pattern and water use. The rules permit only landless farmers to draw water directly from the river and ban the cultivation of sugarcane and the raising of buffaloes as these activities would require relatively large amounts of water. In principle with his Gandhian philosophy, Singh used Pad-Yatras as an activity to bring awareness among the community and also to pressurize the government to hear to the people.

Rajendra Singh played a catalyzing role in the building of 10000 Johads in 1000 villages spread over 6500 sq.km. Out of these, 3500 were built by TBS, and as an after-effect of these, the community was motivated to build the remaining 5100 structures. The area covers parts of the contiguous districts of Alwar, Dausa, Sawai Madhopur, Karoli and Jaipur districts. Johads and the other appropriate water structures have also been built in the districts of Jaisalmer, Ajmer, Udaipur and Bharatpur.

As a result of all these efforts, the five seasonal rivulets Ruparel, Aravari, Sarasa, Bhagani and Jahajwali in the north-eastern Rajasthan area which had nearly dried up have now become perennial. Water conservation gave numerous positive impacts on the communities inhabiting the area. Employment opportunities have increased and migration has reduced substantially. Studies have shown manifold increase in the enrollment of students in school and output of food grains and milk production.

Through his determination, vision, hard work and dedication, Rajendra Singh has transformed the life of people in 1058 villages of Aravali hills. He has turned the arid land cultivable, densely afforested large tracts making a wild life sanctuary by water management, made the dry rivers flow throughout year. His vision and leadership has got wide recognition across the world and he got the Ramon Magsaysay Award for Community Leadership in the year 2001. His pioneering work in water management is an inspiration to many across the country.

*** Livelihoods December 2009**

77. Barefoot Engineer-T.J. David

Thumswamy Joseph David is a natural inventor; having to his credit over 200 innovations in the field of energy. They include efficient and eco-friendly technologies both in the field of conventional and non-conventional energy.

T.J. David was born on 22 December 1948. David's father, a medical doctor, died when David was only five months old. Later, his mother moved from Bangalore to Delhi, where the family struggled in great poverty to survive.



David joined St. John's school in North Delhi, a boarding school for the poor run by priests. Bright enough to get two double promotions, he had to relinquish school after the fifth standard in order to give his aging mother a helping hand. He studied as a day scholar till the seventh standard, doing odd jobs on the side. David's creativity manifested itself early in his life. As a schoolboy, he used to take his friends' toys apart and put them together. He is a self-educated person. He has been doing research and development in energy sector for about 50 years. Always enchanted by things mechanical, David made a sewing machine for his mother when he was 18. By 1970, he patched together his other invention, a cop-less loom, which didn't require shuttle. The following years saw a series of other inventions, and praise for his work poured in from the National Research Development Corporation (NRDC), the Ministry of Science and Technology, other government institutions and the private sector. Inspired by the lives of great scientists like Newton, Edison, Einstein and the Curies, David retained belief in himself despite having to scramble without degrees or contacts, near the bottom of the economic structure for years, and decided to take up these kinds of work increasingly focused on the needs of India's rural poor.

David has been working on livelihood, micro finance ventures, technologies to provide self-employment and additional income generating technologies for weaker sections as well as helped in young engineering graduates' projects to make them employers rather than employees.

In the year 2000, David had more than 20 low-cost inventions to his credit in the field of appropriate technology. They include an animal-powered transmission system, a poultry care system, and a pump less cooler. He is currently seeking to commercialize a pedal-harvester. The current custom-built models sell for Rs 12,000 (U.S. \$650) as opposed to such available alternatives as a tractor mounted reaper (\$8,700) and the combine-harvester (\$60,000). David sees two prime markets for this reaper, groups of reapers working in villages, where they get low wages for their work, and small (tractor less) farmers in villages, where the cost of reaping is high.

The pedal-propelled harvester has been commended by the Indian Agricultural Research Institute, New Delhi, the G.B. Pant Agriculture University, Nainital and the S.K.N. College of Agriculture, Jaipur.

David developed a low-cost mechanized farming robot which can operate using both conventional and nonconventional energy sources. He developed about 15 types of technologies based on peddle powered production machines, with production capacity of 5 kg onwards 30 kg per day. He also innovated another 15 types of technologies available based on draught animal (Bulls, Oxen, Camel, Donkey, Horse etc) power production machines, with production capacity of 50 kg onwards to 500 kg per day.

David invented a unique solar crop harvest machine that works entirely on solar energy and has built-in photovoltaic panel of 200 volts. This harvester ensures a high level of power saving by replacing power transmission systems. There is also provision for a pedal wheel to make it much more maneuverable. The harvester costs only Rs.2.5 lakhs which is very low compared to the conventional harvesters which costs around Rs. 15 lakhs to Rs.22 lakhs.

David initiated a technical workshop in year 1984 along with another prominent social worker Sri Bunker Roy in Tilonia SWRC. Now, it is an internationally well-known organization known as Barefoot Engineers Tilonia ' - Rajasthan.

David is one of the members of the Inventor's Action Society, which is India's first professional association of inventors that works on India's "craftsmen inventors" who, armed with few degrees or institutional connections, are increasingly disadvantaged. He is one of the recipients of most prestigious ASHOKA Fellowship. He had volunteered for many NGOs. In the year 2000, he established one organization named TIES India (Technologist Inventors Engineers and Scientists). He joined IIT-Hyderabad as a Project Coordinator in Energy and Technology. At present, he is very much occupied with the agenda of setting up a Technology Park, for 100 innovations for arranging demo as well as training and technology transfer program.

David's intelligence and persistence permitted him to continue and to come to understand how the systems confronting him so very unsympathetically work, and what must be done if they are to be reformed so that India's inventors can help the country develop the grassroots technologies it needs. He has received patent rights for 18 innovations so far.

David is currently working on the pedal reaper because he thinks it can enrich the lives of many poor people and also, in his own words, "out of my joy and my happiness." He invents because he loves the craft. After all, this barefoot inventor comments, "No one commanded the Wright brothers to make a plane."

*** Livelihoods January 2010**

78.Changed Face of Plague City – SR Rao

We all know Surat as the city of Diamonds and Textiles. This city was once also called as the Plague city as it was struck with this epidemic in the year 1994. However, within three years after the epidemic, Surat, once known as the dirtiest city in the country, turned into one of the most beautiful cities of India. All it took for this was only one determined government official: SR Rao.

Suryadevara Ramachandra Rao, better known as SR Rao, was born in Andhra Pradesh on 9 January 1954. He did his graduation in physics, chemistry and mathematics and his masters in social work and rural development. He joined in Civil Service in Gujarat in 1978. He held many positions during his service as an IAS officer. However, the tenure of his work as the Municipal Commissioner of Surat from 1995 to 1997 is the most remembered, as he changed the face of the city from the most unhygienic to the most beautiful.

The notoriously filthy and overcrowded city of Surat (especially northern city of Surat) was attacked by plague in September 1994 due to continuous rain, which lashed Surat for two months. The faulty drainage system could not handle this and the result was large-scale water logging. Hundreds of cattle and other animals died and the rats ran riot because of the floods. The municipal authorities were not prompt enough in clearing the city, which led to massive sanitation problems. The Surat Municipal Corporation (SMC) had failed to provide basic sanitation and clean drinking water to a majority of the city's population. Estimates put the number of dead from plague at 52 people, while the number of infected ran into hundreds and about 3 lakh people fled from the city. This situation happened only because people threw their garbage on the streets freely and did not clean the filthy containers for months on end, even as animal carcasses rotted on street corners. Surat had become host to diseases like malaria, jaundice and dengue fever. Even before the plague struck the city, these diseases had already assumed epidemic proportions.

In this context, SR Rao, IAS, was appointed to Surat as Municipal Commissioner in May 1995. Faced with a city traumatized by the plague and a state government cringing over the adverse publicity, Rao started raiding eateries, roadside haunts, fast-food shops, restaurants and sweetmeat shops to demonstrate to the city that these are unhygienic. When he trampled on mounds of food with cockroaches and rats swarming over them, Rao caught the imagination of the people. The raids hit suppliers, manufacturers and all popular restaurants in the city were sealed till they cleaned up. Rao walked into the filthiest slums, encouraged people to clean up their surroundings. He told civic sweepers what to do and got officials into the act. This act too hit the mark since an estimated 40 per cent of the city's population lived in slums, 80 per cent of them migrants. These slums were located on encroached municipal or private land, along major transport corridors, and near factory premises on low lying areas without proper drainage.

SR Rao shook the city administration including cleaning sewage lines, widening roads and improving slums. Each city department was being run like an insulate fiefdom. Administrative barriers were broken down through decentralization and joint teams that tried to overcome the old malaise of one department laying roads and the other digging them up a few months later. Ward officers were expected to listen to citizen complaints and act on them promptly. A "six-month, six-page" rule was introduced: Any city official who did not complete a task in six months was asked to explain the reasons in a six-page note. Rao once described the change in the administrative culture as a move from AC to DC, i.e. from air-conditioned offices to Daily Chores. Officers from all the six zones of the city would start their day at 7 am and supervise sweepers and cleaners on Surat streets. A unique and innovative night cleansing system was developed: Every street and corner was scrubbed at night and garbage bins cleared so that Suratis awoke to a clean city each morning. Within one year, through well-orchestrated methods, administrative, legal, punitive and community motivation, the SMC increased the cleaning of accumulated garbage from 450 tonnes (50 per cent of the amount generated at the time of the plague) to almost 94 per cent of the 1,100 tonnes of garbage generated every day in 1995.

SR Rao talked with the local builders, who built the buildings without proper drainage systems, and convinced them to change their building structures. The SMC officials would draw up a line on the streets and mark the illegally-constructed houses and the residents would demolish all of them. As a result of this drive, narrow

lanes, which could barely accommodate two-wheelers earlier, became wide enough to allow buses and cars to move freely. Cleanliness became the order of the day. All these achievements were not a cakewalk for Rao. He had been threatened by many people and even from his higher officials sometimes. However, he did not care for any of them and moved forward in his pursuit to remove the scar of plague on the city.

SR Rao's decentralized system to clean up the city worked so well that it attracted researchers and urban managers to examine the reasons for its success. The filthiest city in the country had metamorphosed into the cleanest city within two years, and once again, Surat played host to hundreds of people, including teams from other Municipal Corporations, non-governmental organizations, doctors and researchers.

Though Rao moved out of Surat at the end of 1997 – two years after he had entered the city – it continues to be clean and has arguably become the most livable city in Gujarat. Swanky flyovers, broad clean roads, washed streets and spotless footpaths are now a part of this industrial city. Two years later, the Indian National Trust for Art and Cultural Heritage even declared Surat the second cleanest city after Chandigarh in India. For his services in the rebuilding of post-plague Surat, Rao was awarded the Public Service Excellence award instituted and administered by the All India Management Association to recognize, applaud and uphold the bureaucracy's commitment to public service.

*** Livelihoods February 2010**

80. 'Samaj Pragathi' Mihir Shah

Mihir Shah is a well-known development professional, working extensively to provide water and livelihood security to the poor in India. He has combined 20 years of living and working at the grassroots with academic research and policy advocacy. He believes strongly that a new paradigm of development needed to be forged in India; one that is based on the principles of sustainability, equity and people's empowerment.

Born on 25 November, 1956, Mihir Shah graduated in Economics from St. Stephen's College, Delhi (where he won the KC Nag Economics Prize), did his post-graduation from the Delhi School of Economics (where he was Merit Scholar) in 1970s, M.Phil. in Applied Economics at Centre for Development Studies, Trivandrum, and a Ph.D. for his Dissertation titled: "Capitalist Development and the Transformation of Agrarian Relations in Chingleput District c.1780-1983" from the Jawaharlal Nehru University, New Delhi.

Dr. Shah began his career as a project associate at the Centre for Development Studies where he conducted M.Phil. teaching programme on "Macro-economic Framework for Analyzing Agrarian Economies" and guided students on their dissertation. He moved on to work on the Project "Inter-regional Variations in Agrarian Structure" prepared for the National Bank for Agriculture and Rural Development (NABARD). To explore fresh terrains beyond the ivory towers of conventional academia, Dr. Shah traveled extensively in rural, tribal India in pursuit of a fresh understanding, necessary for the formulation of an alternative Indian vision of development. These travels culminated in formation of Samaj Pragati Sahayog (SPS) along with similar minded friends in the year 1990.

Samaj Pragati Sahayog (SPS) is one of India's largest grassroots initiatives for water and livelihood security. It works in 50 villages in the Adivasi pocket of the Dewas district of Madhya Pradesh, known as the Bagli tehsil in the Narmada valley. They believe that farmer-driven, location-specific watershed development combined with bio-diverse agriculture, other nature-based livelihoods and microfinance, can result in sustained higher incomes and empowered communities, providing an enduring panacea to India's suicide-ridden dry lands. Over the years, the SPS' programs have resulted in drinking water security to 20,000 people, a rise in the percentage of irrigated areas by 150 per cent, a 90 per cent reduction in indebtedness, 80 per cent decrease in distress migration and 100 per cent increase in income. It works in partnership with 122 CBOs on a million acres of land across 72 districts in 12 states.

Dr. Shah has been actively involved in "Narmada Bacho Andolan" and issues of "Right to food". He was part of a team that devised a detailed blueprint for technical redesign of the Narmada Project, which would enable the resolution of the drinking water crisis of Gujarat, while simultaneously reducing submergence caused by the dams by over 60%. He assisted Baba Amte in preparing studies on Narmada Project "Cry, the Beloved Narmada" (1989) and "The Case Against the Narmada Project and the Alternative Perspective" (1990). In 2007, he co-founded the National Consortium of Civil Society Organisations that works to support Panchayat Raj institutions for more effective implementation of NREGA.

He has held important positions like Member, Governing Body, Andhra Pradesh Society for Social Audit and Transparency, Member, Central Employment Guarantee Council, Ministry of Rural Development, Government of India (2009), Adviser to National Commissioner, Supreme Court of India in the Right to Food case (2002-2009). Honorary Adviser, Technical Committee on Watershed Programmes in India in the Parthasarathy Committee. Chairperson, Sub-Group on Review of Existing Strategies for Development of Rain-fed Areas for XIth Five Year Plan, Planning Commission, Member, Project Steering Committee, UNDP-GEF Project, Forest Department, Government of Madhya Pradesh. He was also part of the Hameed Committee set up to suggest a completely new structure for CAPART. He has worked as faculty at Baba Amte Centre for People's Empowerment (1998-2009), one of only 7 national centres for training in Watershed Development, recognized by the CAPART.

He has written over 100 articles and important publications like Economic and Political Weekly. He has co-authored many important articles along with P.S. Vijay Shankar titled "Watershed Reforms in India", "New Development Paradigms and Challenges for Western and Central India" and "Land Reforms in Madhya

Pradesh: Redefining the Agenda” in 2002. “Land Reforms00 in India: Issues of Equity in Rural Madhya Pradesh”. Dr. Shah has co-authored a study report for the UNDP on India's Dry lands in 1998. The study brings out the macro-economic significance of watershed programmes for food security and employment guarantee in India. He authored NABARD study "Agrarian Structure and Modernization of Indian Agriculture: A study in Inter-regional variations" (1986). He was largely responsible for drafting its landmark report that argues of radical reforms in India's watershed sector, as honorary adviser to the Technical Committee on Watershed Programmes set up by the Government of India in 2006.

He has received many awards like Social Entrepreneurship Award of American India Foundation, New York, Doreen Mashler Award of International Crop Research Institute for Semi-Arid Tropics (ICRISAT) for Outstanding Contribution to Integrated Watershed Management for Sustainable Development, Ashok Gondhia Manav Sewa Puraskar of Young Men's Gandhian Association, Gujarat and Diwaliben Mohanlal Mehta Award for Outstanding Social Service presented by former President of India.

Dr. Shah is currently Secretary of Samaj Pragati Sahayog and a member of the National Executive of the Ministry of Rural Development. He draws inspiration from the life and work of Baba Amte. Since 1990, he is actively engaged in formulating a concrete and comprehensive vision for an alternative Indian model of equitable and sustainable growth.

*** Livelihoods March 2010**

81. Leading the Sandbox Development- Dr. Deshpande

Gururaj 'Desh' Deshpande, the founder and chairman of Sycamore Networks Inc., is an influential technology entrepreneur and visionary. Widely respected for his generous contributions and donations for various social causes, Dr. Deshpande is leading various development initiatives majorly in the sandbox area of North-western Karnataka.



Dr. Gururaj 'Desh' Deshpande is the son of a labor commissioner in post-British India. He obtained his B.Tech. in Electrical Engineering in 1973 from IIT Madras, his M.E. in Electrical Engineering from the University of New Brunswick in Canada and his Ph.D. from the Queens University in Canada in Data Communications. After completing his studies, Dr. Deshpande worked on the architecture of Optical Fibre Network. He taught at the Queens University in Kingston, Canada for some time. Later, he gave his services to Codex Corporation, a subsidiary of Motorola. In 1988, he co-founded Coral Network Corporation and later founded Cascade Communications Corporation for which he was also the Chairman.

Sycamore Networks was founded by Dr. Deshpande along with two other scientists from Massachusetts Institute of Technology in 1998 with just three products and two customers. The company manufactures Fibre Optic Cables which provide high bandwidth for the Internet. This organization has now grown into a multimillion dollar company with Dr. Deshpande being recognized as one of the top Indian billionaires.

Since the beginning, Dr. Deshpande is very generous in donating money for various social causes. He donated large sums to IIT Madras Alumni Association of North America for support to IIT Madras through the Deshpande Foundation, which was established by him in 1996. His generous donations (initially 20 million dollars) made the MIT's Centre for Technological Innovation at Massachusetts Institute of Technology possible. The Centre is involved in research and collaborates with entrepreneurs, MIT faculty, alumni and students and new companies. The Centre awards grants directly into MIT research, and is sponsoring research in a broad range of areas, including Biotechnology, Information Technology, and Tiny Technologies. The centre also partners with investors, entrepreneurs, and local industry to help commercialize MIT technology.

The Deshpande Foundation is one of the leading philanthropic foundations in Massachusetts in the areas of innovation, entrepreneurship and international development. Through its grant-making, the Deshpande Foundation has helped launch innovative companies, helped NGOs develop an international presence and developed partnerships with some of the most remarkable change agents in the world today. The Deshpande Foundation's primary activities lie in three areas: Innovation, Entrepreneurship and Growth.

In India, Deshpande Foundation started its activities in North-western Karnataka, the area which is called as Sandbox. Sandbox is a geographically-defined area of North-western Karnataka that centres on the sister cities of Hubli-Dharwad, the cities that Desh and Jaishree Deshpande (Deshpande's wife) come from. The Sandbox, as an area of contained development, is a region in which Dr. Deshpande hopes to promote innovation and inter-organizational collaboration as methods of creating sustainable change. Deshpande Centre for Social Entrepreneurship, which has been started in this area, is emerging as a human resources hub for social entrepreneurship.

The Deshpande Foundation gives large donations to the organizations which are serving the poor and focuses majorly on four sectors in its funding: Agriculture, Education, Health, and Livelihood. Through his foundation, Dr Deshpande is supporting many organizations in the Sandbox area such as BAIF, SCOPE, Srijan, Techno serve, Agastya International, India Development Service, Jagruthi, Manovikasa, Prerana, RAPID etc. to name a few.

Since 2000, Dr. Deshpande has been funding approximately one initiative a year and is actively involved in building these organizations. These initiatives include Tejas Networks, Airvana, A123 Systems and Sandstone Capital. He and his wife, Jaishree, are involved in several non-profit initiatives that include support for MIT, IIT, TiE, Akshaya Patra Foundation, Public Health Foundation of India and the Social Entrepreneurship Sandbox in India. Akshaya Patra, the world's largest NGO-run school lunch program, which addresses two of India's

most pressing social problems: hunger and access to education. In 2006, Akshaya Patra received a major grant from the Deshpande Foundation to expand its operations in the Sandbox area and to open a US office, known as "Akshaya Patra USA". The purpose of the US office is to build awareness, seek financial support to both sustain and expand current operations, and explore strategic partnerships with government, academic, and nonprofit entities to enhance Akshaya Patra's program as it nears its goal of serving one million children and beyond. The Deshpande Foundation supported the initial endowment for Public Health Foundation of India, along with the Gates Foundation, the McKinsey Foundation, and the government of India. PHFI was started as a response to the limited institutional capacity for strengthening training, research and policy development in the area of Public Health. Dr. Desh Deshpande also sits on PHFI's board.

Dr. Deshpande believes in bringing together individuals with diverse experiences and skills to work together to address the challenges of development. A number of partnerships and activities promoted by Deshpande Foundation help achieve this goal in the Sandbox area. It organizes many leadership and exchange programs such as Deshpande Innovators, Junior fellowship programs and Sandbox fellows etc. Dr. Deshpande believes in Albert Einstein's words 'Try not to become a man of success. Rather, become a man of values' and is truly living those words. His efforts are leading the Sandbox towards development.

*** Livelihoods April 2010**

82. Nilima Khetan in the Temple of Service

A professional by training, Nilima Khetan has made her way into the development sector. Her 25 years of development work have not only contributed in bringing a significant change in the lives of the poor with whom she worked, but also contributed in bringing more number of professionals into the sector.

Nilima Khetan was born in Delhi on August 3, 1961. She completed her B.Com Honors from Shri Ram College of Commerce, Delhi University in 1982. Later, she moved to the Institute of Rural Management, Anand to complete her MBA. On the completion of MBA, she joined an NGO called Professional Assistance for Development Action (PRADAN), a leading NGO in the country which was at that time trying to bring professionals into the voluntary sector, as a Project Executive in the year 1984.

In 1984-85, Nilima went to Anand Niketan Ashram, Vadodara district on an assignment from PRADAN to professionalize their work culture and also to start some income generating activities including patch work, banana fiber production and acrylic fiber weaving etc. for rural women. While at PRADAN, Nilima did an extensive 'need assessment' exercise which involved visiting various NGOs in the country and assessing 'need' for management skills in the sector. Later, she moved to Seva Mandir in the year 1985 to assist the economic empowerment initiatives of the organization, while continuing to be on the rolls of PRADAN.

Seva Mandir works mainly in natural resource development and sustainability, village development, women's empowerment, early childhood education and health care, continuing education and children's welfare. Their scope of projects has allowed them to affect 70,000 households and 300,000 residents in the Udaipur and Rajsamand districts. Nilima worked on the setting up of the new forestry program in Seva Mandir, which later on grew to become one of the largest initiatives within the organization. Simultaneously, she was also responsible for all field operations in one out of the five geographic areas in which Seva Mandir was working. In her early years at Seva Mandir, Nilima became a role model and magnet for highly-qualified people to join Seva Mandir and work in remote villages. She has also pioneered a style of working that enabled professionals, villagers and locally-recruited staff to combine their skills and expertise. In December 1992, she resigned from PRADAN and moved on to the rolls of Seva Mandir. Thereafter, she looked after the Planning, Research and Training division of Seva Mandir, which is called as People's Management School.

Nilima Khetan became the Chief Executive of Seva Mandir in the year 1999, where she is leading a team of 300 colleagues. She is responsible for the overall effectiveness of and coherence within Seva Mandir programs, and represents Seva Mandir at various external forums. Under her leadership, Seva Mandir has achieved the status of one of the leading NGOs in the country, not only because of its size, but also because it has been able to develop strategies in respect to organizational issues and programmatic work that are significantly impacting the well-being of deprived people. Today, Seva Mandir's work encompasses the area of governance, enhancing natural resource development and enterprise promotion to strengthen livelihoods and human capabilities like health, education and women's empowerment and extends to nearly 600 tribal villages.

While carrying on the responsibilities at Seva Mandir, Nilima has also served as the Acting Director of IRMA, Anand from 2006 June to May-2007. At that time, IRMA was going through a leadership crisis, and as a Board Member, she was asked to oversee this transition and prepare the ground for a new leadership to take over. This task, which she handled for one year, added a lot to her understanding of the challenges of revitalizing institutions.

Apart from her involvement with Seva Mandir, she is also on the boards of several other organizations like the Institute of Financial Management and Research, Chennai; the Institute of Development Studies, Jaipur; Gram Vikas, Orissa; WASSAN, Hyderabad; and several others. She was a Member of the first National Standing Committee of CAPART for Watershed Development; a Member of Planning Commission's Joint Machinery for Collaborative Relationship between the Government and the Voluntary Sector and, more recently, a member of Central Government's Committee on Land Reforms.

Being the board member of several institutions, Nilima has been involved in various activities like addressing the issues of gender and drinking water, girls' education, women's empowerment, problems of sanitation and water, promoting innovations that positively impact the environment, issues of watershed and land development, microfinance, encouraging voluntarism in the country.

Nilima Khetan finds immense satisfaction in doing things perfectly, however small the task is, and also in putting public resources to proper use. Working in Seva Mandir brought her in contact with many people, and by working with all of them, her self-understanding as a person and as a development worker has improved – which she feels is her greatest achievement.

For her sustained contributions to the field of development, Nilima has been nationally recognized. She was awarded the Laxmipat Singhanian - IIM Lucknow National Leadership award for young leaders by India's Prime Minister in December 2006. In March 2007, she received the Maharana Mewar Award from the Maharana Mewar Foundation for work of permanent value to society.

'To be effective, one has to learn humility in recognizing that it takes all kind of people to make headway in bringing about changes in society' is what Nilima believes. She understands that alleviating poverty and improving governance is a daunting task and one is required repeatedly to question one's deeply held views on how it might be done. Her long and hard journey of self-reflection and relentless engagement in the field gained her many insights, and with these learnings, she is moving ahead to make a difference in the lives of people with whom she is working.

*** Livelihoods June 2010**

83.Rural Marketer - Pradeep Kashyap

Pradeep Kashyap needs no introduction for people in development sector. He is considered to be the father of rural marketing in India and has been a pioneer in designing and implementing innovative business models in the social development sector, especially for those in the Bottom of the Pyramid (BoP). He has combined rich experience he gained in the corporate world with more than two decades of experience in the social sector to design several exceptional projects since the late 1980s.

In Pradeep Kashyap's career of 40 years, for the first 17 years, he worked only for corporates like Exide, Bosch and Denso, and for the remaining 23 years, he worked for both development and corporate sectors. This opportunity of knowing both the sectors helped him to invent 3M, a comprehensive livelihoods promotion model and innovative rural marketing initiatives like Gramsree melas. Because of this unique combination of expertise, he was honoured to be Marketing Advisor to Ministry of Rural Development (MIRD), Government of India (GoI) and to serve in the Prime Minister's Office, Chief Minister's Committees on Rural Development and also on the National Committee of the RBI. He works as a consultant to both the World Bank and the UN.



Pradeep's engagement with the development sector started in 1989 when he was appointed as marketing advisor to the MRD, Government of India. To create a platform for artisans to bring their products to the consumers in the cities with no interference from middlemen as well as to help them get full value for their products, Pradeep started a concept of sales exhibition called Gramsree melas. It is estimated that close to 70-80 such exhibitions have been held till date. These melas were used as a space to conduct training programs for artisans to learn new technologies and designs. With special focus on women, especially poor women artisans; Pradeep took up a project called Women's Enterprise Management Training Outreach Program (WEMTOP) initiated by World Bank in the year 1993. The program aimed at training poor women artisans in business skills.

In 1993 itself, Pradeep started MART, an organization that brings partnership between the corporate and the community. Since he came from the corporate sector and started in the working the social sector, he could see a potential for bridges and synergies between these two sectors. As a result, MART has a very strong business mind of the corporate and social heart of the community with compassion for the poor. MART makes corporate understand the community language and the community understand corporate participation as well as the government. MART offers solutions from research, strategy to capacity building to understand the emerging markets. MART is recognized by Lead India for linking farmers to markets in India.

Pradeep is responsible in leading MART's team to develop the most comprehensive livelihoods promotion model - the 3M - a model which promotes large scale employment in rural areas. The first M stands for Microfinance as money or access to capital is necessary to start any business, the second M stands for Market which provides business and the third M is for Micro planning which is based on the assessment of natural, human and physical capital available. Pradeep has demonstrated usefulness of the 3M model while working on Project titled 'Shakti' with Hindustan Lever. The project aimed at promoting SHG women as innovative micro entrepreneurs through various ways such as taking up dealership of companies. Similarly, he has developed a collective marketing model involving 7500 women from 500 backward tribal villages in Orissa. He has conceived and organized 300 Gramshree melas for sale of rural products in urban centers. From this initiative alone, 46,000 women in 12 states have benefited and each of them earns Rs 1,000 per month as profit from this business. MART's 3M Approach for Micro Enterprise Promotion has been presented in international forums in USA, Srilanka, Philippines and other countries.

Pradeep has pioneered another low cost, last mile rural distribution model using village volunteers on bicycles for Colgate, Godrej, Eveready, Heinz, Tata Tea and other companies. He has championed the introduction of rural marketing in the academic curriculum in the business management schools in India and Bangladesh and has authored many books on rural marketing liked by students and practitioners alike.

In recognition of his contribution, Pradeep received several awards. He received best rural marketing initiative award for project titled 'Arogya Parivaar', silver award for best long term rural marketing, gold medal for long term rural marketing initiative, special jury award and Jamnalal Bajaj endowment award. He attributes his success to team work, his totally flexible, non-hierarchical organization stands as a testimony to this belief. He also believes that one can acquire knowledge only if one is humble. His vision, belief and professionalism and way of life is an inspiration to many young creative minds who would like to find every possible way out to redeem poor from poverty.

*** Livelihoods July 2010**

84. Creator of Water Warriors– Anupam Mishra

Water is indispensable to life. It has defined the life and livelihoods of people across the world. However, from being an unlimited and available natural gift for India, water has now changed into a limited resource and is becoming unavailable in many places of the country. The root of the problem is giving more importance to land than water. In this context, believing that it is the high time to put water first, Anupam Mishra has dedicated his life to reviving traditional methods of water harvesting. And along the way, he has created a legion of water warriors.

Anupam Mishra's engagement with the environment came early – his father Bhawani Prasad Mishra, a Gandhian poet-author and environmentalist, was associated with the Gandhi Peace Foundation (GPF) since its inception in 1964. After completing his Master's in Hindi literature from Delhi University in 1969, Mishra decided to follow in his father's footsteps and joined the GPF as a researcher at a salary of Rs 350 a month. His mandate to study water shortage in India's driest areas led Mishra to crisscross the country – he travelled to Rajasthan, Madhya Pradesh, Maharashtra, Bihar, West Bengal and Uttar Pradesh and discovered that over 200,000 tanks were dug across India before British rule. Many years of studying India's driest regions convinced Mishra that traditional systems like step wells, tanks, ponds and bunds are the best way to tackle water shortage. Further, his travels made him aware that our forefathers were far more aware and educated than we are.



Rajasthan, especially, was a mine of information for Mishra. In the 1980s, he met Surendramal Mohnot, director of the School of Desert Sciences in Jodhpur, who made Mishra aware that talab (ponds) could be built in towns. Water harvesters such as Jethusingh Bhatti, Bhagwandas Maheshwari and Dindayal Ojha gave him great insight into the water bodies of Jaisalmer. And in 1988, Mishra saw a kuin, which provides sweet water, for the first time in Taranagar in the state's Churu district; this kuin was more than 100 years old. He also learnt that that a kuin is quite distinct from a kuan or a well. A kuan can be dug anywhere to obtain groundwater. With a normal depth of 300 ft, it can provide water collected on the water table for years. But although rainwater seeps into the water table, it becomes undrinkable when mixed with other minerals of the soil. On the other hand, a kuin primarily collects rainwater and normally has a depth of not more than 30-40 ft. It can only be dug in areas where a gypsum belt is naturally present - the gypsum acts as barrier, preventing the water from turning saline. Essentially, a kuin traps moisture between the sand and gypsum layer and protects water from percolating into the water table and mixing with soil minerals. Thus, the water obtained from it is sweet and safe for drinking. Mishra was amazed of the knowledge that our forefathers had in water harvesting technology.

With the experiences gained through his travels, Mishra has written two books on traditional tank management in India and various traditional water harvesting systems in Rajasthan titled 'Aaj bhi khare hai talab' (The ponds are still as good as gold) and 'Rajasthan ki rajat boonde' (The radiant raindrops of Rajasthan). These books on water harvesting, with drawings and rich examples, have gone on to sell nearly 100,000 copies and have been translated into five languages, including French. Most significantly, they have spawned a legion of water warriors. These include not just well-known examples like NGO Magsaysay Award in 2001, and Harmony Silver Award winner Laxman Singh, but thousands of unsung Indians who have built their own reservoirs. The people who have translated his books into Bengali and Punjabi were inspired by his writings and they themselves became water harvesters. There are many other people across the country inspired by his writings and have taken up the agenda of water harvesting and reviving traditional water harvesting structures in their areas. Around 25,000 small and big traditional rainwater harvesting systems have been built in recent times. Many more have been restored.

Till date, Mishra declined to take a single rupee as royalty for his books, which do not even have a copyright. In fact, he shuns the limelight and dislikes interviews, contented with his Gandhian way of life. Mishra and his team of committed volunteers at GPF also work to promote the environmental campaigns on various rural

development agencies and prepare survey reports on distressed areas that need guidance. Mishra has participated in many national and international events to spread the word of conserving water.

Mishra is someone who is known for his eco-artistry – he takes old cartons, sticks pictures on them and revamps them into shelves for his office. And he's also made an intricate mosaic from pictures of Gandhi on a broken wooden cabinet. He is one of the founder members of Center for Environment and Food Security which works on research, advocacy and campaign on the issues of poverty, food security, sustainable livelihoods etc.

Anupam Mishra has received the Indira Gandhi National Environment Award and continues his association with the Gandhi Peace Foundation working in the field of environment protection and water conservation. He continues to travel to different parts of the country, while keeping in touch with grassroots-level water harvesters and NGOs and inspiring them. For many of us, traditional water harvesting structures like step wells, ponds, tanks etc may be the remnant of the past. But for people like Anupam Mishra they hold the key for future.

*** Livelihoods August 2010**

85.Entrepreneurs' Madhura Chatrapathi

A distinguished entrepreneur herself, Madhura Chatrapathi, has been working with the missionary zeal, entrepreneurial vision and institutional commitment to foster an entrepreneurial society. Through her organization AWAKE, she is making a difference in the lives of hundreds of women and men through entrepreneurship development.

Madhura Chatrapathi is a graduate in Science. After completing her graduation, she has done her diploma course in journalism first and postgraduate diploma in marketing & advertising later. She also did a course in dehydration of foods in Central Food Technological Research Institute (CFTRI).



Madhura imbibed the spirit of enterprise and volunteerism, working for the larger good and public cause from her illustrious father Sri M C Rajamannar. Innovation has been a hallmark of her public and profession career. She is a distinguished entrepreneur herself, obtaining a simple technology from CFTRI and building on it to be an industry leader in the area of dehydrated food ingredients.

Madhura started a company, Food Associates Bangalore (FAB), which emerged as a leading customised food ingredient manufacturer for both domestic and international markets. She was the first woman to obtain know-how from Defence Food Research Lab and supplied precooked dehydrated foods to defence forces. As a business person, Madhura set up her business of a de-hydration plant in 1981 with knowhow from CFTRI for Tamarind Powder. After two years of struggle, she diversified into a range of de-hydrated food ingredients that today meet international standards and cater to international markets like North America, Europe, Australia and Japan and also the domestic market that includes multinationals. Today, Food Associates Bangalore is a leading customized food ingredients' producer and a sourcing agent for a range of ingredients for its very discerning customers. FAB's B2B operations mean - processing against order, no inventory pile up and no major problems with marketing. Madhura received the Outstanding Entrepreneur Award from Rotary in 1982.

Madhura is the founder President of AWAKE (Association of Women Entrepreneurs of Karnataka), a premier Association of Women Entrepreneurs in the country. Its mission is to empower women through entrepreneurship development to improve their economic condition. It supports both start-up-level & growth-level women entrepreneurs from urban as well as rural areas. To achieve its objectives, AWAKE has formulated a module. Through Awake, Madhura conducts need-based skill development programs in specific sectors, like food, floriculture, vermiculture, pottery, handicrafts, eco-friendly products etc, for the people who want to be entrepreneurs.

Madhura founded Asian Centre for Entrepreneurial Initiatives (ASCENT) in 1996 through which she has been working in group enterprise, clustering, incubation process and entrepreneurship development in Asian and African regions, and in other developing countries. She has also established Association of Food Scientists and Technologists (AFST). Her work in the field of Entrepreneurship Development has earned her a special place in the International Agencies and Development Organisations. She is an internationally sought-after resource person. She has been providing expert advice and leading workshops in over 40 countries for a variety of International organizations including UNDP, ILO, UNIDO, World Bank, Economic Commission for Africa.

Madhura serves on the Governing Bodies of Institute of Social and Economic Change; Centre of Entrepreneurship Development, Madurai; Entrepreneurship Development Institute of India (EDI), Ahmedabad and the State Bank of Mysore. Of the several firsts to her credit, it must be mentioned that she is the first woman Rotary District Governor (1998-99) in South Asia. She is also serving on the Advisory Committees of SIDBI and IDBI. She served as a member on the National Entrepreneurship Development Board, Government of India.

With her vast experience both in the fields of business entrepreneurship and social entrepreneurship, Madhura authored 3 handbooks and a training manual on entrepreneurship. She has given over 150 talks on radio on entrepreneurship. She has delivered over 1000 talks motivating, inspiring and educating hundreds

of young boys and girls in schools and colleges, and to women, youth and entrepreneurs. She finds time to provide business and career counselling always.

Her efforts have been recognised by both State and Central agencies. Madhura received NSIC 40th Anniversary Award which was presented by the President of India for her outstanding contribution to small scale industries, the Kempegowda Day Award from the Mayor of City of Bangalore for her contribution in self-employment in the city, Government of Karnataka Rajyothsava Award etc. Apart from receiving the highest Award of the Rotary International, "Service Above Self", she recently received the A.R. Bhat Award from Entrepreneurs International for her outstanding contribution in entrepreneurship development. She has also received US State Department's "Distinguished International Visitor Alumni Award".

Madhura Chatrapathi is continuing in the field of entrepreneurship development with the same missionary zeal with which she started her career, and is widely recognized as a successful business and social entrepreneur.

*** Livelihoods September 2010**

86. Developing Humane Action - Vasimalai

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



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

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

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

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

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

Vasimalai contends that the work of the Foundation is his calling. Looking back, he says that this lack of ambiguity in understanding the purpose of the work and his own role in it was critical in ensuring its continuous growth even beyond his own plans. And it continues to provide daily enthusiasm to see what will happen further. This ease of acceptance of both, people and tasks, however humble; as well as the will to be

led by the collectivity is evident in the culture of the organization. Vasimalai's simplicity of conduct is repeatedly referred to as a critical strength of the organization.

Vasimalai is holding various positions in national and international forums, working groups, task forces and missions of Central and State governments on themes related to Natural Resource Management, Livelihood Promotion and Institutional Development etc. He believes that every person has innate potential in them and he says "Take almost any one of the person around. Show him/her the way. Give opportunities. Present challenges and they excel".

*** Livelihoods October 2010**

87. Joe Madiath in 'Gram Vikas'



From the most developed state in India, Kerala, to one of the least developed states, Odisha, the journey of Joe Madiath is inspiring and the path he had laid for Gram Vikas (Development of village) is followed by many development workers across the country.

Joe Madiath was born on December 1950 at Cheruvally, Kerala, India. Recognizing the poor conditions of faced on his family farms, Joe Madiath at the age of 12 led a movement to organize them to lobby for better treatment. His confrontational role was met with hostility as his family banished him to a boarding school 2,500 km away from home. When he returned at age 16, Madiath embarked on a bicycle tour across India, Nepal, Bhutan and Sri Lanka and worked with tribal people along the way to improve their conditions. He completed his studies in English Literature at Madras University. As a student, he was elected as the President of the Loyola College Student Union and founded the "Young Students Movement for Development (YSMD) to serve the poor people.

In 1971, Joe led 400 YSMD volunteers to coordinate a number of relief camps for refugees from Bangladesh. Later that year, 40 volunteers along with Joe, moved to Odisha, which had been ravaged by a cyclone and tidal waves. Joe and a few colleagues decided to stay on in the area afterwards to work as development activists. They moved to Ganjam district in southern Odisha in 1976 on the invitation of the Government, to initiate development activities among the indigenous communities of Odisha.

Joe founded an NGO called Gram Vikas in 1979 to serve the poorest communities in Odisha. Since its inception, Joe has been the Executive Director of Gram Vikas. Today Gram Vikas is one of the largest NGOs in Odisha, reaching out to about 314,458 indigenous and poor families living in 943 rural habitations as on 31st March 2010. Joe initiated number of programs under Gram Vikas. Some of the pioneering efforts of Gram Vikas have been in bio gas promotion, community forestry, rural habitat development and education. Gram Vikas set 55000 bio gas systems to provide less expensive fuel to the villagers. Through its Movement and Action Network for Transformation in Rural Areas (MANTRA), Gram Vikas helps to build low cost drinking water and proper sanitation facilities in 787 villages. As a result, every family of the project area got bathrooms, toilets and safe water facilities. It reduced their health expenditure drastically. Gram Vikas's current approach to converge community action with water and sanitation as the entry point is evolving into a movement influencing local democratic self-governance and poor people's control over development processes.

The core methodology of Gram Vikas is to harness, through full community mobilization, all physical and human capital in a village. The organization works with the villagers to create and manage a "village corpus", a fund that draws cash and in-kind contributions from all families based on their ability to pay. Once the fund is established, the organization contributes supplementary resources or makes soft loans for specific projects.

Joe is also one of the founders of the Voluntary Association Network of India and the Odisha Development Action Forum. He currently serves on the Governing Board of several institutions including the Council for Advancement of Peoples Action and Rural Technologies (CAPART), the Society for Participatory Research in Asia (PRIA) and BASIX. He has been part of various consultative committees of the central and state governments.

Joe Madiath has received several national and international awards in recognition of their work, including the Allan Shawn Feinstein World Hunger Award for 1995-96 from Brown University, USA; the Dr. K.S. Rao Memorial National Award, 1998 for outstanding Lifetime contribution to the development of new and renewable sources of energy from the Solar Energy Society of India, the Social Lifetime Achievement Award for contribution to improving the plight of the rural masses from The Godfrey Phillips Red & White Bravery Awards in 2005. Joe Madiath has spent about 30 years working for the development of poorest communities of Odisha state. His unquenchable focus on the sustainable development of the villages is bearing fruits and transforming the lives of many poor households.

* **Livelihoods January 2011**

88. Engineering Rural Development – Rangaswamy Elango

Rangaswamy Elango, an Engineer who chose to return to his village and serve as a politician, is a lesson to all those who point their fingers at politician but do nothing for the nation. He believed in Gram Swaraj and transformed the face of his village on the principles of cooperation and collective action.

Rangaswamy Elango was born on Nov 12, 1960 in Kuthambakkam village, Tamil Nadu. Elango went to A C College of Technology, Chennai to study Chemical Engineering. Being a Dalit, he faced severe humiliations from many and, in response; he formed youth clubs, stuck wall posters with reformist messages, organized study groups, gave special tuitions and tried a number of other heart-achingly inadequate activities.



Elango, the first technical graduate from Kuthambakkam, got a campus placement in Oil India and was posted in an exploration site in Orissa. For most young men in India this career trajectory would be a dream-come-true, but Elango found himself tethered to his village. A brief holiday revealed his youth club members were drifting away. He quit his job and joined the Council of Scientific and Industrial Research [CSIR] in Chennai. Commutes to his village began again. His youth club revived. In a while Elango was married to a young lady Sumathy who was a chemistry graduate. Two baby girls arrived in quick succession. By then Elango had visualized a long term road map. He and Sumathy had many conversations and agreed on a plan. They would make a home in Chennai, he would take care of the children and she would do her Masters in chemistry. Then she would find a job and provide for the family and he would return full time to the village.

In 1994, Sumathy got a job in the Oil and Natural Gas Commission [ONGC] and Elango promptly quit his. He returned to his village, contested in Panchayat elections and won. But despite his long term commitment to the village and work with harmonising it, he found the margin of victory disappointing. But he understood the powers at his disposal. He rolled up his sleeves. His objectives were two: create jobs and bring in hope.

At that time, there was a factory in the outskirts of his village that polished granite slabs. It had a huge disposal problem with its random off cuts. It was willing to pay for it to be carried away. Engineer, President Elango was delighted. He employed local labour, and built a drain which had smooth granite mosaic walls. The 'colony' drained fast down the slick 2 km long works. Of the budgeted Rs.15 Lakh for this project Elango had spent just Rs. 4Lakh, half of which went in wages for local people. But, the specification was to build the drain with rubble stones from a nearby hill. He had violated 'prescribed norms'. In other words, he had deprived transporters their ferrying opportunity and contractors their civil works one. Vested interests worked overtime. Elango was suspended from office under Section 205 of the Tamil Nadu Panchayat Act [TNPA]. He was devastated and thought of going back. But his wife encouraged him to continue and gave him Mahatma Gandhi's Autobiography 'My Experiments with Truth' which has become his guide for future. He protested against his suspension in Gandhian way and Government had to revoke his suspension.

There has been no looking back since then. Elango was re-elected with a huge majority at the end of five years. The graft mafia ran away. Officials backed his approach of cutting out contractors and employing locals instead. As he created jobs, liquor menace receded. He had always paid above the market average, currently Rs.70 per day; and most revolutionarily, precisely the same for women. He mastered the Tamil Nadu Panchayat Act and availed of every scheme for the village. He has been an efficient conduit between his people and available opportunities. He encouraged his people to use one of the Tamil Nadu governments' housing scheme called Samathuvapurams and these houses at his village are about 40% larger, better designed and comparatively constructed at a very low cost using local material and labour. So it is with all activities in Kuthambakkam. Extensive water management works, processing of agricultural produce, collective businesses run by women, all emphasize local involvement.

Influenced by JC Kumarappa, Elango has been evolving an economic theory of village clusters (network growth economy model). In simple terms about seven or eight villages form a free trade zone. They identify and produce goods and services without overlap. They consume each other's produce. And the money stays back and gets invested in human development. He also has an appropriate technology development centre in the

village. He has contributed to his village development in many other ways as well such as promoting SHGs, constructing rain water harvesting structures and also by generating employment through cottage industries.

Now, Elango is leading the effort to educate and sensitize more Sarpanches to take collective action-based village development and Gram Swaraj.

Rangaswamy Elango and his village Kuthambakkam offers hope to India. One can confidently assume that India can bring out all its poor from poverty and can be a developed nation only if we had a few more Elangos.

*** Livelihoods February 2011**

89. SEWA's Jayashree Vyas

Jayashree Ashwini Kuma Vyas, Managing Director of SEWA bank, has been serving the poor women entrepreneurs for more than two decades. With her strong and visionary leadership, she has taken this bank founded by poor women entrepreneurs themselves to newer heights and is making a difference to the lives of those women.

Jayashree Vyas was born on July 03, 1953 in the state of Gujarat. She completed her graduation in Commerce and is a qualified Chartered Accountant.

After completing her C.A. course with specialization in Advanced Accountancy and Financial Management, she joined the Central Bank of India at Ahmedabad in 1980 as a Financial Analyst where her job responsibilities included appraisal of credit proposals from large industrial units and recommending the deserving cases for credit support by the Bank.



Vyas has been a member of the Board of Trustees of Women's World banking since 1998. She is a Member of the Task Force on Housing Finance for the Poor, and a Board Member of National Housing Bank. She has made presentation of the above areas of work at various National and International Fora.

Inspired by Mahatma Gandhi's ideology, Jayashree joined Shree Mahila Sewa Sahakari (SWEA) Bank (SEWA bank was founded in 1974 by 4000 members of Self Employed Women's Association of Ahmedabad each contributing ten rupees) as its Ma managing Director in the year 1986. During her work at SEWA Bank spanning more than two decades, Jayshree has implemented various innovative programs aimed at providing access for self employed women to credit, secure savings, insurance and housing.

During her tenure in the bank, she has taken active steps to introduce and operate an integrated social security scheme for women working in the informal sector. This scheme - the first in India - has covered more than 150,000 women in three years. Vyas has also devised and implemented various technical and housing finance schemes that have been accessed by over 20,000 poor women. She has introduced, organized and managed savings groups of poor women in more than 5,000 villages in nine districts of Gujarat. This scheme has helped more than 150,000 women start saving for the first time in their lives, and provided credit facilities to help them come out of poverty.

Vyas has also prepared training modules and manuals for the running of effective saving and credit programs by various national voluntary organizations. The bank has now more than 200,000 women clients and Jayashree's leadership and direction has taken the bank to the newer heights and helped its expansion to such large client base.

With her quality financial and managerial skills she has been able to provide strategic guidance to the overall working of the Bank. SEWA Bank has created a holistic approach to helping women achieve independence through microfinance linked with the health, education, legal support and other supplementary programs of SEWA – the NGO.

Jayashree's rich experience in microfinance sector made her to be on the board of Indian School of Microfinance for Women where she actively contributes to capacity building programs. Vyas is one of the Promoter Directors of Ananya Finance for Inclusive Growth (P) Ltd. She is also board member of Invest India Micro Pension Services Pvt. Ltd. - Pension and Insurance Products Company for low income workers.

Vyas has been a member of the Board of Trustees of Women's World Banking since 1998. She is a Member of the Task Force on Housing Finance for the Poor, and a Board Member of National Housing Bank. She has made presentation of the above areas of work at various National and International Fora. She is also serving on the boards of several national level organizations such as National nerative Management Organization, Citi group Centre for Financial Literacy etc. Jayashree Vyas received award in 1993-94 for "Outstanding Woman Entrepreneur" by FICCI Ladies Organization India.

Gandhiji was always saying that if, at all, reform is going to come it is going to come from women. He always had hope for the women. Jayashree says that “we, at SEWA, are also keeping women in the centre. We have the simplicity and the messages which values he has put in the whole country. We have been following lots of values but we trust in women’s power and we feel that it is the rural area and it is the poor, the rural people, who are going to change the country”. However, she strongly feels that, total poverty removal is not possible without government intervention and microfinance alone cannot make that happen.

These words come from her experiences in dealing with poverty for more than two decades and thus have greater significance. These words remind us the importance for both government and non-government organizations to complement and supplement each other’s efforts for creating a poverty free society.

* **Livelihoods March 2011**

II. Organisations & Interventions

1. National Dairy Development Board

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

1964: Mr. Lal Bahadur Sastry took over as new Prime Minister. His slogan 'Jai Jawan, Jai Kisan' was popular. He visited a village in Gujarat without security and stayed overnight in the village. During the discussions with



the villagers, he realized that a silent revolution was taking place in this and the neighboring villages.

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

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

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

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

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

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

- Cooperation is the preferred form of enterprise, giving people control over the resources they create through democratic self-governance.
- Self-reliance is attained when people work together, have a financial stake, and both enjoy the autonomy and accept the accountability for building and managing their own institutions.
- Progressive evolution of the society is possible only when development is directed by those whom it seeks to benefit.
- In particular, women and the less privileged must be involved in cooperative management and decision-making.
- Technological innovation and the constant search for better ways to achieve our objectives is the best way to retain our leading position in a dynamic market.
- While our methods change to reflect changing conditions, our purpose and values must remain constant.

Though NDDDB had the mandate to replicate Anand pattern, it did not have funds for the purpose. Meanwhile, in Europe, overproduction of milk under the Common Agricultural Policy caused the accumulation of what

have been styled mountains of dried skim milk and lakes of butter oil. The European Economic Community (EEC) was unable to locate a commercial outlet for these milk surpluses. Towards the end of the sixties, a charitable alternative was sought in desperation, and stocks of dairy commodities were offered as a gift to India.

The NDDDB felt that direct unloading of these dairy commodities onto India's milk market would be destabilizing, so some developmental use should be made of them. It was to this end that Operation Flood was designed. The programme involved the recombination of the donated dairy imports with locally produced milk, for sale to urban consumers through dairies in the four metropolitan cities. The money derived from the sales would be invested in improved marketing facilities through a national milk grid composed of chilling plants, feeder balancing dairies with some product manufacturing capacity, and city dairies, all linked by milk tankers on rail and road.

Enhanced production by crossbreeding Indian cows with European dairy strains, by increasing acreage under

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

green fodder, and by setting up cattle feed mills. The NDDDB's original replication drive was not lost sight of, for the milk grid was to draw on "Anand Pattern" cooperatives of two tier structure, with village cooperative societies organized into district cooperative unions owning a dairy plant, on the lines of the prototypical Kaira cooperative. The entire strategy was oriented towards attaining national self-sufficiency in milk by the end of the programme and gradually phasing out the use of donated dairy foods in the urban supply. This plan was successful and gave the required funds for the work of NDDDB.

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

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

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

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

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

Key Achievements of NDDDB Reach: The Dairy Cooperative Network includes 170 milk unions operating over 346 districts covering 1, 17,575 village level societies. These cooperatives are owned by 12.4 million farmer members. Milk Production: Increased from 21.2 million MT in 1968-69 to 97.1 million MT in 2005-06. India became self-sufficient. Marketing: In 2005-06, average daily cooperative milk marketing stood at 168.06 lakh litres. Dairy cooperatives marketed milk in all metros, major cities and more than 800 towns/cities. Innovation: Milk travels as far as 2,200 km to deficit areas, carried by innovative rail and road milk tankers. Automatic milk collection units and bulk milk coolers at the grass root level - preserve quality and reduce post-procurement losses. Macro Impact: Annual value of milk production amounted to Rs.1, 020 billion in 2005-06. Dairy cooperatives generated employment opportunities for around 12.4 million farm families.

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

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

In the recent years, NDDDB has embarked upon a national campaign to create an umbrella brand identity for associated cooperative milk brands. The operation flood logo – milk drop – has been adopted as the symbol for fresh and pure milk. At present, 17 brands across 16 states and one union territory are participating in the campaign.

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

*** Livelihoods November-2007**

2. PRADAN (Professional Assistance for Development Action)

PRADAN believes that the path towards conquering economic poverty is through enhancing the poor's livelihood capabilities and giving them access to sustainable income earning opportunities. The **livelihoods Team** presents the professional work of bright minds.

PRADAN was established in 1983 in the capital city of New Delhi by a group of young professionals with the vision of working towards providing an honorable living for the rural poor. Currently PRADAN is working in 7 poorest states in the country – Bihar, Orissa, WB, Jharkhand, Chhattisgarh, MP and Rajasthan. It works in 3044 villages with 1, 13,000 poor families. By 2017 PRADAN resolves to reach 1.5 million poor.



PRADAN believes that eradication of economic poverty requires improving the livelihoods capabilities of the poor and providing them access to sustainable income generation opportunities. This process should empower the poor to break free from their past, develop alternative vision and set achievable goals. The poor should be equipped with adequate and appropriate technical, organizational, negotiating and networking skills necessary to fulfill their goals.

PRADAN's 4-pronged strategy to achieve its goals include –

1. Promoting and nurturing Self-Help Groups (SHGs) of poor women and strengthening them as organizations to leverage institutional finances for members' livelihoods.
2. Developing and introducing locally suitable economic activities to increase productivity and incomes among SHG members; building synergic collaboration with a wide variety of stakeholders.
3. Mobilizing finances for livelihood assets and infrastructure from government bodies, donors, banks, and other financial institutions.
4. Setting up mechanisms to sustain the livelihood gains made by the poor communities.

PRADAN understands that clear understanding of social contexts and its interrelated factors like – the rural poor's view of themselves, their worldview and skills to deal with outside systems, their access to resources and technical knowledge to use them, the existence of feudal or semi feudal agents – is important in understanding and working on rural poverty.

The key initiatives of PRADAN include –

Computer Munshi

Computer Munshi (CM) is a program designed to improve the book keeping quality of SHGs by connecting these groups with trained accountants ('munshis') who use a PC with accounting software to maintain the electronic database of SHG financial records and transactions. The CM serves between 100 and 200 SHGs in an area. Major gains by CM system include - improved quality and transparency of SHG financial records, time/cost savings for SHGs from outsourcing weekly accounting, time/cost savings for SHGs in annual auditing and dividend distribution and ability of PRADAN to focus on its real development work of livelihood promotion.

Promoting SHGs – PRADAN is one of first few organizations that set up SHGs in India. The first SHG was set up in Alwar, Rajasthan in 1987. Though women constitute about 50 percent of the country's population they are backward in many ways compared to men and this situation is worse in the case of poor families. PRADAN understands this and also recognizes that for any changes to happen in the family and/or society woman is the harbinger and a significant player. This recognition took shape when PRADAN set up 10 to 20 member associations of poor women sharing the common socio-economic background. These SHGs served as platforms for women to not only save and get access to credit but to establish their identity and also recognize the importance of mutual aid. Women in these SHGs got support to start up home-based enterprises called "honey bee activities" thus engaging in independent livelihood activities. This helped diversify their risk and enhance incomes.

By March 2007 PRADAN set up 7512 SHGs in 7 States. There are 1,06,090 members in these groups. The savings mobilized amounted to Rs.225 million. Another interesting aspect is that the financial accounting and MIS of the SHG program has been streamlined. Natural Resource Management – The changing natural landscape and the resultant phenomena like drought, desertification, and soil erosion etc are fuelling further poverty. The incomes of those depending on land and water resources for living are on the decline. To counter these trends PRADAN promotes Integrated Natural Resource Management (INRM) of land, water, forest and biological resources. The aim is to increase productivity, incomes and sustainable livelihoods of the poor. In the sphere of agriculture PRADAN is focusing on enhancing productivity and diversification. Towards achieving this, a number of agriculture extension entrepreneurs are trained and deployed in the field. PRADAN is also working on horticulture mainly in the hilly regions where irrigation is not quite reliable. Farmers are encouraged to take up vegetable cultivation. Fruit tree plantations are taken up on private lands. Over 6000 families are currently engaged in PRADAN's horticulture program. Developing land and water resources is always held significant in PRADAN's agenda.

Micro-Enterprise - Tasar Yarn Production
PRADAN introduced modern techniques and equipment for processing cocoons into silk yarn. Women were trained in this process. Product designs were developed and marketing strategy evolved. More details are can be found at www.tasarbypradan.com

Livestock Development – PRADAN works in areas of Jharkhand, Orissa and Rajasthan on promotion of dairy and goat rearing. Productivity of livestock in these areas is low and rearing practices are poor. Market and veterinary services are dismal. PRADAN's interventions include –induction of better quality breeds, training women in feeding and husbandry practices, facilitating veterinary care, develop a cadre of village-based service providers and create market systems. In Jharkhand women's dairy cooperative is promoted. In Rajasthan women's Producer Company is setup. PRADAN's dairy programs outreach to close to 3858 families. The outreach of goat rearing programs of PRADAN is to about 2331 families.

Forest-based Livelihood – PRADAN works with advises for whom forests have been an important source of livelihood. In Jharkhand and Orissa PRADAN's interventions include Tas arcoon production, Lac cultivation and production and trading of Siali leaf plates. Farm forestry is also taken up. About 7792 families are involved in these programs.

Microenterprise Promotion – PRADAN works on promoting livelihood opportunities outside traditional farming. PRADAN is promoting home-based micro-enterprises such as poultry rearing, Tasar yarn production, vermi-composting, mulberry sericulture, and cultivation of oyster mushrooms.

In 2006 PRADAN shared NGO of the Year award with Gram Vikas at India NGO Awards. This award is given to NGOs for good work in the areas of management, impact and financial transparency. PRADAN leads by example of how young and bright minds can make a difference to the livelihoods of the poor in particular and their lives in general.

*** Livelihoods December 2007**

3. National Egg Coordination Committee

NECC is a unique institution with no parallel in the world where irrespective of size or location, the farmer, at his farm-gate, gets the official notified price as decided by elected farmer representatives of NECC every day, which is published in local leading dailies. The farmer gets it for his entire production of eggs, without any quantity and seasonal restrictions. Representing over 25,000 farmer members, NECC has done yeoman service to the poultry industry in India.



Egg is a simple whole meal, and we trace the history of marketing this egg. It took over half-a century to evolve to where it is at present. Even as late as the early 1980s, egg industry was in an unprecedented crisis. The traders determined the price of egg, but did not take into account the cost of production or the demand and supply situation. Eggs were procured at artificially lowered prices. Once they built up enough stock, prices would be increased. During the high-price season traders did not buy eggs from the farmers. The price of egg was thus manipulated so that eggs could be bought at a low price and sold at a higher price. Obviously, neither the producer nor the consumer benefited by this system, while the traders

had the whole of the meal.

In such harsh circumstances for the egg industry, and with no help coming from any quarter, a man came up with the slogan 'My Egg, My Price, My Life'. This man was Dr. B. V. Rao, a poultry farmer himself. A group of farmers motivated by Dr. B.V. Rao traveled across the country, organizing over 300 meetings with groups, individuals, and traders. Their objective - unite poultry farmers from all over India, and take control of their own destiny. Dr. Rao's clarion call "My Egg, My Price, My Life" thus brought farmers onto a united platform, which worked towards the above objective.

National Egg Coordination Committee (NECC) emerged from this platform of farmers. It was formally registered under the Societies Registration Act. On May 14th 1982, NECC started declaring egg prices. However, being a voluntary body with no statutory authority, NECC has no statutory authority to enforce its declared price, nor does it compel anybody to contribute to its funds. It is based on a cooperative spirit and a simple conviction, the right to determine their own selling price.

NECC functions through the following democratic structure.

- The General Body Comprising of 25,000 members, these are the primary members which include poultry farmers as well as egg traders. Elections to all the committees are held once in 3 years on democratic lines.
- Local Committees these are presently functioning in 125 locations. Each Local Committee consists of 5 members elected by the ordinary members belonging to the area covered by it.
- Zonal Committees NECC has 24 Zonal Committees at each important poultry producing and consuming centre. Each Zonal Committee consists of 5 members elected by the Electoral College consisting of the Chairmen and vice-Chairmen of the Local Committees in its zone.
- Executive Committee This apex body consists of 17 members elected by the founder members, Chairmen and Vice-Chairmen of the Zonal Committees.

NECC took up two strategies to declare and maintain the prices of eggs: (i) Egg promotion campaigns to increase the market size and demand for eggs, and (ii) Market intervention to stabilize egg prices.

NECC undertook an intensive egg promotion campaign for increasing egg consumption through the medium of press, radio and TV. The advertisements aim to increase the frequency of consumption of egg in households consuming eggs, gain entry into households not consuming eggs, and educate the masses about the nutritive value of eggs. NECC still continues with the promotion campaign. These campaigns have created a favorable environment for increased egg consumption and consequent increase in egg production.

Marketing intervention of NECC is much more notable. While demand for eggs changes with religious festivals and climate changes, production cannot be programmed to follow this market behaviour. Production is fairly uniform throughout the year. As supply remains unchanged, price drops drastically. Eggs, being perishable by nature, cannot be stored at the farms. Farmers are therefore left with no alternative other than making distress sales. This wipes away any surplus generated when the price is high and the profitability of poultry farms starts suffering. To overcome fluctuations of short durations, NECC started Market Invention program for price support operations. NECC promoted AgroCorpex India Limited (ACIL), a marketing company with only poultry farmers as shareholders, to store eggs and move them to different markets to maintain prices.

ACIL, though incorporated in the year 1982, at the instance of farmers in Andhra Pradesh, started its operation in right earnest in April, 1987 at Vijayawada. After completing its gestation period successfully at the behest of the farmers in other centres in a phased manner, ACIL now has operations at Hyderabad, Ajmer, Ludhiana, Ambala, Delhi, Calcutta, Chennai and Hospet.

Chicken egg, whole, hard-boiled	
Nutritional value per 100 g (3.5 oz)	
Energy 150 kcal 650 kJ	
Carbohydrates	1.12 g
Fat	10.6 g
Protein	12.6 g
Water	75 g
Vitamin A equiv. 140 µg	16%
Thiamin (Vit. B1) 0.66 mg	51%
Riboflavin (Vit. B2) 0.5 mg	33%
Pantothenic acid (B5) 1.4	28%
Folate (Vit. B9) 44 µg	11%
Calcium 50 mg	5%
Iron 1.2 mg	10%
Magnesium 10 mg	3%
Phosphorus 172 mg	25%
Potassium 126 mg	3%
Zinc 1.0 mg	10%
Chlorine	225 mg
Cholesterol	424 mg

ACIL procure eggs from its farmer members only. As a result, the farmers are assured of marketing of their egg produce. It is all the more noteworthy that it lifts eggs on its own and also at the instance of NAFED, NECC and BEPA for siphoning off surplus stocks during glut, puts them in cold storages and helps farmers getting over the glut crisis. ACIL has thus gone a long way in helping farmers to be self-reliant in marketing their eggs, not being compelled to resort to distress sale.

ACIL has scaled the height of its success in ensuring regular procurement of eggs from its farmers and instilling the most sought after confidence among them as regards marketing of their eggs, opening a new chapter in the field of marketing of poultry products. Due to the efforts of NECC the difference in the farmer's selling rate and the consumer's buying rate is not more than 25% (the lowest in the world.)

Other programs of NECC are market research, rural market development by promoting distribution channels, liaison with government for various policies affecting the

sector (for e.g., including eggs in the Noon Meal Programme for school children).

To promote member education and unity, NECC publishes the monthly NECC Review so that farmers in the farthest corner of the country are aware of the latest developments and technological progress being made world-wide.

NECC has also been instrumental, at the instance of poultry farmers, in incorporating Bharat Egg Producer's Association, which encourages export of shell eggs.

The importance of NECC is in the replicable model that it has designed, implemented and perfected. The replicability was later proven when Dr. B. V. Rao initiated Bromark, which is an all India Broiler Farmers' Body registered under the Multi State Cooperative Societies Act in 1994. The objective of the Bromark, like NECC, is to ensure that the gap between producers' price and consumer price is reduced.

Thus, NECC not only played a crucial role in promoting the production and consumption of eggs, but has also demonstrated model for intervention in dealing with commodities. ☐

* Livelihoods January 2008

4. Agramee (the pioneer)

The problem of poverty is huge. This is more so among the tribals of India. The fact that the poverty among the tribals of Southern Orissa is comparable to those of the poorest in sub-Saharan countries makes things more complex. To make any development impact felt in these regions is very challenging. Agramee's pioneering efforts in tribal development in these regions of Orissa are bringing in the much needed changes in the lives of the adivasis.



Agramee works for the development of the tribals. The organization came into being in 1987 with the mission to promote all aspects of tribal development throughout India, with a focus on Orissa. Agramee adopts integrated approaches to help tribal communities mobilize for self-sustaining development initiatives. With people-centered development as the focus it combines issue-based approach with socio-economic development programs.

Agramee has been engaged in people-centered, culturally sensitive and ecologically balanced sustainable development of remote tribal communities in Orissa for about 20 years. It works directly in 8 districts and through a consortium of partner NGOs called Sanjojana in another 9 districts. The work of Agramee covers areas like advocacy, food security, education, watershed development, and the right to forest resources, development of women's organizations, training programs, awareness programs and the formulation of people-centered development programs.

To promote food security among the tribals and break the debt cycle Agramee worked with the tribals to initiate grain banks. The tribal villages would make collective savings of grain after harvest. Agramee would make a matching grant. This gave birth to grain bank. Agramee worked with the villagers to establish systems in place for effective management of grain banks and to ensure transparency. The villagers take collective decisions on issues pertaining to when the grains will be distributed, interest rates, defaulters, surplus, type of grain to be stored etc. In 1993 UNICEF supported Agramee to take up Food Security program in Rayagada and Dasmantpur districts. Under this program grain banks were established in 700 villages.

In the area of watershed development programs were initiated towards soil conservation, land and water management, agriculture, reforestation and animal husbandry without losing focus on human issues. The aim is to improve the purchasing power of the people, ensure food security, develop natural and human resources and improve managerial capacity of the people. Mankadamundi is one example that turned from grey to green due to the efforts of Agramee. The organization worked with the local knowledge of the people about ways to capture water runoff from hillsides. Rainwater harvesting was taken up in middle and upper slopes. Stone bunds were built, trenches were dug along the contours to harvest water and between the bunds cashew and jafra were planted to prevent soil runoff and fetch additional income at the same time. The villagers also built a checkdam. Agramee encourage villagers to form Watershed Users' Society to govern watershed development activities. The society collects money from the people for using pump and water and takes care of maintenance through locally trained people. Farmers were able to cultivate an extra 63 ha to grow upland rice, millets and vegetables. This cost for this was only Rs.3, 58,000.

Agramee works with the tribals to enhance their livelihoods opportunities by improving their natural resource management (NRM). Under this biodiversity and agriculture research studies are conducted on seeds, crops, cultivation methods etc. Agramee engaged selected farmers in villages in organic farming and mixed cultivation on an experimentation basis. Trainings were given. Under Krushi Melas farmers voluntarily shared their knowledge on agricultural innovations. Networking with Organic Farming Network of Tamil Nadu and Karnataka helped broaden the learnings. Results showed a 20 to 40 per cent improvement in productivity. Production of vermi compost gave new source of income to the farmers. Off-season production of crops helped farmers earn more. Farmers federated and formed Kashipur Organic Farmers Federation and

undertook activities like training, transfer of technology, certification, grading, sorting, processing and marketing of the organic products.

The dismal scenario of literacy among tribals prompted Agramee to take initiatives in this arena. Education program was initiated in 1988 which is now implemented in 233 Non-Formal Education (NFE) centers in seven districts of Orissa. A total of 7584 children are enrolled of which 45 per cent are girls. Village Education committees are formed to ensure proper functioning of the NFE centers. Many former pass outs from the NFEs have taking over teaching duties in the center. Youth that studied at the centers organized youth clubs. The objectives were to use traditional and mass media to generate awareness, to ensure community participation in operating village schools, to develop and implement child-centered curriculum, to help children develop spirit of cooperation and mutual self-help, to strengthen class room learning through localized practical experience and to introduce children to basic economic activities. Under the project NFE centers were established. The Innovative Schools and Gyan Kutirs are significant interventions. Teachers selected by the community were trained in NFE methods, creative workshops for children and science exhibitions were conducted etc. Bal Sansad to educate tribal children about existing political system and their rights was conducted. Education was combined with health-checkups and development activities. Several organizations have replicated the education model of Agramee. The Social Work and Research Center (SWRC), a national level voluntary organization has adopted this model. Agramee has also established night schools for working children.

Agramee believes in action research and field-based advocacy. The need for systematic and in-depth documentation of experiences and action has led Agramee to research and document perceptions, processes and feedback from planned development inputs with bias towards the underprivileged and underrepresented sections of the population. The organization works towards sensitizing the tribals and PRI members on PESA Act in 10 districts of Orissa. It also created a district level network of PRI members to work as pressure group. Agramee encourages village communities to actively participate in local governance, including Gram Sabhas and Pali Sabhas. Agramee did not conceal its displeasure for National Aluminium Corporation Limited (NALCO) project displacement plan in Orissa though its vigorous espousal of tribal rights put Agramee in the bad books of government and others.

To strengthen peoples organizations Agramee built networks at various levels from local to national. The led to increased peoples participation in the mainstream political process, in asserting their rights, in managing development programs and in sharing knowledge and experience. One such network formed is called Sanjojana, a network for natural resource management. Collaborations with various UN bodies and with research and academic institutions has helped generate dialogue on problems confronting tribal regions and to help inform policy on tribal development.

Tribal areas yield a lot of Non-Timber Forest Produce (NTFP) and a variety of agricultural crops. But poorly developed market linkages and infrastructure have sustained the poverty of the tribals and gave room to lot of intermediaries. Lack of processing know-how and technology has made tribals non-players in value addition. Entrepreneurship skills among tribals for long remained an unexplored area. Agramee's interventions led to producer collectives in tribal areas. Women organizations developed skills for handling processing technologies and entering the market. Panchayat-level groups federated to facilitate marketing.

Tribal regions have weak organizational base of the tribal communities. Agramee realized the lacuna and in an endeavor to empower the tribal communities facilitated the formation of village committees, youth clubs, mahila mandals and saving groups at village level. People's organizations at the Panchayat level consist of all concerned representatives of the Panchayat. At the Panchayat Samiti level there are primarily women's organizations. There are also district level organizations. In Kashipur, Women organizations from different Panchayats came together and formed AMA Sangathan. AMA Sangathan enabled women to fight against exploitation and injustice including minimum wages, rights over land and the delivery of the government programs. Prior to these initiatives people were not even getting Rupee 1 a day for their labour. The understanding of minimum ways did not exist. Agramee took up participatory study with women wage labourers and organized camps and meetings to sensitize people about minimum wages. People stood up and refused to work unless minimum wages were paid.

Aragamee continues to work towards the development of the tribal people in one of the poorest regions' of India through its multi-pronged approach. The problem of poverty is huge and no one single approach can yield results on a desired scale. Multiplicity of initiatives with a certain level of integration can yield desirable outcomes.

*** Livelihoods February 2008**

5. HelpAge India

The number of aged population in India currently is more than 7 per cent of the total population. By 2025 India is projected to have around 13 per cent in the aged group. We will see young India ageing rapidly. It is important to work with and for this group of the population. Ageing is a natural process. Its inescapable. Poverty adds enormous physical and mental stress for the aged. Various stakeholders are fighting this. HelpAge India is a premier organization working in this domain.



Child mortality rate is coming down in India. Fertility rate is on the decline as well. The average life expectancy has gone up. Development in general and improvements in medicine and technology in particular paved way for these trends largely. The size of aged population in India is increasing as a sequence. By 2025 India is projected to be home to 13 per cent of the elderly aged 60 and above.

HelpAge India is a not-for-profit organization that works in the aged domain. The organization started off with the mentoring and financial support of HelpAge International, UK. In 1978, HelpAge India got registered and soon became autonomous and the financial support from

UK stopped. Since then HelpAge India has made several interventions in the areas of support and care for the aged.

With their mission to work for the cause and care of the disadvantaged older persons and to improve their quality of life, HelpAge reaches to 15 lakh elderly through their services.

The target group of HelpAge is disadvantaged older persons living below poverty line and deprived of basic needs. These are the elderly who have no regular source of income and no family support. They may have failing health and deprived of their rights and entitlements.

HelpAge India recognizes the 10+1 needs of the elderly.

- Economic security
- Good health
- Inclusion
- Cared for
- Protection
- Usefully occupied
- Confident
- Respected
- Prepared

The work of the organization is governed by 3 core values - Rights, Relief and Resources. HelpAge India advocates for the elderly rights. The goal is to have a sensitized community and stakeholders, supportive towards inclusion of older persons in mainstream activities, age care issues and elders' rights and entitlements. Towards this the organization is actively involved in working with various stakeholders – the disadvantaged and non-disadvantaged elderly, the organizations of the elderly and their supporting organizations, partners NGOs, family and community, government bodies at various levels, corporate, schools and colleges, donors, celebrities and spiritual leaders, volunteers, media, international, national and local forums, research and training institutes etc. HelpAge actively works with children and young adults to promote intergenerational bonding.

HelpAge India is represented in the National Planning Commission and also the draft committee of five year plans. It is also a member of the National Council of Older Persons. The organization is significant contributor to the National Policy on Older Persons announced by the government in 1998. HelpAge India lobbied for about 15 years towards achieving this. It also submitted an Action Plan to the government towards

implementation of the policy. In the area of Universal Old Age Pension HelpAge made it voice heard clear and sound. HelpAge is also actively advocating for the passing of the recent Older People's Maintenance and Protection Bill. The bill attempts to address issues relating to maintenance, care and protection of the aged. It gives the elderly an institutionalized legal mechanism to claim their rights. HelpAge India is also a full member of the International Federation on Ageing.

PACS (Poorest Areas Civil Society Program) is one of the flagship programs of HelpAge. The program is designed to raise awareness among the older persons of the most backward districts of India on the rights and the social welfare schemes that exist for them and to facilitate greater access to benefits. The program is executed through field partners at the community level.

HelpAge India proved that people in older age are as economically productive as the adults. It undertook many income generation and micro-credit programs to address the economic needs of the elderly. Engaging in useful occupation also kills boredom and isolation to a large extent apart for restoring control in the family and keep their self-respect. About 114 income generation schemes have been implemented thus far. Elderly SHGs are formed and they undertake thrift and savings activities. These groups are also leveraged for taking up advocacy on various local issues. In a remote village in Gujarat one such group was instrumental in getting drinking water tankers to the village regularly where water was a scarce commodity earlier.

Mobile Medicare Unit (MMU) is one of the oldest programs directly implemented by HelpAge since 1982. The MMU van reaches the unreached poor on a regular basis. It provides primary health care services, medical consultation, and prescription and dispensing of medicines, distribution of disability aids, counseling services, home visits to patients who are bed ridden and who require palliative care. The Unit also organizes health and awareness camps, refers beneficiaries to various health institutions and links up beneficiaries with various social welfare programs. The outreach by 2006 is more than 10 lakh beneficiaries.

Cataract is a huge problem affecting the aged. This severely affects active working lives of the poor in India. In most cases the operation costs only Rs.1000 and takes about 15 minutes to perform. HelpAge facilitates 15000 to 30000 free cataract operations every year enabling the old to take control of their lives. HelpAge is also actively working in the areas of raising awareness and also providing services to the elderly suffering from Cancer, Alzheimer's and AIDS.

Sponsor a Grandparent Program (SAGP) is another feather in the cap for HelpAge. It is being implemented for the past 30 years. Under this program HelpAge links the disadvantaged elderly with sponsors who provide for the financial and medical needs. The outreach of the program so far is about 17000 and to accomplish this HelpAge is partnering with more than 200 rural and urban NGOs.

Industrialization and urbanization triggered migration. Failing agriculture in the villages has abetted this trend. Nuclear families are becoming a norm. Children are migrating to cities to find work and leaving old parents in the villages. The dependent old need support. Understanding this need HelpAge is supporting old age homes and day care centers for the elderly. So far 253 old age homes and 135 day care centers are being supported. Going forward HelpAge wants to pilot few old age homes directly that will serve as model homes.

HelpAge runs Helplines in Delhi, Chennai, Bangalore and Hyderabad which serve not only as advice lines providing information and help for older people in distress, but have also established linkages with police, local old age homes & hospitals so that immediate action can be taken.

Disasters and emergencies hurt the old more because of their physical frailty and lack of mobility. They often get sideline in rescue and relief and rehabilitation. HelpAge runs large relief and rehabilitation programs in times of emergencies be it be earthquake in Bhuj or tsunami in Coastal India or the earthquake in South Asia. HelpAge in fact is one of the first voluntary organizations to set up HelpAge India's Disaster Recue and Relief Unit in 1980. In post-tsunami operations HelpAge covered many elderly through adopt-a-gran program. About 8000 elderly were assisted with livelihood activities. Elder groups were formed and federated at the village and district level. MMUs reached remote tsunami affected areas and delivered healthcare. Multi-specialty health care camps were organized.

HelpAge greeting cards and gifts are popular. They help not only get some income but importantly promote the cause of the elderly. There is also HelpAge ICICI credit card. A percentage of the purchase and the

subscription fee go towards the care of the needy elderly Indians. LIC and HelpAge entered into agreement wherein the later will sell the products of LIC and the commission earned will go towards the development projects of the older persons. Through various initiatives HelpAge is addressing the needs of the elderly of India. Being a leading organization in this domain HelpAge is setting a way forward for other organizations to make inroads into aged care. The demand for age care professionals is on the rise and HelpAge being an expert in this domain can nurture and build professionals and organizations for elderly care.

* **Livelihoods March 2008**

6. Arthik Samata Mandal

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



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

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

The beginnings of ASM can be traced back to the November 1977 devastating cyclone that hit coastal AP. Two districts, Guntur and Krishna suffered heavy losses both in terms of life and property. ASM at that time engaged in extensive relief and rescue operations. It helped those who lost crop, livestock, houses, their families and near and dear ones. It set up emergency feeding centers and provided immediate health care services. Today ASM works in the drought prone and tribal areas of Nalgonda district in Telangana region and flood prone areas of Krishna, West Godavari and East Godavari districts of coastal AP. The mission of ASM is to impart and promote scientific, secular and democratic outlook among the people and to make them better citizens by helping them realize their goals in a participatory manner through various social, economic, educational and cultural programs. The focus is to create a society based on Gandhian values of truth, non-violence, equality, dignity, freedom and justice.

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

By being in constant dialogue with the target community and other stakeholders ASM has done good foundation work in identifying the issues and needs of the community. Based on this knowledge, ASM has undertaken / is undertaking several initiatives. One of the early initiatives undertaken was in the field of literacy. ASM worked for supplementing the efforts of government system of education by promoting community participation, working for improving the quality of education and also providing for infrastructure development. ASM initiated and developed Balwadis, primary schools, shepherd schools, remedial centers. It also provided for school supplies including bicycles to some children. Solar lamps were given to children who did not have electricity.

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

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

working kids and their parents gained interest in education and the kids were sent to regular schools. ASM also child to mother education and parent teachers associations and other school development programs.

Growing up healthy is another preferred domain of ASM. The organization carries out health awareness programs and counseling services for children, pregnant and lactating mothers, adolescent girls, eligible couples, traditional birth attendants and health workers. The children are covered under immunization and supplementary nutrition programs. Along with awareness building activities ASM conducts health camps including eye camps, ENT, skin and dental camps. Health programs focused on physically challenged children are carried out. Providing accessories for disabled children, corrective surgeries, institution and home based physiotherapy, treatment and counseling of developmentally delayed children, leprosy treatment and child insurance are taken up. As a follow up of the intervention, educational support and vocational training are given so they become active bread earning member of the family. ASM motivates them to take up entrepreneurship of small shops and provided for the startup grants. The organization has networked with external agencies to address various issues like HIV/AIDS, TB, female feticide, child marriages, child trafficking etc.

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

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

One of the guiding values of ASM is community empowerment through community participation. ASM believes that rural reconstruction can happen only with community ownership and partnership. Towards this end ASM has nurtured several village level CBOs, Health Committees, Youth Groups, SHGs etc. ASM also gave financial assistance to the SHGs. Trainings are given in formation, maintenance and accounting procedures for SHGs. Today more than 10000 women in Krishna and Nalgonda districts have formed into MACS and are rotating close to Rs.2 crore.

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

ASM provided startup grants for women to become small scale entrepreneurs. Some women utilized these grants for petty shops, vegetable vending, buying raw material for weaving etc. Women literacy programs are conducted and various issues including health, superstition, family planning, child spacing and life skills are discussed. Moneylenders and landlords exploited illiterate tribal communities and coastal communities. To confront this problem ASM conducted functional literacy programs that concentrated on 3 R's - Reading, Writing and Arithmetic. In 30 years span ASM undertook multifold initiatives in the areas of development of disadvantaged children, women and physically challenged people. ASM recognizes that "helping people to help themselves" would facilitate change in the mindset and make communities realize their potential to bring about changes. With this spirit in mind ASM ardently promotes community participation in all its initiatives. ☐

* **Livelihoods April 2008**

7. South Indian Federation of Fishermen Societies

Fishermen in India are suffering with problems of exploitation by middlemen and moneylenders, indebtedness, uncertain incomes and high risk associated with their livelihood. They belong to the most marginalized group in the society. To secure better incomes and protection to these marginalized fishermen in South West coast of India, South Indian Federation of Fishermen societies (SIFFS) was formed in 1980 as the apex body of a number of smaller artisanal fish workers organizations.



Fishermen in India are dealing with myriad problems. The problems of exploitation by middlemen and moneylenders, and indebtedness are seen across. The high risk involved in fishing and the uncertain and non-remunerative incomes add to the problems. They belong to the most marginalized group in the society. In order to secure better incomes and protection to these marginalized fishermen in South West coast of India, South Indian Federation of Fishermen Societies (SIFFS) has been formed in 1980 as the apex body of a number of smaller artisanal fish workers organizations.

SIFFS have a three tier organizational structure:

- the village societies
- the district federations and
- the apex body SIFFS

The three tiers are all autonomous units but strongly connected to each other through the exchange of information, knowledge and experiences. The higher tiers collect information and do research on specific technologies and equipment needs for fishermen.

Presently SIFFS has 100 primary societies with about 6,000 members in 8 districts of South India. SIFFS was established primarily as a fish marketing organization but now it is providing various other services to its members and nonmembers. SIFFS network started in 1970 s in Marianad, 20 km away from Trivandrum. Its aim was to rehabilitate fish workers.

One of the major problems these workers faced was marketing the fish caught by them. Back then, beach auction was the only way of marketing their fish. They were subjected to lot of exploitation by merchants and middlemen. To counter this, the fish workers established their own marketing system with the help of some social workers. This marketing society is called as 'Marianad Matsya Utpadaka Co-operative Society-'MUCS'. The society is registered under this name.

The core activities of MUCS are:

- Marketing of fish caught by members
- Providing credit for renewal of fishing equipment and
- Promoting savings.

The rewarding experiences in the initial years led to the establishment of several MUCS model fish marketing societies in other parts of Trivandrum district. By 1980s, there were 10 primary societies in Trivandrum. These societies were also constituted with SIFFS as their apex body. Then gradually, societies from the neighboring districts also started working under SIFFS. Started as an apex body of societies in Trivandrum district, SIFFS was reorganized in its present form i.e. the apex of a three-tier structure in 1986.

These institutions have been formed with a mission of enhancing and increasing livelihoods in marine fishing. Towards this mission SIFFS is implementing various activities at various levels.

Fish marketing, provision of credit for asset replacement from external sources like banks and also from own sources, promotion of savings, insurance for members under govt. schemes, other welfare activities are being implemented by the primary societies of SIFFS. The district federations are providing the services of monitoring and support services to primary societies, liaison with regional offices of banks for credit, liaison with funding agencies for development support, marketing support to societies, marketing of fishing inputs and welfare schemes.

The apex organization SIFFS implements the activities of technology development and dissemination, boat building and repair services, import and distribution of outboard motors and repair services, credit program for members, extension of primary societies network, marketing of fish and fish products, running of ice plants for ice supply, studies, research, documentation and publication, advocacy and lobbying and support to fisher women's groups etc.

SIFFS pioneered the introduction of marine plywood boats in 1982. Since then, it has been playing a major role in the promotion of marine plywood boats in three districts on Southwest coast of South India. The marine plywood boats became instant hit among artisanal fishermen who, threatened by the mechanized trawling boats believed that the new boats could help them motorize their operations. SIFFS responded to the increasing demand for plywood boats and forayed into boat building.

Fish marketing has been one of the major areas of intervention of SIFFS. Though control over first point of sale (beach) of fresh fish has been achieved by the village level primary societies, marketing beyond the beach level is entirely in the hands of merchants, agents and private companies. While the private trade is generally efficient, there exist seasons, species and markets where monopolistic practices prevail to the detriment of the fishermen.

SIFFS has been exploring new areas for marketing of both fresh and processed fish through trials and experiments in export market. New opportunities and threats have emerged as a result of globalization. SIFFS believes that unless the quality of the landed fish is improved through proper handling and preservation on board and on shore, the fishermen are likely to lose out in the international market. Quality improvement program is an area of priority for SIFFS now.

SIFFS has also initiated marketing of fish in the domestic market through a retail shop in Trivandrum. The shop aims to serve as a channel to sell the surplus fish procured for the export purpose.

Credit has been, together with fish marketing and savings, one of the central themes of the SIFFS model of fishermen societies, right from the time of the first such society. Credit is an essential input for small-scale fisheries for a variety of important needs, and is effectively the lubricant that keeps the sector going. Today, the SIFFS Micro-credit Program is one of the fastest growing activities of the organization, and micro-credit accounts for more than 50 % of the loans given to member fishermen. Through the credit programs, the network (SIFFS, district federations and primary societies) covers almost all the requirements of fishermen such as purchase and renewal of fishing equipments, repair and maintenance of fishing equipment, food credit, employment diversification, post-harvest activities, other consumption credit, retirement benefits and insurance etc.

The credit program is closely linked with fish marketing and savings. Loan repayment is generally based on a percentage (10-15% depending on the quantum of loan) of fish catches, and not on a fixed installment.

Sustainability of the artisanal fisheries requires changes in fishermen strategies for fishing and Government rules and regulations. It also needs the development of appropriate institutional mechanisms.

SIFFS believes a multi-pronged approach including education of fishermen and influencing policy makers and other stakeholders, is needed urgently from the side of NGOs working actively with the fishermen, to tackle the increasingly complex issues emerging in the fisheries sector.

By understanding that lack of sustainability of the fisheries sector would adversely affect the livelihoods of thousands of fishermen and their families, recently SIFFS is making a comprehensive intervention in alternate employment generation. It is offering a high quality technical training in certain fields to the youth from fishing

community. It also set up Center for Employment Oriented Training (C-EOT), an autonomous division, in 2003 to diversify and upscale current activities in alternate employment generation.

Tsunami in 2005 caused extensive damage to the livelihoods of fishermen along the coastal areas. SIFFS was the first and only organization which took up the restoration of livelihoods of fishermen very soon by providing them nets, boats, and boat repair works etc. SIFFS started engine repair camps in the Tsunami affected areas. Boat repairing camps were also organized and the repairs were done free of cost. SIFFS supplied catamarans to many fishermen. Fishing nets were also distributed by SIFFS. Supply of food, water and clothing to the affected was another important work done by SIFFS.

SIFFS is also working with fisher women groups and trying to develop and strengthen the capacity of women leadership and staff of women's organizations.

The journey of SIFFS is a perfect example of how an organization can transform the lives of people who are dependent on traditional livelihoods.

*** Livelihoods May 2008**

8. National Academy of Construction

Construction sector is on the upswing in India. The demand for skilled construction workers at various levels is high. National Academy of Construction is set to build skilled manpower by providing quality and affordable education and trainings through various units.

Urban India is expanding. While the existing cities are getting a rapid face list, new cities, second tier cities and towns are fast emerging. According to UN report '2007 Revision of World Urbanization Prospects' 55 per cent of India's population will be living in urban areas. This means more dwelling places, more places of work/businesses, more places of entertainment, more places to provide services and the like. Construction sector in India is reigning high, trying to catch pace with the demands of urbanizing India. It is also the growing sector in terms of providing more and more employment opportunities to the poor today. Indian construction industry is among top five largest construction industries in the world.

In the past, people who want to work in construction sector learnt the skills required from those who were already working in the sector. Most of the time these skills were passed on from parents to children as a traditional occupation. But the needs of the sector changed largely over a period of time. Construction is now looked beyond the framework of traditional occupation. Today's multistoried buildings, influence from the west, constructions requiring international standards all demand different skills and well trained people.

In this context, National Academy of Construction (NAC), Hyderabad has emerged as an apex body for development of all types of construction resources, technologies and methodologies. NAC has become a pioneering organization in training and building people in various skills required by the construction sector for a very lower fee. The mission of

NAC is to develop a technologically advanced and competitive construction industry which serves India's economic needs. To achieve this NAC conducts various trainings and activities relating to construction sector. NAC offers various up gradation courses to engineers, contractors, managers, supervisors and workers working in the construction sector. To provide high quality trainings NAC appointed qualified and experienced staff.

NAC is registered as a "Society" and incorporated as a "Public Charitable" institution in September 1998. It is managed by a Board of Governors and the Chief Minister of Andhra Pradesh is its Chairman. Spread over 62 acres of land in Cyberabad, allotted by the Government of Andhra Pradesh, NAC conducts all construction related training programs under one umbrella.

To meet diverse training needs NAC constituted various units and all these units work in line with the mission of NAC. The various units of NAC are Construction Technicians Training Institute (CTTI), Contractors development Institute (CDI), Housing Development Institute (HDI), Institute of Architecture and Design (IAD), Construction Methods and Materials Research Institute (CMRI) and Transport Infrastructure Training Institute (TITI).

The Construction Technicians Training Institute was established in November, 2002. It provides training to unskilled tradesmen of the construction industry. CTTI not only provides theoretical and practical training but also strives towards channelizing the potential of the youth as well as providing placement for them. It also tries to instill the value of time, cost and quality consciousness in the trainees. CTTI provides training in the trades of masonry, bar bending, plumbing and sanitation, form work carpentry, electrical and house wiring, operation earth moving/ excavating/ road construction equipment etc. All these training programs are meant for the poor youth who want to come in to the construction sector. CTTI also offers skill up gradation trainings to the people who are already working in the sector without any formal training but by virtue of experience. If there is a specific demand from sponsors CTTI also provides training in some additional trades such as welding, tile masonry, glaziers and carpentry for joinery work etc.]

Through Contractors Development Institute (CDI), NAC trains contractors and supervisors in managerial, financial, contractual and techno- commercial aspects which are aimed at improving quality, productivity and

safety. It also conducts various workshops and seminars from time to time on the issues of sales tax, safety etc.

NAC constituted Housing Development Institute (HDI), with an aim to cater to the needs of the housing sector, especially in the low cost housing. It operates in the areas of mass production technology for low cost housing, low cost building material obtained from industrial wastes and locally available materials and innovative financing schemes. To achieve this HDI organizes different seminars and workshops. It also offers some regular training programs for general work supervisors, land surveyors and store keepers etc.

Another constituent unit of NAC is the Institute of Architecture and Design (IAD). It was established to promote architectural education and practice. It aims to impart knowledge and skills relating to architecture through training programs, research, workshops and seminars etc. IAD offers courses like architecture assistant, cabinet making and curtain making etc.

Construction Methods and Material Research Institute (CMRI) is another unit of NAC which has been established mainly to conduct research on the developments in construction materials and methods, which could help enhancement of quality of materials and methods used for construction. It is involved in the collection of technical papers, articles, books and manuals related to construction materials. As a part of dissemination of useful information on innovative methods and materials, CMRI organizes various training programs, workshops and seminars at national and international Level. Relating to construction materials it works in the areas of fly ash utilization in construction, blended and composite cements, strength and durability of concrete, high volume fly ash concrete, fly ash based building components, ready mix concrete, self-compacting concrete, roller compacting concrete and newer building materials etc.

To impart training in Highway Technology, Transport Infrastructure and Transport System Management NAC established Transport Infrastructure Training Institute (TITI). TITI gives trainings to the engineers participating in Pradhan Mantri Gram Sadak Yojana (PMGSY) program which is meant for the development of roads in rural areas. It also imparts training to the engineers of Roads and Buildings (R&B) Department and for the engineers of TRICOR Department of Andhra Pradesh.

Apart from providing trainings National Academy of Construction also entered into the areas of offering specialized services required by the construction industry. It established a company called NAC Infrastructure Equipment Limited (NACIEL) in October, 2003. The objective of NACIEL is to provide high value, multipurpose, and specialized and general purpose infrastructure equipment on lease along with value added services such as trained operators and onsite repairs and maintenance. It maintains an infrastructure equipment bank by depositing of idle equipment from various sources deploys them effectively and provides returns there on to the equipment owners on their idle assets. NACIEL also provides other services like advice on equipment suitable for contractor's requirement for a specific job, bid support and supply of genuine spares and supplies for the equipment.

For many of the said training programs of NAC there is no course fee but the trainee has to pay food and certification charges which are very less. Recently NAC started a process of providing 15 days free training to the people who are already working in the construction sector in different trades like electrical house wiring, plumbing and sanitation, masonry, bar bending and painting etc. without formal education and training. It gives certificate to these trainees after completion of the course and this certification is useful for those who want to work outside the country. It also announced training programs for store keepers and supervisors. People who passed SSC and having two years of experience are eligible for these two trainings. The fee for this program is only Rs 500/-. To make it convenient for those who are working to attend the training program it is conducting the program in the evenings from 6 pm to 9 pm.

NAC has also facilitated the establishment of the Hyderabad International Trade Exposition Center Ltd. (HITEX). Spread over 70.221 acres HITEX has been designed on the lines of the Düsseldorf Exhibitions as Public Private Participation under Build, Own and Operate (BOO) scheme.

The National Academy of Construction is doing a commendable job by preparing, on one hand, the poor youth as per the needs of the construction sector thus increasing their employability, and on the other hand it is bridging the gap of availability of skilled man power in the sector.

Non-availability of man power suited for the task is an issue looming large in various employment sectors in India. Also looming large is unemployment. There are many jobless youth frantically trying to get a breakthrough. The fundamental reason for this paradox is mismatch of skills. This paradox needs to be addressed. Education system and training institutes should gear up to impart employable skills. The diversity of occupations in India demand more trainings. Institutions like NAC have set a good precedent in this direction.

* **Livelihoods June 2008**

9. Deccan Development Society

Women constitute a significant workforce in Indian agriculture. About 75% of the rural women are engaged in agriculture works. Deccan Development Society in Andhra Pradesh is organizing women sanghams/groups around agriculture to focus on issues like food security, seed security and natural resource management. These sanghams also take up issues related to education and health needs and also act as pressure groups.

The Deccan Development Society (DDS) is a two-decade old grassroots organization, founded by Sri Vithal Rajan, working in about 75 villages with women's sanghams (voluntary village level associations of the poor women) in Medak District of Andhra Pradesh with a vision of empowering women, the poor and the dalits. The Society has a vision of consolidating these women sanghams into vibrant organs of primary local governance and federates them into a strong pressure lobby for women, the poor and the dalits. The basic philosophy is to ensure that all activities have the total participation of the community concerned, particularly the women.



The Village sanghams are the base of DDS. The sanghams have about 5000 women members. The larger issues of food security, natural resource enhancement, and education and health needs of the region are addressed in the sanghams. Women sangham leaders formed into safe home committee ensures that women facing domestic violence in the surrounding villages are supported and provided an opportunity to rebuild their lives with dignity. The shelter is also a home to adolescent girls that prevents child marriages.

Using Participatory Rural Appraisal (PRA) methodologies as a basic tool, DDS programmes ensure that the community starts with the understanding of their conditions and DDS only acts as a catalyst to guide the community into those activities that the community decides to pursue. This leads to the autonomy of local communities. The autonomy becomes far more important in a globalizing world, shrinking national boundaries, and disappearing national sovereignties. In this context it is crucial for local communities to take over certain spheres of autonomies to protect themselves from being trampled over by invisible globalizing forces. The women of the DDS sanghams have worked towards the autonomy over food production, seeds, natural resources, market and media.

Responding to the emerging global challenges, the DDS communities, this had worked towards ensuring their food security over the last 20 years, are now moving into a regime of food sovereignty. Their collective effort over the coming years would be to smoothen this transition by ensuring their seed sovereignty, through practicing principles of Perm culture, establishing eco-insurance and production of biomass to enhance the fertility of their soils.

Since 1985, the women of DDS sanghams have used between them about 1.2 million eco-employment days to bring back under active cultivation over 10,000 acres of degraded agricultural lands. Consequently, they have been raising over three million kilos of grain every year, which is six times more than half a million kilos of grains they used to produce earlier. In order to meet the food needs at hunger times DDS sanghams adopted alternate Public Distribution System (PDS), based on the principles of local production, local storage and local distribution to create a series of Community Grain Funds. This activity has translated into production of nearly 1000 extra meals per each participating family per year.

To ensure food sovereignty, women farmers of DDS sanghams, are also growing diverse crops on their marginalized lands, establishing village level CommunityGene Funds.

The DDS women's sanghams have worked on the improvement of their natural resources in multiple ways. Since 1990, they have regenerated over 1000 acres of common land in and around their villages by raising neighborhood forests. In 28 villages, they have planted over a million trees on the degraded village commons. The DDS women have also created about 30 Village Medicinal Commons growing over 60 different species of medicinal plants on patches of village common lands. Through this activity, they have regenerated most of

the medicinal plants, which they use in their traditional healthcare system. This has helped them to regain control over their own bodies and their lives. In eight special Dalit Watersheds women have demonstrated how to design and shape small areas of land as watersheds and enshrine strong principles of food production through biodiversity based farming systems.

DDS converges with Krishi Vigyan Kendras to ensure sustainability in agriculture by promoting organic and environment friendly farming based on local knowledge as much as possible. DDS-KVK dialogues with the farming community through participatory farming research about the hazards ingrained in the practice of chemical agriculture and the improper exogenous market-driven farming systems, which have been replacing socially, culturally and economically well- adapted local systems. Collaborations are established with the institutions thinking on similar lines.

In order to bring change in the relationship between the poor and the market DDS sanghams set up their own market in the year 1999. The total membership of the market is around 2000. Sanghams are encouraged to produce food in organic ways and to advocate among the urban consumers the principles of ecologically produced safe food, and the need to rebuild local markets through a consumer-producer network. An organic market is a cooperative venture started by the Women Sangam members living in 70 villages around Zaheerabad, in 1999. It is registered in the name of Deccan Development Society Mutually Aided Credit Cooperative Society Ltd (DDS MACCS) under MACCS Act.

All the DDS women work nearly 8-10 hours every day in family farms or as hired labour in farms. To take care of the children of the working women during this time, DDS balwadis have been set up. Though started as simple childcare centers these Balwadis over a period of time evolved as centers of creative learning and nutrition. DDS has endeavored to provide educational opportunities to the most deprived dalit children in the project area. Since 1991 it has been regularly identifying out of school children and providing the first educational opportunity through the village night school. They graduate to summer school and move on to study at regular schools by joining social welfare hostels and government residential schools. Teachers in the school are local dalit men and women with some education. They are supported by regular training, a monthly newsletter and have designed their own textbooks up to the third level. About a thousand children are enrolled in the thirty night schools. Approximately fifty percent are girls. The night schools are a stepping-stone for working children to be enrolled in regular school. These educational efforts address a wide range of issues from literacy to life skills. Pachasaale is a special school for out-of-school working children in the 10-16 age groups, with a special focus on girl children. Along with the formal stream of education, children also learn life skills like ecological agriculture, carpentry, pottery, para veterinary sciences, herbal medicines, masonry, permaculture, tailoring and book binding.

DDS group of women are encouraged to produce successful videos to raise dialogues within their sanghams and inform the outside world of the accomplishments of their fellow women. The women have also established a Community FM Radio Facility, controlled and operated by them. In 2001, the video and radio women formed themselves into a rural women's media collective known as the DDS Community Media Trust.

In 1998, annual Biodiversity Festivals (Jatharas) have dialogued with over 150,000 farmers of the region on ecological agriculture, control over seeds and organic markets. The NBSAP (National Biodiversity Strategy and Action Plan), of the Ministry of Environment and Forests, Government of India has accepted biodiversity festivals as the most important community cultural campaign on the issue.

DDS actively does a number of major campaigns, workshops, public hearings and public forums on various concerns such as genetically modified crops, environmental issues, child labor, Biodiversity Act etc., The Society coordinates a major annual campaign called the National Environment Awareness Campaign (NEAC) which tries to reach all sections of people on issues of environmental importance, using tools like seminars, workshops, lectures, exhibitions, science fairs, competitions, street and folk theatre, rallies, padayatras etc.

The Society has initiated a number of studies related to biodiversity in agriculture such as Farmers Perception on the Nutritional Value of Traditional Foods, Soil Fertility Management in Semi-Arid India, Seeds of Deccan: Science of Farmers, Bt Cotton Study in Warangal District of A.P and Study on Alternative Public Distribution System.

In the context of soaring food prices and the looming danger of food shortages, efforts of organizations like DDS to promote food security and seed security assume great significance. With more than 75% of rural women engaged in agriculture sector today, organizing women around the issues related to agriculture and associated activities are crucial. Further, the efforts of DDS to create non-farm employment by providing education and skill building activities are commendable.

*** Livelihoods July 2008**

10. Kovel Foundation

According to 2001 census tribes/ adivasis of India constitute 8.3 percent of the population. This means about 84 million people. There are more than 630 adivasi groups in the country. Tribes in India are present in almost all states. Their concentration however varies. Some of the largest tribal populations are found in the states of Chhattisgarh, MP, Orissa and AP. Non-timber Forest Produce (NTFP) constitutes an important source of livelihood for the tribals. In India about 50 million people depend on NTFP for subsistence and cash income. Gum karaya is an important source of NTFP. Kovel Foundation (A Trust by the Indigenous People for Research on Sustainable Technologies) works with the tribals of Andhra Pradesh towards scientific tapping, processing, value addition, regeneration and marketing aspects of Gum Karaya.



There are more than 33 adivasi groups in AP, spread in the Agency and Sub-plan areas in Coastal, Telangana and Rayalaseema regions. They depend on agriculture, collection and selling of NTFP, daily wage labour etc for their livelihoods. They also practice settled and shifting cultivation by growing paddy, redgram, jowar, millets etc. Among the NTFPs collected gum and resins, oil seeds, barks, seeds, medicinal plants significant portion. They fulfill the needs of nutrition, health care, consumption, cosmetics for the adivasis besides generating cash income.

Kovel Foundation came into formal existence in 1994 under Indian Trust Act to work for economic empowerment of NTFP dependent communities. Kovel Foundation is an offshoot of Girijan Cooperative Corporation (GCC) Limited, a unit of AP government in Visakhapatnam. GCC is engaged in procuring and marketing of minor forest produce from the tribals. Gum Karaya (*Sterculia urens* Roxb) is an important produce that generates significant revenue. More than 10000 families are engaged in gum picking in these areas.

To streamline Gum Karaya quality control and marketing, GCC organized 8500 gum pickers into 250 Girijan Gum Pickers Associations (GGPAs). The GGPAs are spread over 15 districts of Andhra Pradesh. The members of GGPAs received trainings on scientific tapping of gum. Tool kits were provided free of cost. These interventions resulted in improved quality of gum. Inspired by the success the GGAPs after intense brainstorming sessions came forward to federate into a Trust and thus was born Kovel Foundation.

Kovel is unique in its structure where in the elected trustees are the local tribals including the Chairperson and Vice- Chairperson and the primary stakeholders have contributed share capital. Three trustees were nominated from outside to assist in the management of the trust.

The objectives with which Kovel Foundation came into existence include-

- ✓ To realize higher prices for NTFP through value addition
- ✓ To provide training and extension services to forest produce collectors so as to enhance the quality of the forest produce collected which in turn will increase the incomes and also help conserve forest resources
- ✓ To voice the grievances of the tribals at appropriate forums and act as their spokesperson

Kovel operates in 15 districts of AP including Srikakulam, Vizianagaram, Visakhapatnam, East and West Godavari, Khammam, Warangal, Karimnagar, Adilabad, Mahaboobnagar, Kurnool, Prakasam, Nellore, Chittoor and Cuddapah. These districts are grouped into 6 zones and each zone is headed by Zonal Trustee. At the cluster level the leaders of GGPAs are in charge.

The family as a unit is the target of Kovel. The focus is on the poorest of the poor whose whole livelihoods depend on forest wealth. Kovel generates its financial resources for projects from government and non-government funding. The projects undertaken include community mobilization and organization, capacity building

programs, income generation programs, women empowerment, youth empowerment, plantations, sustainable agriculture etc for socio-economic development of the stakeholders. Kovel also extends technical know-how on best practices of harvesting, post-harvesting, value addition, regeneration and marketing aspects to the NTFP dependent families, CBOs, NGOs etc. Kovel takes up consultancy on impact studies, resource studies, baseline surveys, resource material, training modules design and development etc. Further the organization supports in facilitation of CBOs such as NTFP collectives and strategic business plans for income generation schemes.

Kovel's interventions including providing technical and institutional support, imparting trainings and skills led to increase in the quality of gum which is amply reflected in the price realized for the product today. In 1990s the price realized for first grade gum was Rs.30 per kilo and today it shot up to Rs.140 per kilo. Similarly the prices of second grade gum increased from Rs.26 to Rs.100 and third grade gum from Rs. 22 to Rs. 75.

After successful intervention with one produce, Gum Karaya, Kovel has expanded activities to include creating NTFP families database, resource mapping, training programs etc to primary collectors and supporting organizations. NTFP dependent tribal communities are organized into Non Timber Forest Produce Collectors Associations. 2000 NTFP collecting families have been organized into MACS. All these CBOs are controlled and managed by the women members. These organizations undertake collective actions like collective marketing of NTFP and agricultural produce and value addition for potential NTFPs. The plans are on to set up low cost storage cum processing centers in some of the MACS for undertaking income generation activities and higher value additions for direct marketing. It is planned to cover 20 new NTFPs whose potential still remains untapped.

Kovel has attempted to replicate Gum Karaya intervention model in Dantewada district of Chhattisgarh state by building a resource team as well as imparting training programs to the gum pickers on scientific tapping of gum. As a result of these interventions and pro-active approach of CGMFP Federation, Raipur, the trained gum pickers were able to obtain increased prices for their gum. Now the training programs are extended to 4 districts of MP. Kovel now works in collaboration with TDCCs of Chhattisgarh, MP and Maharashtra for gum pickers training programs. It also continuously collaborates with GCC, ITDA and other governmental and non-governmental agencies for implementing various programs.

Other interventions of Kovel include - setting up of low cost gravitational system for providing drinking water, promotion of 56 grain banks for food security, setting up 3 residential bridge camps for boys and girls and mainstream 300 dropout and never enrolled children, imparting technical knowledge on NPM methods of cultivation in 2000 acres, promotion of direct marketing of dry amla, guduchi as natural medicines to Bangalore, providing technical know-how on raising Gum Karaya nurseries etc. Successful intervention in amla value addition benefitted about 1000 families and generated about Rs.6.5 lakh income. Kovel supports cultivation of medicinal plants and biofuels on a commercial basis in the degraded and wastelands of tribal areas by arranging forward and backward linkages. This has been done in about 5000 acres so far.

Kovel has gained a national recognition as Research cum Training organization on NTFPs especially Gum Karaya. The organization today works with 250 GGPAs having a clientele of 8500 and 300 SHGs and 7 MACS having 5500 women members.

NTFP has huge potential in the country. Many varieties are yet to be tapped. For those tapped, many NTFP collectors continue to remain at the exploited end of the value chain. For instance a bundle of 50 sal plates is procured at source in Orissa at less than Rs.12 but eventually is exported from Kolkata at Rs.932. End-to-end interventions including organizing, capacity building, handholding, quality control, marketing are critical. In this context, Kovel has demonstrated and inspires people to come together and take up their own development.

*** Livelihoods August 2008**

11. Confederation of Voluntary Associations – COVA

In India a number of NGOs are working on a variety of issues and subjects like education, health, gender, women, youth, sanitation, environment, communal issues, human rights etc., it is always true that the coordination, linkage and networking between such NGOs, voluntary Organisations and Governments would compound the strength of the organisations, subjects towards developing policies, taking up initiatives, learning and sharing from each other. COVA has proved the point.

Confederation of Voluntary Associations (COVA) is a national network of over 800 organisations working in the states of Andhra Pradesh, Gujarat, West Bengal, Uttar Pradesh and Jammu Kashmir to promote communal harmony, peace and social justice. COVA works with international organisations to promote peace across the globe.



COVA started working in 1994 with community based organisations in the communally sensitive old city areas of Hyderabad. Following the deadly communal riots of 1992, the Hindu and Muslim communities came together to work towards establishing communal harmony and COVA thus came into existence. The organization slowly spread to having networks with organisations, institutions and voluntary organisations as members.

COVA believes that involving people from different communities in development programs is an effective way of achieving communal harmony and national integration and ensures it to happen. In line with its belief, COVA today works with women, children, youth and men from different sections and communities on the issues of women's empowerment, child rights, youth advancement, education, health, environment and civic amenities. The organization also works with educated and professional classes to acquire their support and involvement for social transformation through college discussion groups and professional clubs. COVA undertakes programs at the grassroots, networking of organisations and institutions, research, training, advocacy and policy interventions. COVA also works in alliance with a number of international organisations to promote peace in the Indian sub-continent and across the globe.

COVA promotes local area networks in districts. Each district network has 25 to 35 organisations as members spread over around 20 mandals or blocks. District Networks focus on undertaking and implementing three programs – education and recreation centers for children, self-help groups (SHGs) for women, and career counseling and self-employment guidance for youth. Each district has trained resource persons for career counseling and self-employment guidance. Mandal resource persons (MRPs) are attached to and work in collaboration with the member organisations of the district networks. A senior voluntary organisation of the district is enlisted as mother NGO to provide free infrastructure facilities and guidance to the members of the network. Similar models are adopted in different states.

COVA through interfaith forums brings together leaders of different religions to conduct interactive sessions in colleges and at the locality level. They talk about the core principles and values of different faiths with the objective of promoting understanding so that people are able to celebrate the rich diversity of our country in harmony.

In Andhra Pradesh networks are working with a goal to empower Muslim and other marginalized communities in the rural areas of Andhra Pradesh to work together on humanitarian principles and across community lines for integrated development to promote socio economic empowerment, communal harmony and social justice. The objectives are, enabling the district networks to function as independent and self-reliant entities, economic and social empowerment of marginalized communities through promotion of SHGs and co-operatives, enable community based organisation and their network to adopt rights based approach for claiming basic services and amenities as a matter of basic rights, build district wise data bases on the socio-economic, educational and political status of Muslim community in Andhra Pradesh.

COVA involves its volunteers during religious gatherings such as Ganesh immersion, Mecca Masjid prayers to prevent riot initiations. COVA organizes the celebration of festivals jointly such as Ganesh Chaturdhi, Raksha Bandhan, Id. Youth and children of different communities are brought together to tie Rakhi, entire family participates with other community in their festivals to build communal harmony. Some plays will be performed at gatherings on the issues of violence and need for peace. To promote cross the border understanding and harmony COVA conducts cricket match between students of Pakistan and India where the audience will be students from the member institutions.

In West Bengal the first interventions were started in Kolkata in the year 2000 as situation prevailing in slums of Hyderabad and in those of Kolkata and Howrah are similar. Around 40 groups working in different slums of Kolkata came together to form a network named MASDEV which was initiated with COVA's support and is modeled on COVA's pattern. MASSDEV in Kolkata supported by COVA, has tie ups with many training and microfinance organisations. With their support MASSDEV is providing trainings and small grants. It conducts a series of dialogues with the National Campaign for Right to Information, Kolkata chapter for the benefit of its member organisations and the beneficiaries.

Saharanpur in Uttar Pradesh has a very large Muslim population and faces the problem of communal tension. A network was initiated by COVA in this town as a pilot so as to replicate it in other parts of Uttar Pradesh. Around 30 organisations constitute the network. SAVAN (Sahanpur Voluntary Action Network) network was established that organizes campaigns for promoting communal tolerance, conducts seminars on communalism, impacts of globalization on education, health and employment.

COVA is making interventions in Jammu & Kashmir to strengthen the civil society there and initiate development of the region in the hope of creating conducive climate in the region to restore normalcy. Van-Kashmir, a network of 35 organisations working in the six districts of the Kashmir Valley, organized training programs for member organisations on accounts and auditing, on project planning, report writing and log frame preparation and on solid waste management.

COVA responded to Gujarat in the wake of 2002 bloody riots in the state and the complete alienation and division between Hindus and Muslims of the state. COVA has undertaken voluntary work and also training of volunteers in various aspects. COVA was involved in building networks between Muslim organisations and other NGOs who were trying to tackle the riot situation and provide relief and rehabilitation to the victims.

During 2003-04, COVA facilitated formation and strengthening of first Muslim women's group in Godhra and established linkages with Muslim bodies and Christian and Hindu educational groups for the benefit of Muslim community and also as a measure of confidence building exercise. The other purpose is to train volunteers of riot relief camps on the principles and practices of activism. For various reasons a network could not be initiated as yet in Gujarat.

In the sphere of national networks, Inter Community Alliances for National Integration and Development (ICANID) a national network was formed as result of consultations held between development NGOs and religious organisations in a number of cities across India to address the rise of fundamentalism, violence and general disharmony. COVA observes that though many organisations are working with the issue of violence they do not involve religious groups. The membership in ICANID is open to voluntary organisations, networks, donor/resource agencies, trade unions and individuals by invitation. It is envisaged that a national body with state and district level units will eventually emerge. Interactions between different religious organisations are largely nonexistent and wherever they exist are mostly symbolic in nature without extending into collaborations and partnerships in implementing programs and activities. Similarly, interactions between secular groups and religious organisations on development issues are very minimal. Such interactions are the need of the hour today. Strong intercommunity structures and institutions help cushion the impact of such a situation.

The programs COVA takes up as a member of these alliances are in the form of campaigns, awareness activities, research & studies and policy interventions. COVA is also a member of the AP Alliance for Child Rights and AP Child Rights Advocacy Forum. COVA collaborates with Social Watch, Credibility Alliance. COVA is a member of VANI and the Director of COVA is a member of the Working Committee of VANI. COVA is a member of Coalition for Nuclear Disarmament and Peace (CNDP). COVA is the Secretary for Andhra Pradesh

Chapter of Pakistan India People's Forum for Peace and Democracy (PIPPFD). COVA is member of ESCR Net (Economic, Social and Cultural Rights Network).

The Planning Commission of the Government of India constituted a national level body called the joint machinery to formulate policies for the voluntary sector and to function as an interface between the voluntary sector and the Government. The Joint Machinery has 22 representatives from the voluntary sector from all over the country and all the secretaries of the Government of India dealing with different departments engaged in the development sector. The Deputy Chairman of the Planning Commission is the Chairman of the Joint Machinery. The Director of COVA was inducted as the member of the Joint Machinery. COVA is a member of the state level GO-NGO Co-ordination Committee set up by the government of Andhra Pradesh.

The PAP (Peace Alliance Partners) Program of COVA aims to bring together large development organisations into a national network to secure communal harmony and social integration through their ongoing development interventions by acquiring new attitudes and skills.

People's Union for Civic Action and Rights (PUCAAR) is a result of the effort of COVA to evolve a suitable model that enables marginalized communities to adopt rights based approach for claiming basic services and amenities as a matter of basic citizenship rights. A core group consisting of COVA personnel facilitated the formation of PUCAAR. The group studied existing models, had in depth consultations with the community to understand various issues and initiated the collective as the learning progressed. This resulted in a process that involved over 10,000 community members in the initial stage itself and encouraged them to articulate their issues and suggest possible solutions.

Learning from experience in the old city of Hyderabad, COVA and PUCAAR now seek to facilitate the initiation of a National Campaign for Right to Basic Services in collaboration with other civil society organisations in the country to improve the living conditions of the most deprived and marginalized. This Campaign would also bring together different castes and communities for a common cause and could help in cementing social integration and promoting harmony.

From humble beginnings in Hyderabad, AP, as an organisation resolved to promote communal harmony, COVA now has spread beyond AP and beyond communal harmony. It provides different platforms/networks for different interest groups across the country who can voice their concerns, dialogue, fight for rights and work in harmony. COVA has created many avenues for women to come together and take up livelihood activities.

*** Livelihoods September 2008**

12. Self Employed Women's Association

Women constitute more than half of the total workforce in India. Of this more than 96 per cent are in the informal, unorganized sector. Their work largely remains undervalued and invisible. Self Employed Women's Association (SEWA) with more than 11 lakh women members emerged as India's largest membership-based organization for women working in the informal sector. SEWA Bharat, a national federation with 10 organizations as members, works to bring to the limelight the issues of women working in the informal sector and to strengthen the capacity of the organizations that serve them.

SEWA stands as testimony to how mobilizing women at grassroots level from unorganized sector leads to economic development. SEWA is both a movement and an organization. Registered in 1972 as a trade union, SEWA movement is enhanced by it being a confluence of three movements - the labour movement, the cooperative movement and the women's movement. With Gandhian philosophy as the inspiration, SEWA organizes poor self-employed women who steer themselves towards social change through the path of non-violence and truth.



SEWA organizes women to enter the mainstream of the economy through struggle and development. The struggle is against the constraints and limitations imposed on them by the society and the economy while the development activities strengthen their bargaining power and offer them new alternatives. About 96 per cent of the women workforce in India is in the informal sector. They earn their living through their own labour or small businesses. They do not get regular salary or other benefits like workers in the organized sector. The work of many women workers remains uncounted, undercounted and invisible.

One of SEWA's goals is to organize women to ensure that every family obtains **full employment**. Full employment encompasses work security, income security, food security and social security. Women should be **self-reliant** individually and collectively and both economically and in terms of their decision making ability. To achieve these goals SEWA evolved as an organization/union where membership is open to self-employed women workers all over India. The membership fee is Rs.5 per year. The union is governed by a two-tier elected representation. The members of each trade elect their representatives in the ratio of 1:100. These representatives from the Trade Council (Prathinidhi Mandal). There are also Trade Committees (Dhanda Samiti) in each trade. The Trade Committees have members ranging from 15 to 50 and meet every month to discuss the problems of their trade and possible solutions. Trade Council members are members of their respective Trade Committees as well.

SEWA began organizing women in the villages in 1979. One important item on the agenda was better wages. Soon it was realized that the women should have better bargaining power and the strategy to increase local employment opportunities was adopted. Under this efforts were made to develop women's assets, women leadership and capacity building, provide food and social security, increasing women employment through eco-regeneration and integrating with government rural development programs.

SEWA Movement has given birth to several institutions. About 84 cooperatives with 11000 + members have come up including dairy cooperative, artisan cooperatives, service and labour cooperatives, land-based cooperatives and trading and vending cooperatives. Women provide share capital to these cooperatives and get employment from them. One woman can be a member of more than one cooperative. Each cooperative is run by elected executive committee of workers.

The largest cooperative is SEWA Bank with more than 1 lakh members. The bank is owned by self-employed women as shareholders and is run by professionally qualified managers accountable to the Board of women workers. The bank has various schemes like Crisis Mitigation Scheme, Housing Finance Scheme, Women Farmers Credit Scheme, and Savings for Special Events, Sunrise Scheme for Developing Women's Business, and Pension Scheme in partnership with the Unit Trust of India (UTI) etc to meet various financial needs of the women.

There are 6 social security organizations providing health care and child care services. The members are the actual caregivers and the self-employed women get their services. Also formed are women savings and credit groups and assets are built up in women's name. These groups have formed their own district-level associations.

Federations of grass roots groups have been formed at the state, national and international level to gain access to markets, trainings, technical inputs, policy making etc. The primary objective of these federations is to link the self-employed women through their primary organizations to the larger economic structures and mainstream them into the economy. The Federations are purpose-specific like crafts, watershed, savings and credit, vending, women and child development, communication, marketing, housing, trainings, child care etc. At the national level National Alliance of Street Vendors (NASV) of India was formed to highlight vendor issues and SEWA Bharat, a federation of 10 organizations was formed to work on the issues relating to informal women workers. Also formed are Homenet India and Homenet South Asia.

At the international level Homenet was formed to work on the issues associated with home-based workers. Homenet played a vital role in the passing of International Labour Organization Convention 177 which gives complete rights to 250 million + home-based workers. This network is also assisting rural home-based workers especially artisans in forming networks and establishing market linkages. Like NASV at the national level, Streetnet was formed at international level with representation from various continents, to work on the issues of vendors. SEWA could also inspire women in other countries like South Africa, Yemen and Turkey to form women unions/groups to address the issues of women workers in the informal sector.

To facilitate mass mobilization around women issues, SEWA recognized the importance campaigns. The issues are identified by women and local leaders and meetings are held at village or mohalla level. Under the aegis of SEWA several campaigns including Home-based Workers' Campaign, Vendors Campaign, Forest Workers' Campaign, Construction Workers' Campaign, The Water Campaign, Food Security Campaign, Campaign for our Right to Child Care, Campaign for Recognition of Midwives, Clean Ahmedabad Campaign, Minimum Wages Campaign and Campaign for Recognition of Unorganized Sector Workers were held. These campaigns not only rallied people in large numbers around these causes but also developed many strong leaders. In Ahmedabad city, bidi-workers, readymade garment workers, vendors, construction workers and those engaged in small industries as contract workers organized struggles to improve their working conditions and earnings.

Poor women need services like savings and credit, health care, child care, insurance, legal aid and many others. SEWA facilitated women to take up a number of initiatives which not only provided services for the poor women but also generated employment for some. SEWA Bank, the first of its kind meets various financial needs of the self-employed women. SEWA health care is run by women and includes both preventive and curative components. It also collaborates with government health services like TB control, immunization, micronutrient supplement etc. SEWA promoted several Midwives' & Health Cooperatives. Also promoted are childcare services through cooperatives and local organizations. SEWA's Work Security Insurance is an integrated insurance scheme that provides for life, natural and accidental death, widowhood, health, maternity, flood, fire and communal riots etc. Members of SEWA get legal services including legal education and support. There is a legal advisory center which accepts cases. SEWA Academy is its members' university focuses on workers' education and capacity building. SEWA's housing and infrastructure services provide for improved living conditions for its members. For many of the poor their house is also their workplace. Earthquake reconstruction, pucca housing, building infrastructure like paved roads, individual toilets, water and drainage connections have been taken up. Many of these initiatives are done on cost sharing basis between the municipality, private sector and the community themselves.

With its significant contribution towards improving the quality of life of self-employed women workers both within and outside India, SEWA became an affiliate of the International Trade Union Congress and International Federation of Building and Woodworkers. SEWA's efforts led to the recognition of construction workers as those eligible for welfare and social security. Unnat Bazar, SEWA's international marketing organization entered into a partnership with Exim Bank of India for expanding artisans' production and marketing. SEWA receive Business Today's "Most Powerful Women in Business" award.

Ela Bhatt, the founder of SEWA is a leader of the international labour, cooperative, women and microfinance movements. She won several awards including Padma Bhushan, Ramon Magasaysay and Right Livelihood Award. Today she is the Chair of SEWA Cooperative Bank, Homenet, International Alliance of Street Vendors and Women in Informal Employment: Globalizing and Organizing research and policy analysis network. Her book - *We are poor but so many...* - presents the world and work of self employed women.

SEWA gives us the most fascinating and powerful example of how poor (women) can come together and transform their lives for better, can take responsibility, can empower themselves and can produce results that are long-lasting.

* **Livelihoods October 2008**

13. Ladakh Ecological Development Group



Braving the brutal winters of Ladakh, LEDeG (Ladakh Ecological Development Group) works towards promoting ecologically and socially sustainable development that is in harmony with the tradition and cultural systems and beliefs of the Ladakhis. Significant contributions of LEDeG include: Increasing Water Availability to Farmers, Decentralized Energy Production based on renewable energy sources, promotion of Ladakh-specific Handicrafts and intervention in energy boosted value addition in various agricultural produce in the region. LEDeG is one among the first recipients of 'Right Livelihoods Award'.

Working in difficult conditions of Leh, Ladakh Ecological Development Group (LEDeG) is known for its work related to micro hydro electric power units. "livelihoods" introduces this organization which is one of the first recipients of the prestigious "Right Livelihoods Award".

LEDeG is a non-governmental organization registered as a non-profit society in the state of Jammu and Kashmir with an objective of promoting ecologically and socially sustainable development which harmonizes with and builds upon traditional Ladakhi culture.

Helena Norberg - Hodge, a Swedish linguist who first came to Ladakh in 1975, formed the Ladakh Project in reaction to growing trends towards western modernity and the resultant dismissal of local culture and environmental degradation. In 1983, the efforts of Ladakh Project led to the founding of the Ladakh Ecological Development Group, an indigenous organization, independent of the Ladakh Project. Since then it is exploring ways of stabilizing local economy and raising the standard of living, that support, rather than erode, the fragile environment and local traditions.

LEDeG believes that energy is a key input in the development process of communities. Believing that conventional developments rely on fossil fuel and capital intensive technology leading to greater centralization and dependence on market economy, the group has been trying to encourage a more decentralized approach of energy production, based on renewable resources like sun and water, which are available in abundance in the region. It has worked on a wide range of such technologies by carrying out adaptive research to suit local conditions, which have been disseminated in villages throughout Ladakh. These include "trombe" (solar) walls and direct gain for solar space heating, solar water heating systems, solar ovens, solar parabolic reflector cookers, hydraulic ram pumps, improved water mills and micro hydroelectric installation. LEDeG has recently installed a 100 KW solar photovoltaic power plant in Ladakh, which has replaced the diesel generator in operation. LEDeG has also installed 62 micro-hydro units in remote corners of Ladakh.

Since its formation, LEDeG has been working towards the promotion and revitalization of traditional handicrafts by providing training various crafts and introducing new designs based on traditional motifs. LEDeG has also played a pivotal role for introduction of new techniques and technologies for production of high quality products in the most efficient manner. The group conducts two types of training programs. One is Promotion of handicrafts for self-consumption and the other is Promotion of handicrafts for income generation. . In the later case, necessary linkages like marketing, production and quality assurance mechanisms are developed. The final produce is marketed through the LEDeG handicraft shop in Leh.

Agriculture has always been at the heart of Ladakh's economy and way of life – fostering foundations of sustainability such as community cohesiveness and environment awareness. But recently some of the doubtful practices of western style agriculture are finding their way into Ladakh; including the use of chemical fertilizers and pesticides, as well as hybridized seeds. There is also a move away from diversified subsistence agriculture, towards single crop cultivation for cash. LEDeG is trying to educate the farmers about the realities of such dangerous trends, to encourage continuance of the sustainable traditions while exploring ecologically sound ways of developing. In the initial years of LEDeG's inception, its focus was on introduction of vegetables

and production techniques in different remote villages of Ladakh with proper backward linkages like arrangement of good quality seeds and other inputs. But now LEDeG is not focusing primarily on production but on value addition to existing agriculture and horticulture produce of Ladakh. This includes introduction of various machines like solar dryer, pulping machine, improved packaging of jam, juices etc. Having recognized the importance for the Ladakhi people to be fully informed about the question of development, LEDeG is organizing many awareness campaigns to strengthen Ladakh's ability to soundly determine its future. LEDeG has also published several text books for children in Ladakh. It has also organized several seminars and workshops along with essay and painting fairs, and eco-tours.

To ensure holistic development of people and natural resources in watershed belt, LEDeG, in association with Ladakh Autonomous Hill Development Council, Leh in Kargil have implemented integrated watershed development programs in 12 villages of Nyoma block and 8 villages of Batalic area of Kargil district since year 1993.

In 1986, LEDeG got the Right Livelihood Award "for vision and work forming an essential contribution to making life more whole, healing our planet, and uplifting humanity".

Hydraulic Ram pump (Hydrum) is an automatic pumping device which utilizes a small fall of water to lift water to a greater height. It does not require any conventional energy sources such as electricity or fossil fuels, which are otherwise very scarce in Ladakh. In a place like Ladakh the land suitable for cultivation is confined to river valley basins where irrigation is available. There is little moisture in the atmosphere as the place receives less than 150 mm rain fall per year. Given the low average annual rain fall, no farming is possible in the region without irrigation facilities. Because of the high altitude and sub-zero temperature prevailing for 6-7 months in winter, only one crop is possible in about 95% of the villages in the region. Through introduction of Hydrum, LEDeG has enabled marginalized farmers to increase the area for cultivation, provide easy access to water and also enabled two crops in a year to be planted in certain areas of Ladakh. LEDeG has so far implemented 62 hydraulic ram pump projects in Ladakh.

*** Livelihoods November 2008**

14.COMMITMENTS

Persons with Disabilities in India are subject to deprivation in various dimensions of their lives. Social attitude and stigma plays an important role in limiting the opportunities of disabled people for full participation in social and economic life, often even within their own families. 'Commitments' in Andhra Pradesh is trying to empower the disabled to break the barriers that are limiting them to participate in social and economic activities and help themselves transform into self-reliant individuals.



'Commitments' was established as a public Charitable Trust in 1984 with the objectives of extending economic and social services to strengthen and enhance the livelihoods of rural poor, facilitate building of participatory, self-managed institutions among rural poor and the disabled, initiate programs for sustainable development of rural poor and disabled etc. 'Commitments' shares the vision of similar public organizations that the poor and the disadvantaged communities are enthusiastic to overcome the social, economic, cultural and

psychological barriers through their own efforts and self-managed institutions. They are capable of attaining higher productivity with improved skills, better asset base and capabilities to utilize the resources to full potential and gain access to services.

The mission of 'Commitments' is to enable the poor and disadvantaged communities to perceive possibilities for change and bring about desired change by exercising informed choices through collective action.

Commitments started its work in the year 2000 in five mandals of Mahabubnagar district in AP. The staff of Commitments set up a series of meetings with the local leaders of the women self-help groups which were already active in that area and at the same time identified a few youth and gave them training in Community Based Rehabilitation (CBR). With the help of women leaders and the trained activists, Persons with Disabilities (PWD) were identified in the villages of these five mandals. Then, as a follow up to the identification, the disabled persons in these villages were provided with medical certificates, aids and appliances. Persons who needed surgeries were identified and surgeries were conducted at the appropriate hospitals and all the necessary post-operative care as well as all other rehabilitation services were extended to the PWD.

As the first step 50 PWD were encouraged to form into groups and support was taken from the activists trained to support the women's groups in the formation of the SHGs of the PWD and their further strengthening. The members of the groups were encouraged to discuss various issues ranging from personal to family to community level. Also discussed were the possible solutions to their problems, including issues relating to health and their possible rehabilitation. In 2003, the Mandal Vikalangula Samakhya (MVS), the federal body, consisting of members from all the groups of the entire mandal, was formed and got registered as an independent body. After this, programs such as strengthening of groups, rehabilitation, and income generation were taken up with 196 groups of the disabled persons.

Once the MVSs were formed and strengthened, all the activities of Commitments were implemented through these federations. The members of the groups of PWD were encouraged to develop micro credit plans in order to ensure sustained livelihoods for each and every member of their groups. These plans were called 'Brathuku Baata' (Way for Life) and were aimed at bringing a change for the better in each and every disabled person's life. The planning included not just aspects regarding livelihoods but education of their children, health for each and every disabled person as well as their family members along with relevant trainings for selected members. Based on the prepared micro credit plans, funds were given to the SHGs of PWD which contributed to the economic development of the PWD themselves as well as their families thus leading to the self-sustainability of the groups of PWD. The initial investment is being rotated, by borrowing and repayment, within the groups of PWD, whereby it is ensured that each and every disabled member of the groups is able

to access the amount through borrowing, towards establishing the livelihood of their choice. Today, the overall amount of money being rotated within the groups of persons with disabilities in all the 5 Mandals has reached to the tune of Rupees 1.42 Crores.

The Panchayat Raj or village level self-governance institutions play a large role in the development of every individual at the village level, be it personal, social or economic. Therefore the MVS leaders were given a thorough training in the various aspects of Panchayat Raj by the reputed institution called PRIA – Participatory Research Institute of Asia. Some of the areas covered extensively include, the role of Panchayat Raj Institutions, their role in the development of the village, the participation of disabled persons in these institutions, along with the schemes being implemented by these institutions. Very few people, let alone the disabled persons have complete or even bare knowledge of what are the different schemes that are at present implemented by the Government, be it State or the Center, and even less of how to access these schemes, where to go and what to do. So information regarding the different schemes that are being implemented by different departments of the government, how to access these schemes, which offices and officials to approach, etc is imparted to the disabled persons as well as to their parents by the CBR workers, leaders of PWD groups, anganwadi workers along with the village activists/workers.

The MVSs, under the guidance of Commitments, have taken up diverse activities such as distribution of text books and required equipment to the poor students who are disabled, making home-based adaptations of aids and appliances, rehabilitation services, Kalajathas (cultural programs) etc. Commitments have conducted various training programs on the issues of inclusive education, PWD Act 1995 and about various government schemes.

Another successful activity taken up by Commitments is the formation of Sahajeevana Sanghams. The Sahajeevana Sangham is a group of all the parents of the intellectually disabled children and these groups were formed in each of the three clusters for every mandal in the year 2006. There are 192 parents who are members of these groups all over the 5 Mandals under the operational area of the organization. There are 5 Groups, one for each Mandal, where the members of these groups are already members of the disabled groups in their respective villages and the SHG Federations for PWD but are also members of the Parents' Groups, as their children are intellectually disabled (as such much more severely disabled than the persons with other disabilities). The children with intellectual disabilities like Autism, Cerebral Palsy, Multiple Disabilities and Intellectual Disabilities are members of these groups along with their parents. These groups select a specific day in the month, respectively and hold a meeting where review is done of what was learnt in the previous month, what were the developments observed in their children when they attended these trainings, and ideas. All the issues are shared by the parents and the children alike in a participatory way. At the same time, agendas are prepared by the parents as to what activities have to be taken up for the next month and the support of the experts, including the physiotherapist, speech therapist, special educator and CBR Worker, is taken to prepare the action plan for the next month.

After the NREGS scheme was introduced in the state of AP 213 members with disabilities from the operational area of the organization applied for job cards under this scheme and were provided the same and were able to take up the works specified under this scheme. Commitments successfully forged a working relationship between the non-disabled and disabled people. It has established strong and vibrant SHGs of PWDs. Through these groups Commitments is trying to bring about a change in the lives of the PWDs. District level federations of PWD groups are also formed in recent years and are actively lobbying with government and officials for the rights and entitlements of disabled people. Recognizing the importance of barrier free environment for PWD, Commitments has taken up activities to bring awareness and sensitization to both government and nongovernment personnel and individuals regarding the importance and implementation of a barrier free environment in all government and private buildings and places right from the panchayat to the district levels. 'Commitments' continues to work towards development of disabled people in one of the poorest districts of AP and is proving to the world that these Persons with Disabilities are not just differently 'abled' but they show superior performance when they have a supporting environment.

*** Livelihoods December-2008**

15.MYRADA

MYRADA (Mysore Resettlement And Development Agency) is a Non Governmental Organization managing rural development programmes in 3 States of South India and providing on-going support in 6 other States. It also promotes the Self Help Affinity strategy in Cambodia, Myanmar and Bangladesh.

MYRADA was started in the year 1968. From that year to 1978-79, it was involved entirely in the resettlement of Tibetan Refugees. It started with resettling several thousand Tibetan refugees and moved into similar programs with Sri Lanka Repatriates. Recognizing MYRADA's vast experience in this area, the Government of Karnataka approached it to prepare an action plan to resettle 20,000 families to be displaced by the Upper Krishna project and to implement a pilot project in 1987. Since then several small resettlement projects mainly of landless families have been implemented within the framework of larger development programs. Since 1978-79 MYRADA started involving with rural poor and from then it is doing commendable work in enhancing the quality of life of the poor.

MYRADA is working with a mission to foster a process of ongoing change in favour the rural poor in a way in which this process can be sustained by them through building and managing appropriate and innovative local institutions rooted in values of justice, equity and mutual support and also to promote strategies and skills through which the livelihoods of poor families and the rights of women and children are secured. 'Building the Poor People's Institutions' is the guiding force of MYRADA that decides its role.

Formation of Self- Help Affinity groups (SAG) is the core focus of MYRADA. Since 1984-85 it has fostered SAGs of the rural poor. They form the power base of the poor which helps them to overcome obstacles in their path of practicing their livelihoods. They are credit-plus institutions since they do not manage finance only but provide space for the poor to grow in skills and in confidence to make decisions regarding their lives leading to initiatives for social change in the home and in the society. In September 2005, there were 9,396 SAGs in MYRADA's projects, managing a total common fund of Rs. 1,079 million of which Rs.480 million is savings and Rs.240 million interest earned on lending. They have disbursed over 1,026,601 loans. Several thousand more SAGs have been fostered with MYRADA's support in Myanmar, Cambodia, Indonesia, Timor Leste and several countries in Africa, as well as in Haryana, Uttar Pradesh and in the Northeast states of Manipur, Assam and Meghalaya.

MYRADA adopts the SAG strategy for the empowerment of women and the girl child and invests in formal and non-formal education for school going children and dropouts. Poor women have taken thousands of loans from SAGs for their children's education which is a good indicator that they have placed value on educating their child. Around 1985, realizing that a major investment in dry lands was required to ensure food security of the poor, MYRADA began exploring the strategy of micro watershed management. MYRADA's focus was to foster appropriate people's institutions which would take on the responsibility of planning, budgeting and implementing appropriate treatment measures to increase productivity in a watershed and then managing the investment for sustained impact. MYRADA has two simple slogans: "Make the water walk" and "Bring the soil back to life". 784 watershed management institutions have been formed so far.

MYRADA adopted participatory strategies in regeneration of arid lands and forestry management. It promotes two strategies. One in arid lands lying degraded and fallow and the second in forests under stress in moderate to high rainfall areas. The first strategy in arid areas include regeneration of private lands lying fallow, revenue wastes and other non – agricultural lands lying degraded in the watershed. The overall strategy is based on micro watershed management. The second strategy adopted in the Western Ghats programme is based on training of forestry staff in participatory management practices, micro planning in each village, formation and training of Village Forestry Committees, identification of affinity groups and forming them into SAGs etc.

MYRADA's experience indicates that it is not enough and often not strategically appropriate to try to influence policy change directly. To be as effective as possible, it is necessary to focus on a compact area where other existing institutions required to support innovations in favour of the poor need to be mobilized and networked so that the institutional base is adequate to lobby for policy change and a degree of institutional reform

required to support and sustain these changes. During 1998, the District was identified as an appropriate operational area for effective networking. MYRADA's district strategy rests on three pillars. One is the provision of credit to the poor for which there is appropriate infrastructure at the district level, the second is Micro Watershed Management and the third is the promotion of off-farm enterprises.

MYRADA is not a micro finance institution; hence it consistently refuses to accept loans/grants for on-ward lending to SAGs. A survey conducted by MYRADA in three districts in the mid-eighties showed that hardly 20% of rural credit for the poor is provided by official financial institutions. The SAGs respond to credit needs of the poor, but they need capital to cope with demand. MYRADA had worked with NABARD and the RBI to change policy that allowed the Banks to lend directly to SAGs; but the response of Banks has been inadequate in many areas; further it is expected that as Banks policies are liberalized, they will move towards larger loans which will quickly place the poor out of their sphere of concern. MYRADA therefore decided to promote a Non- Banking Financial Institution (non-profit) called SANGHAMITHRA, which operates independently of MYRADA and lends to SAGs formed by MYRADA and other NGOs. Sanghamithra plans to remain small - with an outstanding loan portfolio of about Rs 25-30 crores - and to promote several Sanghamithra's in other parts of the State and country. A Fund Management Company which plays the role of a holding company and which will promote and supervise the Sanghamithras is on the anvil.

In the recent years MYRADA has gradually increased its support to programmes including microfinance, individual and public sanitation, solid waste management and management of drinking water etc. in urban areas and towns.

MYRADA is also working in the area of education. It invests in upgrading the existing education system at village level, in preparing children to cope with its requirements as well as in setting up alternate systems to cope with those who cannot do so. MYRADA's health program focuses on providing infrastructure support to existing Government facilities in remote areas which are ill equipped, arranging health camps and early detection and referral of chronic diseases and disabilities, capacity building of local level health volunteers, and school health education and check-up for children etc.

MYRADA is working with population fund of India on an extensive Reproductive Child and Community Health Programme and is recognized as a Resource and Training Agency in this field. Though MYRADA has not actively promoted itself as a training organization, it is increasingly looked at as a training resource by agencies in development both at national and international levels. MYRADA approaches training as a means to share its experience and best practices only in sectors where it is evident that its interventions have had sufficient field level impact namely SAG formation, micro watershed management, participatory methodologies, arid zone development and organizational and financial management systems for NGOs and CBOs.

MYRADA realized that providing credit, reducing the investment risk in dry land agriculture through watershed strategy and providing supporting services to on-farm activities was not enough; off-farm enterprises also had to be promoted. It therefore linked up with industries, which provide design and marketing support, while it builds up the capacity of the poor to cope with organizational demands and quality control. It did not set up off-farm enterprises on its own, but let the SAGs decide. Over 25,000 loans for off farm enterprises have been provided by SAGs. MYRADA helps the SAGs to establish links with the private sector to ensure that value is added to the enterprises that SAG members borrow for.

During the past few years, 71 Community Managed Resource Centers (CMRC) have emerged in areas from which MYRADA is withdrawing. Each CMRC is staffed by a senior MYRADA staff and managed by a committee comprising representatives from the community groups. Each CMRC supports around 120 Community groups, including SAGs and Watershed Management Associations; these community groups pay for the services provided by the CMRCs which include providing information on prices of farm produce, mobilizing resources and establishing linkages, offering insurance and counseling services and lobbying for the interests and rights of the poor. Thus MYRADA, pioneer in women self-help groups in the country, is trying to make a difference in the lives and livelihoods of poor people in 3 states directly and is influencing many people and organizations across the country to work towards this cause by creating replicable models.

* **Livelihoods January 2009**

16. Aajeevika Bureau

Rural, seasonal migrant workers are a massive workforce with numbers that touch nearly a 100 million across India. They drift through the economy, often at its very bottom end, remaining largely outside the reach of state services and devoid of opportunities offered by the growing markets. Despite the major contributions migrant workers make to India's prosperity, they suffer neglect from employers, public and government alike. To help these poor rural migrants, Aajeevika Bureau was established as a charitable trust in 2005 in Udaipur in Rajasthan.

Aajeevika Bureau is a specialized non-profit, public service organization set up to provide solutions, services and security to seasonal migrants who leave their villages to find work in cities, factories and farms. Presently it is fully functional in 5 blocks of Udaipur and Rajsamand districts of Rajasthan.

Aajeevika Bureau works both in the 'source' as well as the 'destinations' of rural migrants within western India. The Bureau addresses issues that collectively influence the contributions of rural migration to the national economy, the livelihoods of the migrants and their families, and the very survival of their home communities. It provides a range of services to help migrants improve their outcomes from the labour markets and acts as an agent of policy change and advocacy in favour of migrant workers.

Aajeevika Bureau provides a number of services to migrants aimed at establishing their identity, increasing incomes and reducing expenditures, and emergencies associated with their movement away from their villages. The main target of Bureau's livelihood services are unskilled, semi-skilled, seasonal and vulnerable migrant men and women. The node for the Bureau's work and services to migrants is a network of centres known as the Shramik Sahayta Evam Sandarbh Kendra.

Registration is an entry point to the migrant workers into the Bureau's support services. Registration of migrant workers is aiming to fill a huge gap in data and information on the numbers, location and spread of seasonal migrants. Registration also forms the basis of Bureau's services such as counselling, training, placement, legal aid and financial services. Migrants are carried out through a locally identified network of volunteers in the villages, as well as directly at the Bureau's centres.

Registration is accompanied by the issuing of a photo identification card. The purpose of the photo ID card is to create a legitimate public identity of the rural migrant and to serve as a proof of residence, skill and organizational association. The photo ID card is a powerful means to establish identity - it reduces police harassment, helps in a bona-fide introduction and leads to a sense of association with a broader umbrella of migrant workers.

There is a steady inflow of workers coming to the Bureau centres with complaints of fraudulence and malpractice against them relating to incidents at destinations, some of which result in the termination of their employment. The field centres register and respond to cases requiring intervention between workers and their employers/contractors. In more difficult cases where arbitration is not possible, assistance is sought from experienced legal practitioners. Workshops that focus on rights of labour are a regular feature of Bureau's communication with migrant workers. As part of its counselling, legal information is regularly provided. A simple take away attendance diary that the Bureau has developed continues to be very popular and useful as it helps keep a record of work done and payments received. Another publication ("Pardes Jaane Se Pehle") provides practical tips and cautions to those who are on the threshold of leaving their homes for work.

As a core service for migrants Aajeevika Bureau creates regular opportunities for skill training and up-gradation to help them improve their prospects in the labour markets, enhance their incomes, and establish themselves more lucratively in an environment that is offering better returns.

In order to help rural migrants, especially younger workers, break into the new, more skilled niches of the market, Aajeevika Bureau facilitates vocational training and up gradation in a variety of skills. The Bureau has devised special programmes and modules aimed to include those who do not have enough time to invest in

long term trainings and who cannot afford disruptions in their earnings. Rural youth identified through Bureau's own centres as well as through its partner agencies are provided with hands-on training opportunities. Trainings are conducted in all the field centres of the Bureau and often in collaboration with other training institutions that have the infrastructure and expertise for this unique group of young learners.

The trainings offered by the Bureau combine rigorous and practical technical training with a series of life skills, personality and confidence building inputs. The Bureau has learnt that the ability to negotiate markets and new opportunities require skills that go beyond technical proficiency in a particular trade or occupation.

The Bureau has facilitated training in the areas of Plumbing, House wiring, Masonry, Welding, Carpentry, Hospitality and Hotel services, Retail, Salesmanship and Customer relationship, Office assistance and Secretarial practice, Apparel production and Industrial tailoring and Driving etc.

Aajeevika Bureau serves as the nodal agency of finding and disseminating regular information on jobs, openings and vacancies amongst its clients. The Training and Placement Cell of the Bureau continuously scans markets and is also approached by a wide number of employers looking for workers in various positions. If considered suitable in terms of offer and work conditions, the Bureau disseminates this information through its field teams across their areas of operation.

Rozgar Melas (Employment Fairs) are regularly organized by the Bureau in order to bring employers together with potential workers. These events are also used by the teams to build a data base of interested youth to who information can be given at a time when there is a more appropriate opening for them. The Bureau teams also counsel youth in making appropriate career or training choices.

All Trainees of Aajeevika Bureau are provided a one-time placement opportunity at the conclusion of their training. In case of their drop out or retrenchment, the Bureau provides them with additional connections and networks for ensuring that they remain in the job markets.

As a core strategy of mobilization, the Bureau has started to collectivize migrant workers on occupational lines. A collective provides the benefit of association and mutual help among its members.

A group also makes it possible for individual members to engage in more forceful bargaining and to provide new work opportunities to each other. At a later point a collective can evolve into a body that might negotiate contracts and even enter joint contracts with employers or service users.

At this time there are nearly 20 active collectives with a membership of nearly 2000 workers. These include collectives of construction workers, cart pullers, plumbers, factory workers and head-loaders. A new collective is coming up for workers in the catering business and rickshaw pullers. The Ahmedabad, Udaipur and Jaipur centres of Aajeevika Bureau have provided the context for promotion of several collectives, given the high concentration of migrants in these urban centres.

Keeping in mind the unique difficulties faced by migrant workers in accessing credit, savings and remittances, Aajeevika Bureau has promoted a new entity (a Section 25 Company) with the mandate of providing comprehensive Financial solutions. The company is known as the Rajasthan Shram Sarathi Association (RSSA) and it has launched a micro-lending programme for migrant workers registered by the Bureau's field centres. The programme is presently in an action-research phase in which a set of loan products are being tested before being launched on more commercial lines.

Aajeevika Bureau has been pushing commercial banks to open their doors to migrant workers. Migrants are not able to produce adequate identity documents to meet the Know Your Customer (KYC) norms of banks hence remain excluded from banking services. The Bureau is assisting large scale opening of bank accounts among migrant workers by helping them access the no-frill account provision in banks. A few banks have started to accept the Photo ID card as a valid introduction document, hence easing the process of account opening.

The Aajeevika Bureau is a Service Delivery Partner in an innovative Contributory Pension Scheme launched by the Government of Rajasthan. The scheme is aimed to provide pension coverage to the large number of unorganized sector workers of the state and the Bureau is using its networks to include migrant workers in its fold.

The inception of Aajeevika Bureau was a direct outcome of the results of a study aimed at understanding rural livelihoods across Rajasthan. The major finding of the study was that short-term migration is rapidly replacing agriculture as the major source of income for many families, particularly those in poor, predominately tribal areas. The study confirmed that migration is no longer primarily a response in times of drought and distress, but a regular strategy for the rural poor.

Aajeevika Bureau continues to build this understanding through a dedicated and ongoing research and knowledge generation programme. The results of the research undertaken have helped determine, expand and modify its operations. Through these studies, Aajeevika Bureau has also tried to inform and influence mainstream views on migration and reach out to a broader audience.

As a large and vulnerable section of India's unorganized labour force, migrant workers have poor social security, and meagre protection from malpractices and hazards. Yet for most migrants, migration is an inevitable reality – driven by lack of opportunities in rural areas and motivated by an urge to engage in the more rewarding options in more prosperous parts of the country. Organizations like Aajeevika Bureaus can provide better prospects for growth and advancement to these poor rural migrants and India needs more of this kind of organizations.

*** Livelihoods February-2009**

17.Dastkar

India is known for its rich heritage in arts and crafts. In recent times craft people across India are facing a lot of difficulties in marketing their products due to the effects of globalization. Slowly crafts started losing their relevance. In these circumstances, Dastkar society has come into picture to improve the economic status of crafts people, there by promoting the survival of traditional crafts.

The Indian crafts had their origin in one of the earliest established civilizations of the globe, dating back to almost 5000 years. The first references to Indian handicrafts are found in the Indus Valley Civilization (3000 B.C.-1700 B.C.). Woven around the religious values, the craft tradition in India not only served the needs of the commoners, but also the special needs of the clientele and royalty, all the while keeping an eye on the overseas and pan-Indian trade. In the prehistoric times, Indian handicrafts were made for day-today use. The yearning for aesthetic application soon saw development and flooding of designs and motifs. The incalculable artistic and ethnic assortment found in India has enabled a manifold increase in fusion of motifs, techniques and crafts.



Globalization of the recent times led to the craftspeople facing a lot of difficulties in marketing their products. The crafts began losing their relevance, and could no longer feed the craftspeople. The youth from these families are not willing to learn these crafts/arts as these are not considered viable and providers of a decent living. In these circumstances Dastkar was started with an objective of supporting the craftspeople in marketing their produce and thereby protecting the traditional crafts.

A registered society for crafts and craftspeople, Dastkar aims at improving the economic status of craftspeople, thereby promoting the survival of traditional crafts. Dastkar was formed in 1981 when six women came together to help out struggling traditional artisans and bring out their labour as a viable and vital part of the economy. After all, handicrafts are the second largest source of rural income in the country having 14 million artisans.

Dastkar strongly believes in “craft” as a social, cultural and economic force that despite being marginalized due to urbanisation and industrialization has enormous strength and potential and has a vital role to play within the economic mainstream of the country. The crux of its programme is to help craftspeople, especially women, to use their own traditional craft skills as a means of employment, income generation and economic self-sufficiency.

Dastkar is working with the objectives of creating self-reliant craft groups who are able to take responsibility for their own design, production, accounting and marketing, who are able to be free from dependency on money lenders and middlemen, work towards the removal of social prejudices; assisting crafts people to use their own skills as a means of employment, income generation and economic self-sufficiency; providing space and a catalyst for women’s empowerment through crafts; improving the capacities of NGOs to support crafts people along these lines; and contributing to the development of an Indian urban market for handicrafts through the design, diversification and production competitive products, and good publicity for and display of crafts products in urban centres.

Dastkar guides the process of developing a craft – from identifying the skill and creating awareness of its potential in both craftsperson and consumer, developing, designing, costing and then marketing the product, and finally suggesting the proper usages and investment of the income generated. The objective is to make the craftspeople self-reliant, independent of both the commercial middleman and organisations like Dastkar to market and sell contemporary products directly, and not to subsidise craft. Dastkar ensures that the end product is competitive – not just in its worthiness of purpose or the neediness of its produce, but in cost utility and aesthetic – a consumer does not buy out of compassion!

Dastkar's involvement and input with the craftspeople is not restricted to mere identification and development of the product. Dastkar attempts to develop craft communities as a whole. The first stage in Dastkar's entry into a community is the survey —the visit by the project staff to the area in question. The purpose is to:

- Identify local craft traditions and the materials used
- Assess the structure of the local community and its needs.

Each year Dastkar selects about 8-10 groups and concentrates on every aspect of their working. Once the group in question has picked up some or most of the required skills, Dastkar slowly phases itself out from intensive input and remains as a marketing agency to them. The core of Dastkar philosophy is to make itself redundant. Dastkar gives its people those tools that are a positive force in their own community and lives. Thus, the Dastkar Project Staff apart from building craft communities, by identifying craft groups and reviving dying craft skills, also helps in product design and development, assists in skill up gradation, getting credit and raw material, teaches management, production systems and marketing.

The Dastkar cooperative shop, and the Dastkar exhibitions and Dastkari bazaars, where artisans sell their products directly to the customers, expose craftspeople to the market and given them a firsthand knowledge of customer tastes and trends. Recently, Dastkar acquired an export license, thus enabling it to provide an alternative as well as an international market for the craftspeople. As groups become self-sufficient, Dastkar directs its support to new groups and assists them in their growth. Presently, Dastkar is working in most of the states of India with over 100 groups of which at least 75% receive the full gamut of Dastkar services, and the rest benefit from its marketing activities. These groups are spread over 12 states. Crafts skills supported by Dastkar range from textile based crafts to terracotta. The product ranges supported include garments and accessories, home furnishings, toys and stationery.

What is most exciting and important is not income generation itself, but the use to which the income is put to. For example, the women in Sherpur, Ranthambore used the money to purchase silver jewellery, better seeds and a buffalo, invest in a well, send their children by bus to a fee-paying school, spend on medical treatment in Mantown Hospital, and have a proper latrine.

Income-generation alone, even when aligned with other developmental inputs from outside, does not rebuild the community spirit and confidence of marginalized people. They must share and participate, agree with some plans and Augment resources, coordinate and spearhead local activity and action themselves. They must have a place of their own. Women, who own nothing in the traditional rural social system, need to participate most.

Apart from the support services and craft development consultancies that Dastkar provides to craft producer groups it promoted, it has increasingly been asked to provide evaluation and consultancy services to other government, non-government and international agencies. It has grown into a professional full-time development and alternative marketing organisation that works with groups all over the country. With a staff of about 20 people, Dastkar has offices in Delhi, Andhra Pradesh and Ranthambore, Rajasthan. The persons in Delhi office travel all over India.

Crafts and craftspeople have a vital role to play in contemporary India – not just as part of its cultural and aesthetic past, but as part of its economic future. Dastkar is committed to help prepare the craftspeople, the craft product and the consumer, for the future.

Ela Bhatt, Founder of the Self-Employed Women's Association (SEWA) said "I see Dastkar as both an organisation and a movement. The organisation started the movement and gave many NGOs and craftspeople the confidence to make good crafts products and market them directly. It showed us the way and gave us direction. Today, there is consequently an all India movement of craft as a means to sustainable employment. It is not necessary for Dastkar to grow as large as the movement or to run the movement. At the same time without the organisation there would be no movement, and if there was no movement there would be little point in the organisation." Organizations like Dastkar are keeping Indian traditional crafts alive and bringing significant difference in the lives and livelihoods of craftsmen/women.

* **Livelihoods March 2009**

18. Foundation For Ecological Security

Most of the nation's land is degraded and laying bare, and our ecological security, indeed the survival of the people of India, inextricably linked with this degraded forest base are under threat. The situation can be reverted only if restoration of forests on degraded lands were placed in the hands of the people. This belief has proved to be true with the concerted efforts of an organization Foundation for Ecological Security (FES).



Registered under the societies Registration act XXI, 1860, the Foundation for Ecological Security (FES) was set up in 2001 to reinforce the massive and critical task of ecological registration in the country, through the concerted and collective efforts of the rural communities.

Previously, the program of FES was implemented as the Tree Growers Cooperative Project by the National Tree Growers Cooperatives Federation (NTGCF). In August 1986, in response to a request from National Wasteland Development Board (NWDB), the National Dairy Development Board (NDDB) initiated a pilot project on Tree Growers Cooperatives. The aim was to develop an institutional structure to regenerate the degraded common lands to meet the fuel wood and fodder necessities in the villages. The pilot project was initiated in eight districts, spread over five states including, Gujarat, A.P, Rajasthan, Orissa, and Karnataka each of which has widely varying and distinctive socio, economic, political, topographical and climatic features. These districts, where the project is still under implementation, are characterised by the existence of cultivated wastelands, poverty, large livestock population and general scarcity of fuel wood and fodder. Under this project National Dairy Development Board (NDDB) initiated pilot efforts in creating village wood lots through Tree Grower's Cooperatives (TGCs).

After achieving good results with TGCs in regeneration of waste lands, NDDB promoted a federation of the cooperatives called the National Tree Growers Cooperative Federation in 1988 to scale up the efforts. The vision of NTGCF is to restore the ecological security of village communities in eco-fragile and marginalized zones, and setting in place the process of collective management in governance.

The objective of NTGCF is to contribute to the restoration and protection of the ecological security of the country by creating self- sustaining village institutions that work towards ensuring the functioning of ecological processes by restoring the biological productivity of marginally productive and unproductive degraded lands, primarily common lands, and establish ecologically self-sustaining fuel wood and fodder plantations to meet the essential needs of the villagers. NTGCF's organisational policies are determined by an elected board comprising one elected representative from each Tree Growers Cooperative Society (TGCS) in each state and a representative from NDDB.

Land leased to TGCS, transformed into a green resource and revived the faith of not only rural poor in their capacities in the management of natural resources but also of the bureaucracy to support and facilitate decentralized management of village commons. It has helped NTGCF to get more support from the state/central governments in terms of simplified procedures for leasing of wastelands to the TGCs. Subsequent to the signing of MOUs, in the states where the project is being implemented, and the formation of the state level coordination committees, the process of land lease to the TGCS got decentralised. The process which used to take four to five years is now taking only four to five months.

The NTGCF has set up a Neem Biocide plant at Hadud near Anand, Gujarat to manufacture neem based pesticides. The total cost of setting up the plant is RS.34 million. Twelve acres of land have been provided by Anand Milk Union Limited (AMUL) on a 99year lease. NDDB provided all the necessary assistance in setting up the plant, improvement in the process and the commissioning of the plant. Bio-efficacy trials conducted in four Agricultural Universities have proved that the product is effective against insect pests on a range of vegetable, and oil seed crops.

NTGCF also initiated energy conservation programmes in its projects areas and other villages. It facilitated the setting up of improved chullahs and bio-gas plants and worked through 60 milk unions across the country in this effort. In the arena of marketing, NTGCF's efforts include coordination of income generation activities, collection and processing the tree produce, identifying appropriate marketing techniques, setting competitive prices, conducting market studies and providing strategic support to the cooperatives. The main focus is on developing an appropriate infrastructure for organising, procurement, processing and marketing non-wood produce, fuel wood and timber in a sustainable manner.

The major accomplishment has been breaking the centuries old system of centralised management of natural resources and transferring the resource base to the grass root level. Efforts are on to associate TGCs in the Joint Forest Management programme and to take up conservation of natural resources in a comprehensive manner. Accordingly TGCS are undertaking the Integrated Wasteland Development Programmes to develop larger tracts of waste land.

However, it has been realized that collectivization around common lands and forests can happen in more forms than cooperative alone. In response to this realization, FES came into existence to support these forms. NTGCF continues to be a national solidarity of collectives around common lands.

Interaction with several organisations within the country and abroad helped NTGCF to confirm the new approaches, that are being evolved while implementing the project, of dealing with people, management of natural resources, techniques of plantation and strategies for institutional development.

On the basis of more than ten years of learning, it has been decided to establish the Foundation for Ecological Security (FES) in the year 2001 to reinforce the massive and critical task of ecological restoration in the country, through the concerted and collective efforts of the rural communities and by restoring the biomass productive capacity of the rural landscapes. To achieve this purpose in an environment as complex and diverse as that is prevailing in our country, FES endeavours to be an organisation that is imaginative, versatile, and innovative and that accelerates the process of people's participation in ecological restoration of the country. The Foundation looks beyond the human dimension and encompasses the much broader ecological concerns required to ensure the security of the natural processes that human, plant and animal communities, including myriad micro organisms, depend on.

With ecological well-being and social justice as the central tenets that guide FES, its actions include influencing policy, work on issues concerning the critical role that forests play in providing clean water so as to integrate forests in land use plans, the problem associated with land degradation the arid and semi-arid context in the face of increasing desertification.

The organization aims at highlighting the critical role that forests play in sustaining agriculture, animal husbandry and rural livelihoods, so as to surface its true value in the day-today lives of rural people. FES assists village communities and their conglomerates in designing judicious land use plans by juxtaposing their visions of progress on a sound synthesis of ecological, social and economic considerations. By working on systemic issues FES would like to nurture initiatives that would bridge sectoral disciplines, limit linear progressions and trigger a multiplier effect the erosion of local institutional arrangements and the ineffectiveness of the regulatory mechanisms have exacerbated the process of degradation of natural resources. The importance of natural resources in the rural economy can hardly be over emphasised in our country where a bulk of the populace continues to depend on forestry, agriculture and animal husbandry for their livelihoods. It concerns are largely centred on the poorer section of the rural society that depends up on natural resource. Hence FES works in the area of enhancing the livelihoods of rural poor in an ecologically sustainable manner.

In about two decades, FES has grown into a body that has a sound understanding and experience on supporting and energizing processes of collective action in rural communities; strengthening and crafting appropriate institutional designs for the conservation of common lands and other natural resources; appreciating the inter-linkages between different components of an ecosystem; and locating conservation oriented community action in the larger social, economic and ecological trajectories.

This organization has been instrumental in influencing State Governments in arranging for long-term lease of revenue wastelands - 15 years in Orissa and Gujarat, 20 years in Karnataka, 25 years in Rajasthan, 50 years in

Andhra Pradesh and 99 years in Madhya Pradesh. Such an arrangement ensures secure tenure over the common lands and produce at a nominal lease fee to the communities. In order to hasten the process of re-vegetation, the powers to lease vast stretches of revenue wastelands have been delegated to the District Collectors. Till March 2005, 11,060 ha of revenue wastelands, 5,749 ha of grazing lands, 8,383 ha of Van Panchayat lands in Uttaranchal and 1,329 ha of Gramya Jungle lands in Orissa have been brought under secure tenurial arrangements and management of the village communities.

Currently FES is focussing on the areas of restoration of forest cover, common lands and private lands in an interrelated manner in ecologically degraded and economically deprived area, Improving grazing lands to offset the pressure on forest in livestock domination production systems in dry land area, improving economic condition of the poorer people within the communities to ward off the threat that their poverty poses to the viability of the local institutional arrangements to protect forests, capturing critical information on the bio-diversity water and agriculture systems to highlight their critical value and accelerating measures to conserve the use of firewood and water through energy and water conservation measures.

FES/ NTGCF's consistent efforts has shown a way forward for sustainable development of natural resources and their associated lives and livelihoods. The key seems to be - People's Ownership and their Involvement in the Management of common properties.

*** Livelihoods April 2009**

19.AMUL

AMUL is an embodiment of faith - faith in the ability of farmers to break the shackles of poverty and oppression and to create a socio-economic revolution in rural India. Amul had multidimensional impact on rural economy and society. Amul products have been in use in millions of homes since 1946. Amul is a leading food brand in India and today is a symbol of a proven model for dairy development.



AMUL, a dairy cooperative movement, was formed on December 14, 1946 in India with a group of farmers keen to free themselves from intermediaries, gain access to markets and thereby ensure maximum returns for their efforts. Based in the village of Anand, the Kaira District Milk Cooperative Union (better known as AMUL) expanded exponentially. It joined hands with other milk cooperatives, and the Gujarat network now covers 2.12 million farmers, 10,411 village level milk collection centers and fourteen district level plants (unions) under the overall supervision of GCMMF (Gujarat Cooperative Milk Marketing Federation Ltd).

This world's biggest vegetarian cheese brand began the history of magnificent experiences from over five decades ago. At that time, the life of an average farmer in Kheda District was very much like that of his/her counterpart anywhere else in India. His/her income was derived almost entirely from seasonal crops. The income from milk buffaloes was undependable. Milk producers had to travel long distances to deliver milk to the only dairy, the Polson Dairy in Anand, often milk went sour, especially in the summer season, as producers had to physically carry milk in individual containers. While in winter the milk output of buffaloes doubled which caused prices to fall down even further. Private traders and middlemen controlled the marketing and distribution system for the milk. These middlemen decided the prices and the off-take from the farmers by the season. As milk is perishable, farmers were compelled to sell it for whatever they were offered. Often, they had to sell cream and ghee at throw-away prices.

Gradually, the realization dawned on the farmers with inspiration from then nationalist leaders Sardar Vallabhbhai Patel (who later became the first Home Minister of free India) and Morarji Desai (who later become the Prime Minister of India) and local farmer, freedom fighter and social worker Tribhuvandas Patel, the exploitation by the trader could be checked only if they marketed their milk themselves. In 1946, AMUL was the result of the realization that they could pool up their milk and work as a cooperative. Therefore, the Kaira District Co-operative Milk Producer's Union Limited (KDCMPUL) began pasteurizing milk for the Bombay Milk Scheme in June 1948. By the end of 1948, more than 400 farmers joined in more Village Society, and the quantity of milk handled by one Union increased from 250 to 5,000 liters a day. In 1954, Kaira District Co-operative Milk Producers' Union built a plant to convert surplus milk produced in the cold seasons into milk powder and butter. In 1958, a plant to manufacture cheese and one to produce baby food were added. Subsequent years saw the addition of more plants to produce different products. In 1973, the milk societies/district level unions decided to set up a marketing agency to market their products. This agency was the Gujarat Cooperative Milk Marketing Federation (GCMMF). It was registered as a co-operative society on 9 July 1973. Since then, today GCMMF is a state level apex body of milk cooperatives in Gujarat, which aims to provide remunerative returns to the farmers and also serve the interest of consumers by providing quality products, which are good value for money, GCMMF markets and manages the AMUL brand.

These experiences along with great results has been achieved was gained from the AMUL model, also popularly known as 'Anand Pattern'. 'Anand Pattern' is an innovative three-tier organization structure combines the productive genius of farmers with professional management and modern technology. The three-tier "Anand Pattern" structure consists of a Cooperative Society at village level affiliated to a Milk Union at District level and they are further federated into a Milk Federation at State level. The structure was formed in order to delegate responsibilities at various levels such that there is no internal competition and economics of scale is achieved. The facilities at all levels are entirely farmer-owned. The cooperatives are able to build markets, supply inputs and create value-added processing. The AMUL Pattern has established itself as a

uniquely appropriate model for rural development. Prompt and remunerative payment for produce of good quality has ensured the best incentive for the farmer to increase production and quality.

The first products with the AMUL brand name were launched in 1955 with liquid milk as its product, but from mid-1990's AMUL have entered areas not related directly to its core business. Started with ice cream, GCMMF enhanced the product mix through the progressive addition of higher value products while maintaining the desired growth in existing products. Despite competition in the high value dairy product segments from other firms, GCMMF ensures that the product mix and the sequence in which AMUL introduces its products is consistent with the core philosophy of providing milk at a basic, affordable price. All these product mix decisions we made to implement their vision on retaining their focus on farmers while the vast and complex supply chain stretches from small suppliers to large fragmented markets. Aware with that, a hierarchical network of cooperatives was developed, which today forms the robust supply chain behind GCMMF's endeavors. These include monitoring milk collection contractors, the supply of animal feed and other supplies, provision of veterinary services, and educational activities.

Down with technology development, GCMMF's technology strategy is characterized by four distinct components: new products, process technology, and complementary assets to enhance milk production and e-commerce. Few dairies of the world have the wide variety of products produced by the GCMMF network. Village societies are encouraged through subsidies to install chilling units. Automation in processing and packaging areas is common. AMUL actively pursues developments in embryo transfer and cattle breeding in order to improve cattle quality and increases in milk yields. GCMMF also was one of the first FMCG (Fast-Moving Consumer Goods) firms in India to employ Internet technologies to implement B2C commerce. Today customers can order a variety of products through the Internet and be assured of timely delivery with cash payment upon receipt.

Nowadays, AMUL manufacture and market a wide range of dairy products in India and abroad under the brand names of AMUL and Sagar. The product categories are Infant Milk Food, Skimmed Milk Powder, Full Cream Milk Powder, Dairy Whitener, Table Butter, Cheddar Cheese, Mozzarella Cheese, Emmental Cheese, Cheese Spreads, Gouda cheese, Ghee, Sweetened Condensed Milk, Chocolates, Malted Milk Food, Blended Bread spreads, Fresh milk, UHT (Long life) Milk, Ice-cream and ethnic Indian sweets. Another achievement, AMUL's sugar-free Pro-Biotic Ice-cream won The International Dairy Federation Marketing Award for 2007.

A key source of GCMMF's competitive advantage has been the enterprise's ability to continuously implement best practices across all elements of the network: the federation, the unions, the village societies and the distribution channel. In developing these practices, the federation and the unions have adapted successful models from around the world. It could be the implementation of small group activities or quality circles at the federation or a TQM (Total Quality Management) program at the unions. Or housekeeping and good accounting practices at the village society level. More important, the network has been able to regularly roll out improvement programs across to a large number of members and the implementation rate is consistently high. For example, every Friday, without fail, between 10.00 a.m. and 11.00 a.m., all employees of GCMMF meet at the closest office, be it a department or a branch or a depot to discuss their various quality concerns. Each meeting has its pre-set format in terms of Purpose, Agenda and Limit (PAL) with a process check at the end to record how the meeting was conducted. Similar processes are in place at all levels. Examples of benefits from recent initiatives include reduction in transportation time from the depots to the wholesale dealers, improvement in ROI (Return on Investment) of wholesale dealers, implementation of Zero Stock Out through improved availability of products at depots and also the implementation of Just-in-Time in finance to reduce the float. The most impressive aspect of this large-scale roll out is that improvement processes are turning the village societies into individual improvement centers.

AMUL manufacture and market a wide range of dairy products in India and abroad under the brand names of AMUL and Sagar. GCMMF has 19 affiliated dairy plants with a total milk handling capacity of 6.7 million liters per day. The total milk drying capacity is 510 MT per day. The products are available in over 500,000 retail outlets across India through its network of over 3,500 distributors. Every day AMUL collects 447,000 liters of milk from 2.12 million farmers (many illiterate) converts the milk into branded, packaged products and delivers goods worth Rs 6 crore (Rs 60 million) to over 500,000 retail outlets across the country. There are 47 depots with dry and cold warehouses to buffer inventory of the entire range of products. GCMMF is also the

largest exporter of dairy products from India. AMUL is proven as India's largest food product marketing organization with annual sales turnover of Rs.2881 crores (US \$ 650 million). With all of these outstanding processes and efforts, the quality control expert in Anand suggestion was true that the brand name AMUL which was sourced from the Sanskrit word Amoolya, means priceless.

AMUL also received awards Rajiv Gandhi National Quality Award 1999 (12th November 2001), AMUL - The Taste of India (GCMMF) Receives International Cio 100 Award For Resourcefulness (19th August 2003), Ramkrishna Bajaj National Quality Award 2003 (11th March 2003), AMUL Pro- Biotic Ice-cream Gets No. 1 Award At World Dairy Summit (3rd October 2007) and GCMMF bags APEDA AWARD for 11th year in a row (3rd June 2008).

The success of AMUL was instrumental in launching the White Revolution that resulted in increased milk production in India. The breakthrough technology of spray-drying and processing buffalo milk, developed by Mr. H.M. Dalaya, was one of the key factors that contributed to the Revolution. It is officially termed as Operation Flood by AMUL. AMUL is one of the best examples of co-operative achievement in the developing world. Anyone who has seen the dairy cooperatives in the state of Gujarat, will naturally wonder what combination of influences and incentives is needed to multiply such a model a thousand times over in developing regions everywhere. Aside from the great measurable success that this project was, it also demonstrated the power of "collective might". A small set of poor farmers of Kheda district in Gujarat had the vision and foresight to act in a way that was good for the society and not for the self alone.

*** Livelihoods May 2009**

20. Andhra Pradesh Vyavasaya Vruthidarula Union

Andhra Pradesh Vyavasaya Vruthidarula Union (APVVU) has been working at the grass roots level to promote land rights, wages, employment programs, and sustainable economic alternatives in collaboration with other mass organizations to ensure the rights of agriculture workers and marginal farmers.

Andhra Pradesh Vyavasaya Vruthidarula Union (APVVU) is a state federation of agricultural workers, rural workers and marginal farmers' unions in Andhra Pradesh. It is a federation of 354 mandal level trade unions of agricultural labourers, rural workers and marginal farmers spread over in 15 districts of Andhra Pradesh. The current member of APVVU is 4, 75,000. Adivasi associations based in 9 districts and shepherd unions from 2 districts are associate members of the union. At the operational level, there are 354 mandal level cadre, 15 district secretaries' one state general secretary & state gender secretary and secretary for national coordination works full time for the union.

APVVU is a first registered state level federation in the state of Andhra Pradesh under trade union Act of 1926. The union came into existence in the year 1991 and formed as fully fledged federation at state level is in 1998.

APVVU came into being to pursue the following objectives:

- To launch various campaigns with in Andhra Pradesh and also in India to combat the negative implications of globalization on agriculture, peasants and workers
- To promote the struggles of agricultural workers and marginal farmers to take control over the natural resources – land, water and forests in their localities to contribute to its development.
- Protect and promote the rights of Dalits, gender equity struggles, Adivasis, artisans & rural workers, agricultural workers and marginal farmers in the state of Andhra Pradesh.
- Promote the collective working culture among other social movements and agricultural workers unions both within the state and at all India level.
- Advocacy, lobby with the state and national elected representatives for the new legislations on health and safety; National Minimum Wage policy; Umbrella Legislation for un-organized; Comprehensive Agricultural Labourers Act; Employment Guarantee Act, & right to information
- To educate and promote Dalits participation in rights assertion to eradicate untouchability practice and implementation of SC & ST (POA) Act.
- Join hands with other mass movements both nationally, and internationally to struggle against WTO and its negative implication on agriculture and labour sector

APVVU is a democratically evolved people's organization where everybody comes from peasant background as agricultural workers or small and marginal farmers. The elected leadership are also from similar such background though for time being they don't directly work on the fields. The Committee leaders, mandal leaders, district and state leaders are elected from the local unions. This makes APVVU a 100% people's organization. The functions of mandal unions are coordinated by 287 secretaries, at the district level coordination is by 13 district Secretaries and at state level there is the leadership of one General Secretary and one Gender Secretary. There is one coordinator for the national & international relationships along with raising necessary resource for the campaigns.

APVVU main goal is to organize the unions for economic rights. But there are many issues that APVVU works to put on the agenda to bring the members to a better condition with their economic rights.

One of the issues is land. Agricultural workers, tenants and marginal farmers are the rightful owners of the land. The Indian Land Reform laws advocate redistribution of land. Despite two rounds of land reform legislations in India the surplus land acquired and distributed among rural poor has been less than 2% of the total cultivated area, whereas the extent of land redistribution in other Asian countries has been 43% in China, 37% in Taiwan, 32% in South Korea and 33% in Japan.

Besides land, the agricultural workers in India get under wage in spite of Minimum Wages Act being in force where revision of wage rate happens once in every half-decade. In India there are more than 320 million people earning their bread by working as agricultural workers and they live below poverty line. Due to advent of green revolution, introduction of hi-tech methods of agriculture, the agricultural workers are pushed out of the employment reducing to 110 working days in a year. As a result hunger deaths and suicidal deaths are increasing year after year. Even after 52 years of independence, there is no law which covers the security of this labour force.

Moreover, the gap between the wages earned by men and women is significant. And made the labourers to believe that women should not be equally earning with men. The women carry 65% of agricultural operations but they are paid less than the men for the same work. Seasonal migration also has become regular phenomena particularly every summer. And another issue is the implementation of Tenancy Act. As per the law, the tenants and the landowners should get 3:1 ratio respectively but in reality, it is exactly in reverse side.

Dalit discrimination and gender issues are also the issues that APVVU has on its agenda. The discrimination against Dalits has been perpetuated everyday in every village in many forms. In fact, agricultural workers are comprised of 70% of Dalits and there is no way the union can afford to leave the task of tackling these issues when we are talking about empowerment of the agricultural labourers. As well, women from agricultural sector carry on 65% of agricultural operations. Women are the best resource managers though they are paid less. The women in Agriculture sector face the problems of patriarchal culture and values, caste discrimination and the economic exploitation. Therefore, women are exploited in thrice. Since its inception, APVVU has made many efforts on many activities and the work is still going on.

APVVU is fighting for land distribution. The union worked on village wise data collection on the details of land alienation and pending land disputes and then they compiled and categorized the total land particulars throughout the state. The union also developed the posters, pamphlets and educational materials on the land issue to educate and to get the solidarity of the people in local level. APVVU also used press and media to take the issue to the general public in order to get their support. This union also decided to launch land appropriation struggles in a systematic manner to reclaim the land while taking necessary and non-violent steps to restore the land rights.

APVVU is campaigning for comprehensive agricultural workers Act. APVVU used posters and pamphlets to educate the people regarding the bill and need for the Act. It also organized district wise seminars, rallies, public meetings to highlight above the issue. Mandal wise mass programmes has been organized demanding the government to introduce the bill. And the networking among the unions both within and outside of the state was organized to chalk out common action to pressurize the government.

APVVU demands the minimum and equal wages. In this context, the role of the union is at two levels one is educating the workers about the minimum wages and demand the state to consider agriculture work as a skilled work. To actualize this, the union struggles for wage hikes in every peak season of work by using pamphlets and wall writings with propaganda strategy. The union also demands the state to consider agricultural workers as skilled workers by way of post-card campaign and demanded the state to fix the minimum wage.

APVVU is working on implementation of Tenancy Act. To achieve this implementation, APVVU formed area wise networks within the union to pressurize local authorities in entering the names of tenant farmers in government records and pressurized landlords to make agreements with the sharecroppers on the agreeable rules between them to execute the share cropping method. Moreover, the union works on negotiated, pressurized and demanded strategies that have to be evolved to demand for the increase the share according to the law.

APVVU continuously put efforts to abolish untouchability practices and monitoring atrocities against Dalits. Related to this issue, the agricultural workers union at mandal level involves in education, motivation and organizing Dalits and agricultural laborers together to work against the discrimination. The State level union has been focusing on this issue by launching campaigns at state level and also joining hands with national

level interventions. Further the state union has been instrumental in monitoring the atrocities and providing timely support in terms of legal and representation to the state and S.C. and S.T. Commission.

APVVU is struggling on Gender issues. The union stands to protect and promote gender rights not only among the members of the union and also in the society at large. The union has incorporated the demands of land ownership in the names of women with 70% of the land appropriated are assigned in the name of women. Housing programme and development programmes should be sanctioned for women and women should have equal access to common property resources. Furthermore, children both girls and boys should be given equal preference in the family and also resources and education while to abolish child labour and bonded child labour are in the first place of the union's demand about children.

From all activities that APVVU has been done, below are some retrospective experiences:

- Land appropriation & distribution among landless - so far 150,000 acres appropriated and distributed in the names of women
- Release & rehabilitate bonded labour - 16,000 labors released over a period of one decade
- Negotiate for minimum & equal wages - this has made a culture among the unions to demand and negotiate for wages in every season.
- Conducted survey on 58 forms of untouchability practice in 4432 villages of 11 districts of AP and submitted to Justice Punnaiah commission
- Build networks/alliances between the mass organizations, which are working against WTO, Britain Wood Companies and against the neo-liberal policies of globalisation. Also, led struggles against World Bank anti-people funding projects, engaging the campaigns against WTO demanding, "India quit WTO and World Bank Quit India".

APVVU is not only active in India but it is also participating at international level. P. Chennaiah on behalf APVVU presented *Struggles of Landless Agricultural Workers* on the launching of CAWI (Coalition of Agricultural Workers International) on Dec, 2005 in Penang, Malaysia. This union also the key participants in the People's Caravan on food Sovereignty and the People's Convention on Food Sovereignty People's Coalition on Food Sovereignty (PCFS). APVVU also affiliates to IUF (International Union of Food, Agricultural, Hotel, Restaurant, Catering, Tobacco and Allied Workers' Associations). Together with other 21 The Asian Peasant Coalition (APC) countries, APVVU observing October 16, 2006 is observing October 16 as the World 'Foodless' Day as food crisis remain an enormous predicament of countries whose governments act in contrast of the interests of the people and in favor of U.S. imperialism, local big landlords and traders.

APVVU has provided the much needed common platform for a large section of people engaged in diversified occupations of the unorganized sector. A commendable fete indeed! The platforms provided space for the poor and marginal sections of the society to voice their concerns and get their issues addressed. APVVU has created a model that many trade unions can explore and adopt.

* **Livelihoods June 2009**

21.FRLHT

Foundation for Revitalization of Local Health Traditions (FRLHT), with its vision to revitalize Indian medical heritage, is contributing towards better health situation in India and doing it by enhancing the quality of health care and medical relief in rural and urban India and globally by creative application of India's rich health sciences.



Biogeographically, India is situated at the tri-junction of the Afro-tropical, the Indo-Malayan and the Paleo-Arctic realms. Because of its proximity to all three realms,

India possesses a unique assemblage of characteristic elements of biodiversity of each of them. India ranks tenth in the world and fourth in Asia in biodiversity where 47,000 species of plants and 89,000 species of animals are found. With this biodiversity condition, India has many valuable herbs and medicinal combinations. The creation of healthcare using these herbs and medicines has been practiced since long time and now it has become one of the healthcare systems in India – the traditional healthcare system.

Along with other healthcare systems, India's traditional healthcare system has enormous contemporary relevance and therefore must occupy the rightful space and be available to the Indian and global community. Foundation for Revitalization of Local Health Traditions (FRLHT) took up interventions towards making this happen. FRLHT with its vision "to revitalize Indian medical heritage", is doing it by creative application of India's rich health sciences via research, post graduate education, training and Community services. Applying this knowledge to community health services, FRLHT is enhancing the quality of healthcare and medical relief in rural and urban India and globally.

FRLHT, a registered Public Trust and Charitable Society, started its activities in March 1993. The Ministry of Science & Technology recognizes FRLHT as a scientific and industrial research organization. The Ministry of Environment and Forests and the Ministry of Health have designated FRLHT as a National Centre of Excellence for medicinal plants and traditional knowledge, and Ayurvedic Geriatrics respectively.

FRLHT has identified three thrust areas to fulfil the vision. These are demonstrating contemporary relevance of theory and practice of Indian Systems of Medicine [D], conserving natural resources used by Indian Systems of Medicine [C] and revitalizing social processes (institutional, oral and commercial) for transmission of traditional knowledge of health care for its wider use and application [R]. It has articulated specific programmes and sub-programmes under these thrust areas.

Under the first thrust area "Demonstrating contemporary relevance of theory and practice of Indian systems of medicine", FRLHT engages in major programmes such as assessment and documentation of local health practices prevalent in different rural and urban communities. It also has a major programme related to interpretation of traditional medical theories and practices with the use of scientific laboratory tools. Other programmes under this thrust area include creation of traditional knowledge databases and development of methodologies for trans-disciplinary medical research.

In the second thrust area "Conserving natural resources used by Indian Systems of Medicine", FRLHT concentrates on research programmes involving studies related to making an inventory of medicinal plants in different forests, threat assessment, saving species on the verge of extinction and sustainable harvest. Under this thrust area, FRLHT also undertakes other important programmes related to efforts towards development of databases and establishment of a bio-cultural herbarium and raw-drug repository of the plants of India.

The third thrust area deals with the "Revitalization of social processes" (institutional, oral and commercial) for transmission of traditional knowledge of health care and the main programmes under this thrust area are building decentralized associations of folk healers and self-help women groups, home herbal gardens and promoting community-owned enterprises. A major initiative under this thrust area for influencing institutional processes is the development of a research hospital, pharmacy and a postgraduate training institute and University affiliated PhD degree programs.

Under these three strategic thrust areas, FRLHT also takes up the following programmes: establishing Indian Institute of Ayurveda and Integrative Medicine (IIAIM); creating home remedies; establishing laboratory; doing conservation and research with its in-situ initiative for Medicinal Plant Conservation Areas (MPCA); establishing Bio-Geo Resources Repository; creating multi-faceted information on medicinal plants of India (in the form of computerized databases, specialized reports, information products, websites and trade bulletins); creating Ethno-medicinal Garden (provides a visual introduction to several hundred species of medicinal plants from various bio-geographic regions of the country); developing need based training courses and educational events that serve as supportive means in the process of conservation and revitalization of Indian Medical Heritage; sensitizing the social process for successful promotion of folk healers and their useful practices by conferring the awards; initiating the need to develop a nationally-coordinated programme to assist colleges of traditional medicine and other competent institutions in surveying, collecting and computerizing medical manuscripts from different regions in the country and abroad; and partnering with Community Owned Herbal Enterprises named Gram Mooligai Company Limited (GMCL) to provide an assured market support to the medicinal plant produce of the shareholders.

Indian Institute of Ayurveda and Integrative Medicine (IIAIM) was established in 2008. It is a specialized medical research & education wing of FRLHT. IIAIM will initiate MS and PhD programs in "Integrative Health Sciences". It will be guided by the holistic principles of the traditional health sciences, use traditional pedagogic concepts, cutting edge IT tools & an epistemologically informed interface with bio-medical sciences.

Home remedies hold the promise for self-reliance in primary health care for millions of households in India and thus making possible the dreams of 'people's health in people's hands' and 'health for all' a reality in the near future. FRLHT created Homestead Herbal Gardens (HHG) of medicinal plants for primary health care and primary veterinary care that have been initiated across the states of Karnataka, Kerala and Tamil Nadu facilitated by women self-help groups and reputed NGOs. 1.5 Lakhs HHGs have been established so far. HHG package consists of training on the use of 20 carefully selected medicinal plants for relieving primary health-related complaints at the household level as a first response. The HHG programme has been targeted at resource-poor rural women and their families in general and also their livestock. The HHG also facilitated awareness on the role of home remedies for preventive, promotive and curative care for primary health and also helped the rural households to save on the primary health care-related expenses through use of home remedies as a first response to a health problem at the household level.

The importance of FRLHT laboratory lies in the fact that all the activities are oriented towards Traditional Knowledge with a modern approach. It has been established for demonstrating the contemporary relevance of traditional health practices, development of traditional knowledge based medicines and for standardization of medicinal plant and product quality. It has been recognized as a certifying body by the department of ISM&H, Govt. of India. FRLHT is engaged in "inter-cultural research" on strategically chosen aspects of Traditional Knowledge in order to build bridges of understanding between Indian and Western systems of medicine.

FRLHT's herbarium houses 35,000 voucher specimens comprising of 2096 species spread across 150 families that have been collected from all parts of India. The Raw-drug library has 1088 raw drug samples from 360 medicinal plant species obtained from market surveys carried out in 10 major and minor trade centres in India.

FRLHT periodically produces educational and communication material based on the research. A number of videos, CDs, booklets, brochures, stickers, etc., have been produced, including a regular bimonthly magazine titled "Heritage Amruth" carrying researched articles on traditional health care practices.

Sensitizing the social process is important for successful promotion of folk healers and their useful practices, since they hold the key to health security of millions. The sustainability of the effort for revitalization depends mainly on the stakeholders of traditional knowledge, who are at village level - the Paramparik Vaidyas and knowledgeable households. Promotion of Taluka level Paramparik Vaidya Parishads (Associations) all over India is one of the strategies to achieve the goal of revitalization of local health traditions. FRLHT has been conferring Paramparik Vaidya Rathna Award to the folk healers in recognition of their services rendered to

the rural communities in their region. The National Medicinal Plant Board, Government of India has instituted Vanaushadhi Pandit Award since 2003. Both the awards consist of a Panchaloha Statue of Dhanawantri and a cash award of Rs. 10,000/-.

In recognition of FRLHT's pioneering work in the area of conservation of medicinal plants and local health traditions, Ministry of Environment & Forests, Govt. of India has made it an ENVIS (Environmental Information System) Centre on medicinal plants, whose conservation is of concern in the country. A data-driven website (<http://envis.frlht.org.in>) has been developed and is available for public access. A user of the website can search the database on names (botanical and vernacular names), natural distribution, threat status of medicinal plants in trade, and the name of the system of medicine in which the plant is used. The database contains information on 860 traded medicinal plant species of India.

Besides the recognition from many quarters, FRLHT also won many awards such as the Norman Borlaug award, the Equator Initiative Prize, the International Cultural Stewardship and the Anchor Better Interiors Excellence Award, etc.

In India, where the health situation is pretty bad, models being pioneered by FRLHT have a high relevance. Health costs break the back of the poor and push several non-poor households into poverty. Using medicinal extracts from locally available plants can contribute to reducing the medical costs of the poor to a large extent. Strengthening such practices can create a good safety net for the poor and not-so-poor. Therein lies the importance of the work of FRLHT to support and sustain livelihoods of the poor. Further, the sheer size and scale of the innovations of FRLHT can have a high impact on the health situation in India.

*** Livelihoods July 2009**

22. Progressive Auto and Motor Workers Union

Being part of a union is a great strength in professions like auto driving where every turn is a probable place for harassment. Now days many people in urban and even in rural areas are opting for auto driving as a livelihood. But this is not an easy ride. These auto drivers are facing lots of problems due to which they have come together and fighting for their rights. Progressive Auto and Motor Workers Union is one such union that is working not only for the rights but also for the welfare of its members.



Migration to cities has led to increase in number of people making a living there. This in turn has led to need for many services, as well as newer livelihoods to provide for these services. One such livelihood is Auto-rickshaw driving.

Auto Rickshaws are one of the chief modes of transport in many Asian countries. In India, these vehicles are mainly used as taxis. Since there is heavy congestion on the roads of India, the small size and narrow body of this three wheeled vehicle is perfectly suited to navigate the roads.

There are 4.25 lakh auto rickshaws in Andhra Pradesh and 1.10 lakh of these are in Hyderabad. Auto drivers, sale auto rickshaws and spare parts, auto mechanics are the important livelihoods that are dependent on auto rickshaws. Increase in number of autos has led to increase in number of auto drivers too. Most of the auto drivers, sellers and mechanics are men. There are very few women working in this field. On an average an auto driver earns around Rs 180 per day. Auto drivers either work for an auto owner, who owns many autos and hires drivers on a daily wage basis or gives a percentage of earning or they drive their own autos, which is a dream of all auto drivers.

But driving auto in cities is not an easy job. Auto drivers are suffering from lots of problems like spiraling diesel costs, harassment from police and other officials, lack of social security etc. To cope with these problems many of the auto drivers have come together and formed unions. The purpose of forming the unions is to give a collective strength to the individual auto drivers, collectively fight for their rights and welfare.

Auto drivers unions are one of the strongest unions in the cities today, because of their sheer numbers and increased dependency of public on their services. One such union is Progressive Auto and Motor Workers Union at Kachiguda of Hyderabad, which is affiliated to Indian Federation of Trade Unions (IFTU).

The union was started by 25 auto drivers on 10 July 1997, with an objective to uphold their rights and protect themselves from exploitation. Though there are about 17 auto rickshaw unions in Hyderabad, this union was established specifically to protect drivers from exploitation of RTA officials and policemen.

The union has a general body as well as an executive body. For functional purpose the union is divided into three zones, Hyderabad, Cyberabad and Secunderabad. In each zone there is an executive committee with 17 members. For every 15 members there are 3 representatives that come to the 17 member executive committee. representatives of these zones are part of the executive committee of Greater Hyderabad Metro comprising of 21 members. Important positions in the executive committee are:

President (over all supervisory responsibility) General Secretary (administrative responsibility) Working President (coordinating responsibility) 2 Vice Presidents (supplementary supervision and administration) 5 Organizational Secretaries (5members) (responsible whenever and wherever it is required) 1 Treasurer (handle all financial issues)

The executive committee meets once in three months. Agenda of these meetings are to discuss specific problems faced by individual or group of auto drivers when they are on work as well as other constructive activities to build good image about auto drivers. They have evolved guidelines on how auto drivers should behave with the customers too. The general body also called as Mahasabha meets once in 2 years. During this meeting the executive committee members are elected and the activities of the union during those two years

and all the financial transactions are presented to the general body by the executive committee. Any auto driver can become a member of this union by paying an annual membership fee of Rs 25. The members can avail variety of services from the union. The members are provided with an ID card. The union helps the members in getting loans from the finance company to buy autos and also negotiates when the drivers are finding it difficult to repay the loans. They are also supported when either police or RTA people harass them. The union also has activities to improve the living conditions of the auto driver's family.

When Andhra Pradesh state government asked all the auto drivers to shift to digital meters this union has formulated a committee to negotiate with the government regarding the extra financial burden on auto drivers. But still government forced all the auto drivers to shift to digital meters keeping customers in view. Similarly the union has also involved in the negotiations with government with regard to carrying children to the schools in autos.

Along with other unions Progressive Auto and Motor Workers Union fought with the government and was able to get auto stands at some of the major centers of the city. But still there is need for more auto stands. The union is now negotiating with the government to get a place for auto stands at some busy centers of the city.

There are so many other issues of auto drivers on which the union is working. Major concern of auto drivers is harassment by police who levy a fine of Rs.60 if the auto driver has learning license and Rs 460 if he has a permanent license for any breach of rules, however a police man takes away close to Rs 2000/- under each case. The union feels that most of the time they are booked under false cases.

Another important concern is problem they face in getting permanent license. Though the rates are fixed at Rs 225 for renewal, the clerk charges around Rs 700. Same is the case with the registration of new auto where instead of Rs 1500, they end up paying Rs 5000 and Rs 3000 instead of Rs 825 for old auto.

There are certain traffic rules that concern them like Auto driver cannot stop autos in 100 yard distance from bus stop. If the autos are stopped in no parking areas they are levied a fine of Rs 3500-4000 rupees. If an auto is caught with a passenger carrying drugs even the auto driver is arrested.

Union intends to find solutions to all these concerns of the auto drivers and find all possible measures of enhancing their livelihood. It is already helping drivers in difficult situations by negotiating with police or RTA or even public whenever possible or fight for rights through strikes, submitting memorandum to concerned officials.

The union is also planning to train drivers in developing good behavior with the passenger under any circumstances, train them on road safety, driving rules and regulations and traffic rules and also about personal protection and hygiene. The union has a now membership of 18900 auto drivers out of them only 6000 to 8000 are active members.

Progressive Auto and Motor Workers Union is one example of people's organization where people come together to solve their problems collectively and is progressing with a hope to bring a difference in the lives of its members.

*** Livelihoods August 2009**

23. Centre for Environment Education

Centre for Environment Education (CEE) is a national institution engaged in developing programmes and material to increase awareness about the environment and sustainable development. CEE has inherited the rich multi-disciplinary resource base and varied experiences which have been promoting educational efforts in the areas of science, nature study, health, development, and environment.



Environment is a significant factor of living. The lives and livelihoods of millions of Indians depend on the condition of the environment and any change in this condition affects these people significantly. Therefore, the people have to be educated about environment, so that, they can conserve the environment while utilizing the natural resources for their livelihood. Centre for Environment Education, CEE was created in recognition of this importance of environmental education in India's overall environment and development strategy.

CEE was established in 1984 as a centre of excellence supported by Nehru Foundation and the Ministry of Environment and Forests (MoEF). Its primary objective is to improve public awareness and understanding of the environment with a view to promoting the conservation and sustainable use of nature and natural resources, leading to a better environment and a better quality of life. CEE is committed to ensuring that due recognition is given to the role of education in the promotion of sustainable development.

To achieve the objective, CEE has works in many areas such as Education for Children; Higher Education; Education for Youth; Experiencing Nature; Communicating Environment through the Media; EE through Interpretation; Knowledge Management for Sustainable Development; Industry Initiatives, Sustainable Rural Development; Water and Sanitation; Sustainable Urban Development; Waste Management; Biodiversity Conservation; Ecotourism; Disaster Preparedness and Rehabilitation; Facilitating NGO and Community Initiatives; Training; Capacity Building and Networking; Initiatives for the UN Decade of Education for Sustainable Development and Material Development etc.

Until now, CEE develops innovative programmes and educational material, and builds capacity in the field of education for sustainable development (ESD). To test the validity and effectiveness of its programmes and material, CEE undertakes demonstration projects in education, communication and development that endorse attitudes, strategies and technologies which are environmentally sustainable.

Sustainable rural development program is one of the CEE programs. The vision of the Rural Programmes Group of the Centre is to contribute to the knowledge and practice of sustainable development of ecologically sensitive, stressed, fragile areas through promotion of equitable and sustainable livelihood strategies. CEE develops, adapts and encourages a variety of natural resource management approaches through its programmes as well as facilitates such initiatives by other groups.

Through its field programmes designed especially for communities living in rural areas, CEE has developed programmes for income generation and better utilization of resources. These include activities aimed at creating awareness among the communities about the ecological significance of the areas around which they live. Projects to demonstrate environmentally-sound, practical alternatives to support sustainable resource management in ecologically fragile areas, including areas around National Parks and Sanctuaries are also undertaken.

Apart from rural development, CEE also works for Sustainable Urban development as Urbanization has become a major concern in recent years. It has led to a virtual breakdown of civic systems and to environmental deterioration. These concerns build up slowly and are critical in the long-term for the well-being of city dwellers. Everyone, from planners to slum dwellers, needs to become more aware of this and do what they can to improve the situation. Therefore, CEE organizes programmes to focus attention on the need for public interest and community involvement in order to improve the urban environment. It facilitates

exchange of ideas on urban environment and planning issues through seminars, symposia, public meetings and exhibitions.

Since its establishment, CEE's activities and programmes have been rooted in, and guided by, certain strategies for maximization of quality, effectiveness and impact:

- Informing EE with state-of-the-art thinking, developments, innovations and perspectives in the areas of Environment and Sustainable Development.
- Adaptability to different geographic, cultural, social and economic contexts.
- Partnerships utilising complementary strengths of other organisations to avoid duplication of effort, and to network effectively for synergistic convergence of ideas and goals. CEE tries to ensure that its programmes do not re-invent the wheel.
- Developing programmes and materials to build on existing strategic opportunities and facilities for EE.
- Encouraging and supporting other agencies in the field of EE and ESD to develop similar materials and programmes based on their specific needs and situations.
- Building synergies between Government, NGOs and CEE for comprehensive impact.
- Identifying key entry points for different thrust areas, and key targets for initiating and consolidating gains, to achieve a multiplier effect.
- Facilitating networks at local, national and regional levels, through a number of tools such as dialogues, directories, newsletters, etc.

At the time it began its activities, CEE was perhaps the only organization actively engaged in environmental education in the country. While carrying out programmes in different parts of the country, it was located only at Ahmedabad. Within five years of activities, it was realized that for a country as vast as India and its diversity, physical presence was important for effective implementation. Based on this, the first regional office was opened for the Southern region in 1988-89. Since then it has been a conscious effort to have an office or presence in the geographical area of work. Now CEE is a network of 41 offices across the country, including Regional Cells in the Central, East, North, North-East, Southern and Western zones, as well as several State, Field and Project Offices, and campsites carry out CEE's programmes and projects.

After completing a decade of activities in 1994, it was decided to move more from environmental education to environmental action. This was an outcome of the learning and experiences in the first ten years. CEE began more pilot, field-level and demonstration projects towards sustainable development which could be scaled-up and replicated. Within the next ten years, these projects formed a major chunk of Centre's activities.

Today, CEE works for a wide range of sectors, target groups and geographical areas. CEE sees a major opportunity in the UN Decade of Education for Sustainable Development (2005-14) to further contribute towards sustainable development.

CEE has a Governing Council (GC), comprising, amongst others, eminent persons in the field of environment, education, communication and management. (CEE's Governing Council). The GC guides programmes, approves budgets and designs policy. The Council is assisted by the Standing Committee on matters relating to administrative procedures and norms. It also receives advisory support from the Finance Committee. The head of the Centre is the Director, Shri Kartikeya Sarabhai, who is the chief executive of a team comprising Programme, Technical and Administrative staff.

CEE has developed and produced over 450 educational resources for a variety of target groups, and in more than 20 languages. They range from information and activity manuals and reference material for educators and learners, to reports for national and international agencies. The publications are prepared after extensive research, discussions with experts, peer and expert reviews, as well as field tests, to establish their validity and effectiveness. Rather than spending talent and resources to reinvent the wheel, many of CEE publications take tried and tested material from around the world/country and adapt these to suit local conditions. They

are, in turn, designed to permit suitable adaptation for use across the country and abroad. The material is disseminated through education and awareness programmes, workshops, meetings, and also through EDUTECH, the educational products division of CEE.

CEE, through its engagement in environment education programs since 25 years and support in making an element in the poverty reduction and enhancing livelihoods for the poor, is contributing significantly for sustainable India and making environment the global agenda, through its diverse and innovative efforts.

*** Livelihoods September 2009**

24. Khadi and Village Industries Commission

Khadi and Village Industries Corporation (KVIC) is the premier organization charged with the responsibility of developing and promoting cottage and village industries. With its Gandhian ideology in functioning, KVIC is engaged in promoting and developing Khadi and Village industries for providing employment opportunities in rural areas there by strengthening the rural economy in the country and is contributing significantly to the efforts for bringing back self-sufficiency in rural areas.

Khadi & Village Industries Commission (KVIC) that was formed under the Khadi and Village Industries Commission Act, 1956 is a statutory organization engaged in promoting and developing khadi and village industries for providing employment opportunities in the rural areas, thereby strengthening the rural economy of the country.



KVIC has set up with the objectives of providing employment, producing saleable articles and creating self-reliance amongst the poor and building up of a strong rural community spirit.

KVIC is functioning under the administrative control of the Ministry of Micro, Small and Medium Enterprises (Ministry of Agro and Rural Industries), Government of India. It is constituted of 13 members including Chairman and nominated experts from the fields of education, science & technology, marketing and banking. This Commission is assisted by an Advisory Board called the All India Khadi and Village Industries Board, The KVIC Act provides for the Commission to consult the Board in discharge of its functions.

The main functions of KVIC are to organize trainings to persons who seeks employment in khadi and village industries; build up reserves of raw materials and implements and supply them or arrange supply of raw materials and implements; encourage and assist in the creation of common service facilities for the processing of raw materials or semi-finished goods; promote the sale and marketing of Khadi or products of village industries ; encourage the research in the technology used in khadi and village industries, and providing financial assistance to institutions or persons engaged in the development and operation of khadi or village industries etc.

At the State level khadi and village industries boards which are statutory organizations, have been set up in almost all the States and Union Territories. The actual implementation of the development work- in respect of khadi and village industries is carried out through State KVI Boards and by registered institutions, cooperative societies and individuals in various States. The Commission has its offices in almost every State serving as links between the Commission and the institutions. There are at present 33 State and Union territories KVI Boards, 854 registered institutions and 28928 co-operatives within the purview of the KVIC.

At present KVIC is providing support to 24 industries that comes under the broad categories of mineral based industry, forest based industry, agro based and food processing industry, polymer and chemical based industry, rural engineering and bio technology industry, handmade paper and fiber industry, and service industry. The industries connected with meat (slaughter) i.e. processing, canning and/ or serving items made there from; production/ manufacturing or sale of intoxicant items like beedi/pan/ cigar/cigarette, etc.; any hotel or dhaba or sales outlet serving liquor; preparation/producing tobacco as raw materials; tapping of toddy for sale; manufacturing of polythene carry bags of less than 20 microns thickness and manufacturing of carry bags or containers made of recycled plastics for storing, carrying, dispensing or packaging of food-stuff, etc., are not assisted under KVI programme as these are either not eco-friendly or against the ideology and ethos of Mahatma Gandhi.

The Union Government through the Ministry of Micro, Small and Medium Enterprises, provides funds to KVIC for undertaking its various activities under Plan and Non-Plan heads. These funds are provided primarily by way of grants and loans, which the Commission in turn re-allocates them to its implementing agencies, namely the State KVIBs, institutions registered under the Societies Registration Act, 1860 and cooperative societies registered under the Cooperative Acts of the State Governments, implementing banks, etc.

KVIC Provides financial assistance to the rural entrepreneurs through various schemes such as Prime Minister's Employment Generation Programme (PMEGP), Interest Subsidy Eligibility Certification Scheme (ISEC), and Rebate schemes etc. Apart from providing financial assistance, a scheme of group insurance in the name of Khadi Karigar Janashree Bima Yogana was launched by KVIC to provide insurance cover to Khadi artisans.

KVIC schemes for weaker sections are implemented through its departmental programmes, recognized agencies like Tribal Development Corporation, institutions and cooperatives on its direct list and through State KVI Boards and institutions aided by them. KVI also extends the benefit of liberalised pattern of assistance to selected hill, border areas, tribal blocks scheduled castes and tribes population, nomadic tribes, denotified tribes, refugees from East Bengal to leprosy patients etc.

Apart from this, KVIC has made arrangements with the National Institute of Design (NID), Ahmedabad; 'Dastakar', Andhra Pradesh; IIT, Delhi and Textiles Committee, Mumbai to assist the Khadi industry with required technological, design and market support.

KVIC has launched a Rural Industries Consultancy Service (RICS) for providing guidance, technical and managerial support to the prospective entrepreneurs which includes preparation of projects, liaison with banks/other agencies/ organizations/ local authorities in respect of the project, assistance and support to implement the project, procurement of raw materials, machinery, installation, quality control for acceptability and reliability, packaging and design for better marketing, marketing support for sustainability of the unit, etc.

KVIC has built up a large network of rural cottage industrial units producing a wide range of goods and articles catering to the rural and partly urban markets. KVIC has also undertaken certain activities under various outsourcing arrangements at Engineering and Technological institutes of repute to meet the perceived demands of making the products more marketable, either through design interventions or through quality assurance system. From its inception to 1979- 80, the number of industries under KVIC have doubled, number of implementing agencies and value of production have gone up by 20 times, per capita earnings have gone

The village industries that come under the purview of KVIC as per the KVIC Act 1956 are (excluding Khadi):

- | | |
|---|--|
| 1) Bee Keeping | 12) Lime manufacturing industry |
| 2) Cottage match industry | 13) Manufacture of Shellac |
| 3) Cottage pottery industry | 14) Collection of forest plants and fruits for medicinal purpose |
| 4) Cottage soap industry | 15) Fruits processing and fruit preservation |
| 5) Flaying, curing and tanning of hides and skins and ancillary industries connected with same and cottage leather industry | 16) Bamboo and cane work |
| 6) Gani oil industry | 17) Black smithy |
| 7) Hand made paper | 18) Carpentry |
| 8) Manufacturer of cane-gur and Khandsari | 19) Fiber other than coir |
| 9) Palm-gur making and other palm products industry | 20) Manufacturing of household utensils with aluminium |
| 10) Processing of cereals and pulses | 21) Manufacture of Katha |
| 11) Manufacture and use of manure and methane gas from cow dung and other waste products (such as flesh of dead animals and night soil etc) | 22) Manufacture of resins |
- Later two more industries Lokvastra and Polyvastra have been added.

up by seven times and the employment opportunities by three times. The products produced by the institutions are either sold by them directly, through retailers, wholesalers or indirectly through khadi bhandars.

The products are also sold internationally through exhibitions of the commission. Besides, KVIC has been granted 'deemed' Export Promotion Council (EPC) status by the Departments of Commerce for availing assistance on the pattern of an umbrella EPC, like Federation of Indian Export Organizations (FIEO).

The marketing outlets of KVIC consists of 6 departmental emporiums, 4000 khadi bhandars and bhavans and about 11,000 sales points and gramodaya sales - depots. The activities of KVIC are spread over thousands of villages. In terms of production the major contributors are khadi. Cenegur and khandsari, ghani oil, village leather, processing of cereals and pulses, palmgur and village pottery. As far as employment is concerned, the major contributing industries are khadi, palm gur, non-edible oil and soap, bee-keeping, village pottery, fibres, cenegur and khandsari.

With its Gandhian ideology, KVIC is promoting khadi and village industries on a large scale there by providing employment to large number of people. But it has still a long way to go to achieve the dream of self-sufficient rural economy.

*** Livelihoods October 2009**

25. ICRISAT

Out of the 142 mha cultivated area in the country, only 51 m ha is irrigated. Even after complete exploitation of the full irrigation potential of the country, it is estimated that nearly 70 m ha of net sown area will continue to depend upon monsoons. International Crops Research Institute for Semi-Arid Tropics (ICRISAT) is making continuous efforts to serve the poor in the semi-arid areas of the developing world through agricultural research and is contributing to the Millennium Development Goals.

Rain fed areas produce approximately 20-25 m t rice, 2-3 m t wheat, 30-35 m t coarse cereals, and 10-12 m t pulses, thus contributing nearly 65-75 m t food grains and 12-14 m t oilseeds besides significant quantities of cotton, vegetables, and fruits. Yet, nearly 50% of the world's hungry live in India. Around 35% of India's population is considered food insecure. Experts opine that food situation in the country is going to worsen going forward with more mouths to feed, climate changes, declining soil fertility and agriculture productivity, shift to non-food crops etc. In this context International Crops Research Institute for the Semi-Arid Tropics (ICRISAT), a non-profit and non-political research organization making continuous efforts/inroads into serving the poor in the semi-arid areas of the developing world assumes critical significance.



Established in 1972 in Hyderabad, Andhra Pradesh, ICRISAT is one of the 15 Centers supported by the Consultative Group on International Agricultural Research (CIGAR). With vast expanse of dry land areas, strong national research capacity and skilled work force India became the perfect location for ICRISAT's headquarters. Accordingly a Memorandum of Understanding was signed between the Government of India and CIGAR on 28 March 1972. Since inception ICRISAT has been partnering with various organizations including the Indian Council of Agricultural Research, National Agricultural Research Systems (NARS), universities, NGOs and rural communities and their organizations on several agriculture research and development initiatives.

As an international organization promoting science-based agricultural development, ICRISAT conducts research on sorghum, pearl millet, chickpea, pigeon pea and groundnut – the dry land crops that support the livelihoods of the poor in the semi-arid tropics encompassing 48 countries. The organization also shares information and knowledge through capacity building, publications and information and communication technologies. ICRISAT is supported by over 60 countries and foundations.

With a vision to achieve continued improvement of the wellbeing of the poor of the semi-arid tropics through agricultural research and contribute to the attainment of Millennium Development Goals (MDGs), ICRISAT has set itself to achieve the following goals –

- Reducing poverty through improvement and diversification of crop-livestock-tree systems and enhancement of income generating opportunities from trade and commercialization
- Enhancing food and nutritional security and improving human and livestock health through increased agricultural productivity, gender-sensitive interventions and enhanced food/feed quality
- Enhancing livelihood and ecosystem resilience against drought, degraded environments, desertification, conflict and pests in smallholder agriculture with a view to facilitate long-term recovery and enhance self-reliance
- Building R&D partners capacities through enhanced and more relevant skills that include the ability to prioritize for impact, to implement interventions and to predict trends

ICRISAT focuses on research programs through four global research themes including –

1. Markets, Policy and Impacts
2. Harnessing Biotechnology for the Poor

3. Crop Improvement, Management and Utilization for Food Security and Health

4. Sustainable integrated natural resource management

In India, over 145 improved crop varieties could be traced to the parental lines developed by ICRISAT. The organization provides over 12,000 germplasms annually to the NARS. In addition, it is involved in watershed development, agribusiness Incubator Park for commercialization of technologies and has a set up a Virtual Academy for Semi-Arid Tropic using information and communication technology to reach farmers. Experts in ICRISAT have assisted students several academic and research institutions.

Some of the specific impacts and achievements of ICRISAT in India include –

70 improved varieties of sorghum, pearl millet, chickpea, pigeon pea, and groundnut released in India raising production and small farmers' incomes

Chickpea

- Of the 66 chickpea cultivars developed by ICRISAT and NARS, based on improved germplasm released throughout the world, 34 were released by the Government of India alone
- Nine of the 10 chickpea varieties released in Madhya Pradesh during the past 10 years are from JNKVV ICRISAT collaborative efforts
- Short-duration pest resistant desi and kabuli chickpea varieties developed through ICAR-ICRISAT partnership

Pearl millet

- Over 70 pearl millet hybrids cultivated on about 4.5 million ha (50% of pearl millet area in the country) contributed to cultivar diversity and increased the crop's national productivity
- Development of pearl millet hybrid 'HHB 67 Improved' to extend its economic life

Pigeon pea

- Extra-short duration pigeon pea is gaining in popularity in the rice-wheat systems of north India
- A CMS-based hybrid pigeon pea program is expected to increase yield while providing more drought tolerance
- The mystery of causal organisms of sterility mosaic disease in pigeon pea has been solved and found to be caused by a virus
- Adopting Integrated Pest Management (IPM) techniques, pigeon pea and groundnut farmers in southern India greatly reduced insecticide use in pilot test areas

Groundnut

- A new drought tolerant groundnut variety, ICGV 91114, has become very popular in Ananthapur district in AP
- Spring season cultivation of groundnut is catching up in North India; in Uttar Pradesh alone 85,000 ha are reported to be under the crop

Sorghum

The first sweet sorghum hybrid NSSH104 has one parent each from ICRISAT and NRCS

- Around 30 improved sorghum hybrids (derived from ICRISAT-bred material) led to greater grain and forage production in India
- Sorghum ICSV 745 and ICSV 112 gave 20% higher grain yield and 35% higher fodder yield than the locally adopted cultivars in Melghat region of Maharashtra
- Rise in farmers' annual income from sorghum hybrid JKSH 22 seed (1994-2002) is US\$ 3,060,000.
- Breeders of Dr Panjabrao Deshmukh Krishi Vidyapeeth and Marathwada Agricultural University released many partnership sorghum varieties

- Mapping of genomic regions contributing to shoot fly resistance in sorghum, followed by marker-assisted backcrossing to validate these has provided sorghum breeders the technology to strengthen the genetic component of integrated pest management systems for the most important sorghum insect pest

District-level database of farming systems for policy and land-use planning made available across India Breeder seed production under the ICAR Revolving Fund Scheme (groundnut, chickpea, and pigeon pea) ensured supply of Breeder seed to sustain the seed production chain in the country. The village level studies conducted by ICRISAT to understand the socio-economic, agro-biological, and institutional constraints to agricultural development in the semi-arid tropical areas are one of its kind. These studies were conducted in 4 states in India and 40 households from each location were studied for a period of more than 10 years which today constitute the world famous 'ICRISAT VLS Panel Data'.

In 1998, ICRISAT was recognized for its development of high-yielding and disease resistant pigeon pea varieties and in 2002, it received recognition for developing new chickpea varieties with higher tolerance to drought and heat, and better resistance to pests and diseases that provide stable and economically profitable yields. In 2002 and 2004 ICRISAT won two King Baudouin Awards and in the same years also won two Promising Young Scientist Awards.

ICRISAT scientific staff produced thousands of documents to disseminate information among various stakeholders. ICRISAT is involved in a large number of collaborative projects with several organizations in the world.

To combat climate change, ICRISAT in the short to medium term aims to focus on helping dry land farmers to deal with current weather and rainfall variabilities and in the medium to long term the focus will be to develop crop varieties that will be adapted to water-scarce and warmer world.

Most recently ICRISAT launched Harnessing Opportunities for Productivity Enhancement (HOPE) of Sorghum and Millets in sub-Saharan Africa and South Asia to potentially benefit more than two million households. In India HOPE will be undertaken in four states. Through the development and delivery of improved crop varieties and training in crop management practices, HOPE is expected to increase small scale farmer yields by 35 to 40% during the first four years of the project.

Going forward ICRISAT aims to enhance institutional linkages among research, extension, farmers and markets. The organization also plans to integrate its research with other fields of development such as education, human health, nutrition, and energy and water quality. With integrated genetic and natural resource management as its overarching research strategy, ICRISAT aims to continue to work towards attainment of scientific excellence in agriculture in the semi-arid tropics, focusing on key livelihood and income opportunities to improve the well-being of the poor with equity, multidisciplinary, sustainability and community participation as core principles.

* **Livelihoods November 2009**

26. Freshwater Action Network South Asia (FANSA)

Freshwater Action Network (FAN), a major network of Civil Society Organizations (CSOs) implementing and influencing water and sanitation policies and practices throughout the world, is working with a vision of creating a world where water is respected and protected as an essential resource for all forms of life and universal access to water and sanitation is achieved responsibly and inclusively.

FAN was established after 2nd World Water Forum in March 2000 as a freshwater advocacy network. It was obvious that local NGOs working on delivery of water and sanitation had so much to contribute but no organization was around to facilitate their participation in policy processes. FAN was set up to ensure that CSOs working on water or sanitation issues were strongly represented at international water policy forums their voices are heard during the increasingly political water debates. FAN has many regional networks such as FAN-Central America (FANCA), African Civil Society Network on Water and Sanitation (ANEWS), FAN-South Asia (FANSA), FAN-Mexico. Over 600 organizations are currently registered as FAN members representing countries from all regions.

FAN South Asia (FANSA) is meant for India, Bangladesh, Nepal and Pakistan. It is working with the Mission of empowering CSOs through realization of water and sanitation right for present and future generations and working with vision of universal access to water and sanitation as an essential resource for all forms of life.

FANSA aims to strengthen the engagement of CSOs in policy-making and development initiatives to achieve the international targets on water and sanitation, improve regional co-operation between CSOs of different perspectives, priorities and skills and increase the number of NGOs to advocate and communicate clearly on water policy issues and the broader agenda.

FANSA subscriber membership is open to all NGOs, community organizations who are local implementers of policies and programmes, working in challenging situations, such as urban slums and degrade environments, with weak governance and inadequate legal or regulatory frame works or NGO networks respected for their unique skill, experience, perspective providing innovative approaches to water management with an interest in water and sanitation and/or integrated water resource management and who are committed to the vision of FAN. Also individuals, organizations or interest groups involved in sustainable water management and water supply and sanitation are being considered as solidarity members.

Members of FANSA benefit from information shared and developed by FANSA and also expected to provide information for sharing and dissemination. This includes top quality and up-to-date information on water policies and civil society actions from around the world through their website, e-bulletin and newsletter in English.

FANSA develops all its activities based on the following principles and postulates:

1. The access to safe water and sanitation is, above any other consideration, a fundamental human right. The states must guarantee the access of all population to these services without any kind of gender, ethnicity, religion, economic situation or geographic location discrimination.
2. The water is and must continue being a good of public domain given its vital and strategic natures for all nations in the world. Therefore the water is not, nor can be merchandise; nevertheless it has economic value in all its uses.
3. Potable water supply and sanitation must be managed and provided by nonprofit organizations, communities, local governments or National States and all management of water resources must be done with an active participation of users, communities and their organizations.

FANSA actively identifies opportunities for members to access policy makers at the national and regional levels. It works to ensure that during discussions that affect gross root water users, the right people are in the room to present their experiences and share knowledge of how progress can be made. It lobbies for the members to be invited to key meeting and conferences and facilitate their participation. It works to increase

the number of NGOs, advocates equipped with the skills and tools to communicate clearly on water policy issues.

FANSA organizes international meetings that offer opportunities for civil society to come out of the field and their local environments and to share their local experiences and influence policies at the international level. The learning potential is high with many opportunities for learning and forging relationships with other organizations working on similar issues through networking with diverse actors outside of the meeting rooms. FANSA held a civil society South Asian Conference on Sanitation (SACOSAN) meeting of 70 grassroots organizations from all over South Asia recently along with Water Aid and the Water Supply Sanitation Collectively Council (WSSCC) to review the commitments made on sanitation by South Asian governments. Water Aid India, WASH forum and FANSA organized a planning meeting to look at the right to water and sanitation in India and to share experience of securing rights for education, health, food and water.

FANSA is doing a unique service by bringing together the diverse skills, knowledge and experience of various Civil Society Organizations working on water and sanitation and is influencing the governments across South Asia to formulate pro-poor policies in water sector.

*** Livelihoods December 2009**

27. The Energy and Resources Institute

With the purpose of tackling and dealing with the immense and acute problems that mankind is likely to face from the gradual depletion of the earth's resources and the existing methods of their use which are polluting, The Energy and Resources Institute (TERI) started working 2 decades ago. It has created an environment that is enabling, dynamic and inspiring for the development of solutions to global problems in the fields of energy, environment and current patterns of development, which are largely unsustainable. Over two decades, the team of TERI has developed a range of technologies in different disciplines and areas of scientific endeavor.

TERI was formally established in 1974. The activities of TERI are dedicated to technology innovation and it builds in comprehensive dimensions that are environment friendly, natural resource conserving and people-oriented. For the effective use of mechanical and chemical engineering techniques for applications that suits the needs of the poorest of the poor, It developed a bank of technologies that carry immense potential to reduce the ecological foot print of development on the country's natural wealth while also generate opportunities for under privileged. The philosophy of TERI has been its reliance on entrepreneurial skills to create benefits for society through the development and dissemination of intellectual property.

TERI has done many researches in the field of climate change and has pursued several projects on municipal solid waste management. Since adaptation to the impacts of climate change has to take place at the local level, some states of India have been approached by TERI to see how it might be possible to assess these impacts in those states and sub-regions, so that suitable adaptation measures can be taken proactively.

TERI has implemented various energy conservation programs in rural India. Prominent among them is the 'Improved cook stoves programme' which is implemented in north India. This covered 86 households in more than 20 villages of Solan district, Himachal Pradesh. These stoves are found suitable for those using hot water in the summer due to cold weather in the hills. This chullha saves 40% of fuel wood and also saves cooking time. Under 'Fuel substitution programme', community solar water treat for water heating and cooking in 30 villages in Solan district of Himachal Pradesh, 1116 improved chullas, 51 solar cookers with electric back-up in Western Himalayan. For the purpose of cooking and lighting 24 biogas plants, 250 improved chullhas, 500 nutandep improved kerosene lanterns, 65 solar lanterns in 3 village panchayats in Sultanpur district of Uttar Pradesh. For the purpose of lighting, 275 solar lanterns in 4 villages of Jaisalmer district of Rajasthan.

Some other technologies applied in industry area are, Gasifier system for silk industry and Oil zapper and Oilorous. The new gasifier powered silk reeling system developed by TERI is substantial improvement over the other traditional oven systems. It increases in energy efficiency by about 60%, 3.7% increase in silk yield, and 2% of the market price of silk, 11% faster cocoon processing of cocoons, 28% reduction in water consumption.

Oilzapper and Oilorous is a boon for oil industry. The Oilzapper is essentially a cocktail of five different bacterial strains that are immobilized and mixed with a carrier material. The benefits of this, it can be used [in situ](#), thereby eliminating the need to transfer large quantities of contaminated waste from the site, a process that poses more threats to the environment. Secondly, the solution is complete in itself contaminants are not merely transferred from one environmental medium to another but destroyed.

TERI began a programme of JFM (Joint Forest Management) in the Haryana Shivaliks in July 1990 in collaboration with the HFD (Haryana Forest Department), with financial support from the ford foundation. Teri has been providing all the necessary backup support in developing and implementing the programme. The success of the JFM in Haryana is manifest in the improved status of its forests, socio-economic development of the people and the evolution of an institutional process of cooperation between the HFD (Haryana Forest Department) and the HRMS (Hills Resources Management Societies).

Energy efficient buildings, integrated photovoltaic systems, Biomass gasifier, Subterranean air tunnels, day lighting, recycling waste water are the some other technologies of TERI.

TERI established modern IT facilities and systems, which have been of great value in enhancing productivity and knowledge in the organization. TERI provided software development support not only to the staff with the institute but also to the organizations outside. The sustainable development outreach division essentially carries out a range of outreach activities, which involve interaction with the business and the industry and the provision of knowledge for them and other stakeholders to address the objectives of sustainable development. This also involves the use of the media, including audiovisual techniques for packaging messages that the public requires, in support of bringing about change. DSDS (Delhi Sustainable Development Summit), which has emerged by TERI, as the most important global event, addressing issues of sustainable development on an annual basis.

The TERI press publishes a series of books for children to educate them on the most critical challenges facing human society, including climate change. The institute established on the name of TERI University in 1998. Initially set-up as the TERI school of advanced studies, it received the status of a deemed university in 1999. The university is a unique institution of higher learning exclusively for programmes leading to Ph.D. TERI has now emerged as a global institution that requires its presence overseas to be enhanced and strengthened. Giving practical solutions to face the greenhouse effect, TERI is also providing a gateway of opportunities for the economic welfare of human society and towards development.

*** Livelihoods Janyary 2010**

29. Indian Red Cross Society

The Indian Red Cross Society is a voluntary humanitarian organization having a network of over 700 branches throughout the country, providing relief in times of disasters/ emergencies and promotes health & care of the vulnerable people and communities. It is a leading member of the largest independent humanitarian organization in the world, the International Red Cross & Red Crescent Movement.



In 1859 during the Franco-Austrian war in Italy, many soldiers were wounded. A young Swiss business man, Jean Henry Dunant was shocked by the condition of the wounded soldiers while seeing them in the battle

fields. He arranged relief services with the help of the community immediately. He also wrote a book named 'Memory of Solferino', suggesting a neutral organization be established to aid the wounded soldiers in times of war. A year after the release of this book, an international conference was convened in Geneva to consider the suggestions of Henry Dunant and International Red Cross movement was born in 1864 as a result of this conference.

The Indian Red Cross Society (IRCS) was originated during the First World War in 1914, India. India had no organization for relief services to the affected soldiers, except a branch of the St. John Ambulance Association in aid of the soldiers as well as civilian sufferers of the horrors of that Great War. A bill to constitute the Indian Red Cross Society, independent of the British Red Cross was introduced in the Indian legislative council on 3rd March 1920 by Sir Clude Hill; member of the Viceroy's Executive Council who was also Chairman of the Joint war committee in India. Indian Red Cross Society was thus started in this background with fifty members.

Red Cross works on seven fundamental principles. Those are Humanity, Impartiality, Neutrality, Independence, Voluntary service, Unity and University. Members/ institutions can enroll themselves in different grades as patron, vice-patron, life member, life associate, and institutional member with different subscriptions.

Volunteering has been at the very heart of the Red Cross since its inception in 1920. Volunteers are the back bone of all Indian Red Cross activities, helping branches to run successful programs and assisting millions of vulnerable people in need. IRCS reward and recognize volunteers whenever possible and appropriate and provides appropriate personal development opportunities. It recruits volunteers irrespective of their race, ethnicity, sex, religious belief, age and disability or membership. All volunteers are entitled to choose to become a Member of Indian Red Cross Society, can have appropriate training or personnel development to be able to undertake their agreed tasks or role; and accept or refuse any task or role in accordance of a code of ethic or fundamentals of a voluntary service.

Youth, children and adolescent represent a substantial part of the membership of Red Cross for its humanitarian commitment. Red Cross Youth program has been designed to involve young people as much as possible in the movement and its activities not only as workers and also as beneficiaries, but as partners in management. This youth program of Red Cross focuses on promoting life and health through education and training on safety, encouraging community service through training, primary health care and healthy living etc.

The Indian Red Cross programmes are grouped into four main core areas viz. promoting humanitarian principles and values, disaster response, disaster preparedness and health and care in the community. Red Cross promotes the humanitarian values, which encourage respect for other human beings and willingness to work together to find solutions to problems. It gives fast response while disasters occur with assistance to millions of people annually ranging from refugees to victims of natural disasters.

Red Cross observed that one of the important reasons for high death toll during disasters is not having access to even the most basic services and elementary health education. Health and community care has thus become a cornerstone of humanitarian assistance, and accounts for a large part of Red Cross spending.

Other Major activities of IRCS includes: hospital services, blood bank, HIV/AIDS programmes, home for disabled service men, vocational training centers, tracing activities, maternity, child and family welfare, nursing, junior red cross activities, preparedness and prevention of communicable & infectious diseases, relief operations in fire, railway & other accidents and events etc. It also initiated a nation-wide Community Based Disaster Preparedness Program (CBDP) in the year 1999. The vision of this program is institutional strengthening, training and knowledge sharing through the establishment of a Disaster Management structure, programmes for strengthening and expanding community based disaster preparedness (CBDP) in disaster affected areas.

IRCS is a pioneer in the field of blood services and one of the largest voluntary blood banks in India since 1962. It has more than 100 blood banks all over the country under different states and district branches. IRCS has also embarked on a major task to train a cadre of qualified experts in disaster preparedness and rehabilitation activities by introducing a One Year Part Time Post Graduate Diploma Course in Disaster Preparedness and Rehabilitation in affiliation with Guru Gobind Singh Indraprastha (GGSIIP) University, Delhi.

Indian Red Cross continues to work together with other National Societies all over the world “to improve the lives of vulnerable people by mobilizing the power of humanity.”

*** Livelihoods February 2010**

30. Watershed Organization Trust (WOTR)

In the drought prone areas of India water and its availability is the prime concern of people. Taking a bath or washing clothes is considered a luxury that not many people in the region can afford. And the arrival of a water tanker can even lead to ugly fights. These realities led Fr. Hermann Bacher, a Jesuit priest, and Crispino Lobo to establish the Watershed Organization Trust (WOTR) in 1993 at Ahmednagar in Maharashtra. Over these 17 years, they have turned several villages with a barren landscape into forests.

WOTR was started as an outcome of a special study launched in 1987 under the Indo German Pilot Program (IGPP) - to assess the effectiveness of official assistance in fighting poverty. Findings highlighted that aid was most effective when it reached the poor directly and it can have wide spread impact when the government ably supported it. German government expressed interest in providing aid to projects that would take up this challenge. This inspired Fr Hermann Bacher, who was involved in the entire IGPP study, to conceive a large scale community-driven program for poverty reduction, centered on regenerating the environmental space of villagers along watershed lines in Maharashtra known as the Indo-German Watershed Development Programme (IGWDP). An NGO was thought to cater to the capacity building needs of the IGWDP and to create a movement for participatory watershed development in India, which led to the birth of WOTR on December 20, 1993.

WOTR believes that land degradation and water scarcity are the most intense and commonly felt needs of a village community that can bring different groups of people together for a development process. Their vision is to empower communities especially the poor to live in dignity and secure their livelihood in sustainable eco-systems through integrated watershed development and enhancement of well-being on a sustainable basis.

To achieve holistic well-being of people WOTR also provides educational inputs for children and entrepreneurship opportunities for women.

WOTR works on the principles of Vasundhara; (meaning the earth – that symbolizes compassion, caring, co responsibility and harmony) to achieve far-reaching impacts. They believe that development of the village is the responsibility of the community; it is for them and by them. The action plan behind each project that the organisation takes up is to involve the participation of the villagers especially women and WOTR plays facilitators role. Therefore as a strategy they convince them about the need for collective participation and voluntary labour. They take commitment of the villagers to be part of entire process and also to taken on the responsibilities of managing watersheds. The development initiatives include regeneration of water sources, farming, increasing livelihood opportunities, literacy, women's role in governance, securing the future of the girl child and so on.

To build capacity of the communities to play their role well WOTR conducts training programs exposure dialogue programs at local, national and international level, exposure visits and fairs on technical aspects of watershed development, project planning and management, resource management, maintenance of assets created, participatory impact monitoring, peer-group assessment, institution building at the local level, gender integration, social mobilisation, management of savings and credit, income and social developmental activities, etc.

In 1993, WOTR added two more organizations Sampada Trust and Sanjeevani Institute of Empowerment and Development (SIED). These organizations support SHGs to undertake economic activities by providing micro-credit and utilise their resources for better returns and promote health by conducting health camps. WOTR has moved on from just watershed development to climate change, rural renewable energy and community based rural tourism.

WOTR has developed methodology of designing and implementing large scale integrated Capacity Building Programme. It has also developed and operationalised Participatory Net Planning Method (PNPM) of involving farmer couple in the development of their farms and lands. Concepts and processes of Ridge-to-Valley treatments, site specific and community determined measures, people's ownership and civil society-public

sector partnership, systems for public accountability, transparency and community contribution in government run watershed programs. It was also successful in getting permission from forest department to develop the degraded forest land.

Though started in Maharashtra, WOTR has spread its reach and work to villages in Andhra Pradesh, Madhya Pradesh and Rajasthan. In statistical terms, WOTR has so far implemented 198 watershed projects in Maharashtra, Andhra Pradesh, Madhya Pradesh and Rajasthan covering an area of 142,000 ha. WOTR's strongly believes in collective participation and says that when like-minded people get together, things begin to move. WOTR has developed an excellent network with government agencies and professionals, all of whom are dedicated to the welfare of the impoverished. Because of this ability it has been able to push government agencies into re-thinking about policies.

In recognition of its exemplary work in the development sector WOTR has received many awards like Kyoto World Water Grand Prize 2009 award (Istanbul) and Fr Herman Bacher, Co-Founder and Chairperson of WOTR, received the Krishi Bhushan Award. 'livelihoods' wishes that this tremendous work of turning barren landscapes into forests continue and keep inspiring people's groups and individuals to join hands in this green work.

*** Livelihoods March 2010**

31.Sampradaan Indian Centre for Philanthropy

India's development needs are vast; the resources to meet them are scarce. Most of the resources come from government and foreign donors. Promoting other sources of funds to supplement these two and also to provide choice and independence of action is an urgent necessity. Private philanthropy, institutional and individual, offers an obvious alternative, especially as India has a long and distinguished tradition of philanthropy. Sampradaan Indian Centre for Philanthropy (SICP) is one of the few organizations in the country that facilitate the practice of philanthropy and increasing its impact on society.



Sampradaan was started by identifying a need to promote plural sources of funds for welfare and development. As there is this need, private indigenous funds have to be mobilised to supplement government and foreign assistance. Despite a long and distinguished tradition of philanthropy in India, there is inadequate contribution to organised charity due to a lack of public awareness. A number of factors such as lack of information, professional advice and support, and the absence of a national forum for interaction between those engaged in philanthropic activities contribute to the absence of organized charity. Therefore the promoters of Sampradaan who are eminent personalities in different fields established the center as a national forum to catalyse, promote and support philanthropic endeavour.

Established in 1996, as a national level organization in Delhi, Sampradaan Indian Centre for Philanthropy (SICP) represents an effort to facilitate the practice of philanthropy and to increase its impact on society. It aims to promote and strengthen Indian philanthropy by motivating all sections of society to go beyond giving of alms in charity to the giving of money, time, talent, skills and other resources for bringing about social change and progress; and by assisting donors to make informed choices so as to ensure that charitable funds have a maximum impact. SICP's vision is of an India in which private resources of money, assets, time and skills are shared willingly, and used effectively, to create a developed and equitable society. Its mission is to help strengthen civil society by enhancing the effectiveness of philanthropy.

The objectives of SICP are to promote a culture of giving, to ensure more effective philanthropy by acting as a resource for civil society in India, to influence public policy for support of philanthropy and to advocate for it and to encourage and promote co-operation between the state, corporate sector, and civil society organizations for improved philanthropic practice. In pursuing its objectives, SICP plays three interlinked sub roles, viz. a resource centre role (research, documentation, and dissemination), an advocacy role, and a donor advisory and convening role.

SICP fulfills its mission and objectives by undertaking research, advocacy, training; dissemination of information; playing a convening role for networking; and providing consultancy assistance to individual and institutional donors on philanthropic issues and practice. SICP acts as an intermediary between donors and those who utilize resources; and between government and civil society. It has, in the past, conducted several research studies on the different sources of charitable giving; on fund raising in India; on volunteering; and on Indian trusts and foundations. The studies have culminated in several publications. The organization has also been in the forefront of advocacy on behalf of the voluntary sector in India especially in relation to tax and law reforms.

SICP efforts to provide need-based support to existing public/community foundations, develop and strengthen new funds and foundations and facilitate the growth of community philanthropy, develop the capacities of community foundations on governance and management, programme development, fundraising and grant making, serve the needs of social justice and public interest with due respect for diversity and also helps give serious attention to the needs of women and underprivileged groups.

Sampradaan's activities broadly include networking and advocacy, research and documentation, communications, promotions and trainings. As a part of advocacy and networking it organizes various conferences, seminars, workshops along with mobilizing local resources, advocating for the reform of laws

and state institutions governing charity, facilitating donor-NGO dialogue etc. It conducts research on diverse themes and brings out publications to disseminate the knowledge acquired through its intensive work. It also brings out education material and does campaigns to promote giving. Sampradaan also extensively conducts trainings and workshops on grant making issues. Sampradaan's publications such as Directory of donor organizations are used as resource material by many organizations across the country. The current activities of Sampradaan includes documenting the social, organizational and institutional processes, conducting feasibility studies of emergent community foundations (CF) and potential CF sites in India and also conducting regional convening for sharing and learning of best practices.

"Noble men, like clouds, acquire goods (wealth) only to redistribute them, just as the sun draws water from the sea, only to return it in the form of rain" is the motto of Sampradaan and thus it is striving to serve the important funding need of the grassroots organizations by promoting philanthropy across many sections of the society.

*** Livelihoods April 2010**

32. PRAXIS– Institute for Participatory Practices

PRAXIS, a Patna based organization, seeks to effect change in communities throughout India by focusing on democracy at a grassroots level. Established by ActionAid in 1997, the organization seeks to empower communities by conducting both research and training that involves asking community members to identify and address their own problems. The purpose of PRAXIS is to communicate principles of democracy and to promote social equity and participation.

PRAXIS was set up in May 1997, with start-up support from the PRA Division of ActionAid India. The latter, acknowledged as one of the pioneer agencies in the field of participatory development, realised the need for an entity like PRAXIS for promoting participatory approaches in a focussed manner with the mandate to serve the needs of the development sector at large. To this effect, PRAXIS was created as a 'not for profit' organisation envisaged to be hived off from ActionAid India as a self-sustaining, independent agency by 2000 AD.

Registered in August 1997, under the Societies Act 1860, PRAXIS aims at popularizing participatory approaches in all spheres of development work. It believes that 'participation' is not merely rhetoric but a pragmatic strategy to resolve complexities in any thematic area of development action. It believes in the ability of the poor people to analyse, plan and act towards their own development and for eradicating poverty. PRAXIS strives to facilitate the adoption and pursuit of participatory approaches to development by government, NGO, donors and all other civil society actors to realise its vision of poverty eradication.

PRAXIS vision is to see a world in which every woman and man has the right to participate in decision-making processes, and to live a life with dignity and choices. Its mission is to strive for the democratization of development processes and institutions in order to ensure that the voices of the poor are heard and acted upon.

The activities of PRAXIS include - Building strategic partnerships with other organisations including grass root organisations, networks and movements; Facilitate dialogue among all stakeholders while positioning itself with the poor; Follow up on processes through their networks; Work in an array of sectors; Innovate approaches to suit specific situations; and Document field experiences, action research outcomes and innovations in participatory democracy. It conducts its own research and on behalf of other organizations such as UNDP, UNICEF, OXFAM etc. PRAXIS organizes various workshops on the promotion of participatory practices in the development sector. It disseminates its learning through books, reports, videos etc. PRAXIS also conducts training workshops for NGOs and CBOs on participatory research methods.

Undertaking participatory action research and consultancy studies has been a niche area for PRAXIS and it has undertaken a large number of projects on these lines. PRAXIS has a two pronged approach to its commitment towards participatory development. As a consultant it offers its services to external organisations interested in getting a people's perspective into their work. As an activist, PRAXIS shares its knowledge and expertise with other organizations (NGOs, CBOs etc) and engages in issues that help bring the voices of the poor and the marginalized to the table.

The strategic orientation of PRAXIS stems from the following core principles:

- The process of empowering the poor and marginal sections, including differently-abled individuals needs adoption of participatory principles which provide space for these sections to express their own analysis and strategies to overcome their powerlessness and poverty.
- There is a role of development agencies in this regard, be it NGOs, CBOs, government or any other, which is for facilitation of such participatory processes of development. There is a need to build new institutions (NGOs, CBOs, etc.), and to nurture the existing organisations which practice participatory principles and best practices, to enhance the impact of participatory development processes.

- Influencing government, the biggest player in eradication of poverty, on adopting participatory principles for facilitating people centred development processes.

One of the prominent contributions of PRAXIS to the growing sector of participatory development has been the area of methodologies which can be adopted and applied to different situations extending from interactions with the community at the grass roots to decision making processes at the higher corporate levels. PRAXIS has innovated several new tools for such purposes and has added new dimensions to existing techniques for widening the scope of their use. It however feels the need for continued work in this area and for developing new tools and methodologies which can be used in different situations.

It is now widely recognized that participation is an essential component for successful and lasting development. PRAXIS is contributing to this lasting development by promoting participation and democracy at grassroots level.

*** Livelihoods May 2010**

34. Development of Humane Action (DHAN)

Development of Humane Action (DHAN) Foundation, a Madurai based professional development organisation, is striving to build poverty-free, gender-balanced, equitable, ecologically-sensitive, democratic, just and value-based inclusive society. It is acknowledged as the leader in institution building for poverty alleviation by creating replicable models of community based institutions and ensuring the participation of the community in the development planning.

Development of Humane Action (DHAN) Foundation was initiated on October 2, 1997 for the purpose of bringing highly motivated, educated young women and men to the development sector and to make new innovations in development to root out poverty from the country. The organization works with a mission of building people and institutions for development innovations and scaling up to enable the poor communities for poverty reduction and self-reliance.

DHAN has a vision where it sees itself as a pioneering development institution to build poverty free, gender balanced, equitable, ecological-sensitive, democratic, just and value based inclusive society and creating freedom of choice to the families, groups and community to determine and develop the meaning of their lives, their identities and their life styles for the well-being of their life. DHAN stands for three broad purposes- mothering of development innovations, promoting institutions to reach scale and human resource development.

To fulfil its mission of building people's institutions for poverty reduction, DHAN has promoted various Self-Help Groups of poor women and federated them at Panchayat level (Cluster Development Associations) and also at block level. It believes that institutions of women are the effective way to eradicate poverty and address gender issues. This program called Kalanjiam Iyyakam has promoted creative financial products such as savings, credit and insurance etc and also linked the institutions with the banks and other financial institutions. Through the financial assistance provided to these community institutions, this program aims to strengthen existing livelihoods of the poor households apart from creating new livelihood opportunities. With more than 12 years of efforts, DHAN has built replicable intervention designs through research and pilots on the social and development needs of the members. Within a short span of time the program has become a poor women's movement and the model created by DHAN has been replicated by many development organizations across the country.

DHAN has also initiated Vayalagam Tankfed Agriculture Development Program (VTADP) to work on small scale water bodies with the participation of farmers. The programme believes that the local management of the tank system can be the only solution to the problem in the long run. The programme has moved from working on isolated tanks, to cascade of water tanks and tank-based watersheds, and also at sub- basin levels. Now, the programme has identified 'Water' as a unique tool for alleviating poverty, and has evolved into a separate people's institution as 'DHAN Vayalagam (Tank) Foundation (DVTF)'. The Foundation aims at up scaling the renovation works with community participation.

DHAN Foundation has taken up 'ICT for the poor' as a new theme to experiment, develop and implement socially relevant ICT programmes through ICT based people's organisations built at the grassroots. DHAN Foundation responded immediately after the tsunami in 2004 and took up relief works. It has implemented a program called 'Coastal Conservation and Livelihood Programme' with an approach to address the issues in livelihoods and conservation of coastal ecosystem. DHAN also works with Panchayats to strengthen the informal functional groups in the village.

DHAN Foundation has launched 'Rain fed Farming Development Programme (RFDP)' to make the rain fed farming viable by improving the total factor productivity through location specific interventions. Recognizing the importance of learning for both people and professionals working with them, DHAN has promoted DHAN People's Academy where it devises appropriate pedagogy to facilitate learning, build on existing experience available and promote participant-centred learning.

DHAN has promoted various institutions such as Tata-Dhan Academy (TDA), Centre for Human Resources Development (CHRD), Centre for facilitating Philanthropy (CFP), Centre for Development Communication (CDC), etc. to address various needs of the community and professionals who are working with the community. DHAN Foundation as the mothering institution of all these various institutions would guide, support and regulate its family institutions on their mission, policies, strategies and values. In all its programs, DHAN is guided by the principles of engaging high quality resources to work at the grassroots, valuing collaboration with mainstream institutions and Government to demonstrate new and effective intervention to link them with the people, promoting people's organizations to ensure entitlements etc.

DHAN believes that working in partnership towards a common goal generates new learning and solutions and it sees partnership as a greater chance of continuity, consistency and sustainability for development. Hence, it works with various kinds of organizations such as Non- Government organizations, bilateral agencies, commercial banks, insurance companies, academic and research institutes etc.

With more than 12 years of experience DHAN has become a significant contributor in professionalizing development sector. It is recognized as a pioneer of institution building for poverty eradication and is progressing towards realizing its vision of inclusive society.

*** Livelihoods June 2010**

35.Cooperative Development Foundation (CDF)

A strong believer of the principles of cooperation and a strong advocate of member sensitive, member responsible and member controlled democratic organizations, Cooperative Development Foundation, popularly known as Sahavikasa, is instrumental in the enactment of liberal cooperative laws in many states across the country. Apart from advocating for parallel laws in other states, Sahavikasa is also creating models of such member controlled cooperatives.

Cooperative Development Foundation (CDF) was established in 1975 by a group of development workers and registered as a society in 1985 under the Andhra Pradesh Societies Registration Act. Sahavikasa came into existence for promotion and development of cooperatives, keeping in view that these business enterprises would be effective, viable and sustainable instruments for multifaceted and integrated socio-economic development of rural people of meagre resources and small incomes. Its main aim is to promote an environment in which cooperatives flourish as decentralized, democratic, self-help and mutually aided organizations effectively harnessing and fostering local resources in consonance with the universally accepted principles of cooperation.



To demonstrate how well a truly member driven cooperative can work in meeting the needs of people, Sahavikasa has promoted many cooperatives based on diverse issues. Sahavikasa began helping rural people to form Thrift Cooperatives in Warangal and Karimnagar districts of Andhra Pradesh, from the year 1990. Women's thrift cooperatives (WTCs) were started from 1990 and men's thrift cooperatives (MTCs) were set up from the year 1992. Since then, CDF's fieldwork area has spread to Medak, Rangareddy and Nalgonda districts of AP. These Thrift Cooperatives promoted by Sahavikasa are running very successfully and are meeting the savings, credit and insurance needs of the people.

The women thrift co-operators looking for ways to utilize excess funds conceived the idea of setting up Mulkanoor Women's Cooperative Dairy (MWCD) to benefit a large number of co-operators. Sahavikasa rose to the occasion by helping them in setting up Women's Dairy Cooperative and their Union. The Mulkanoor Women's Mutually Aided Milk Producers Cooperative Union Limited, thus formed, and is a promising community enterprise in enhancing livelihoods of large numbers of rural producers. It began its operations in Aug' 2002 it is providing services to more than 15,000 members.

CDF has also promoted many paddy and seed cooperatives around Karimnagar and Warangal in Andhra Pradesh with a view to provide quality seeds to farmers, reduce the cost and gain more through collective production, processing and marketing, Sahavikasa extended financial assistance for infrastructure development, storage and processing. It has also extended financial assistance to meet their working capital needs for the purchase of seeds from members. These paddy and seed cooperatives were able to pay better return to members to the tune of Rs 30 more than the market price (per quintal) by providing good seed to them and purchasing back the foundation seed. As the cooperatives took care to maintain the quality of seed by checking germination rate, even the other farmers in the open market opted for purchasing seeds produced by the cooperatives. In addition, the cooperatives also pays bonus to members equitably from surplus generated at the end of the year.

It is because of Sahavikasa's consistent efforts for many years a member sensitive cooperative act called 'Mutually Aided Cooperative Society Act' was enacted in the year 1995 in the state of Andhra Pradesh. This Act is considered as a watershed in the history of the Indian Cooperative Movement. This act respected the rights of the members to fully own and control their own cooperative enterprise. Once the law was enacted, Sahavikasa made efforts to disseminate the provisions and implications of the new Act and to promote registration of cooperatives under it. The work of CDF after the enactment of the MACS Act has the following objectives.

Assist women and men in the areas around Warangal in forming and developing new generation cooperatives under the APMACS Act, with a view to validate the fact that rural women and men are capable of managing their own organizations; Disseminate the contents and implications of the APMACS Act, throughout Andhra Pradesh, with a view to motivate a large number of ordinary people to organize themselves into cooperatives for their own economic and social development; Advocate for enactment of liberal cooperative law in other states with a view to see that the cooperative sector plays its legitimate role in a free market economy; and Disseminate the contents and implications of parallel and liberal cooperative law in the states where such a law is enacted.

Since 1995, many cooperatives were formed across Andhra Pradesh under MACS Act many of which are proved as successful cooperatives. CDF itself has facilitated formation of 446 thrift cooperatives (TCs), 37 association of thrift cooperatives (ATCS), 180 women's dairy cooperatives (WDCS), 2 associations of women's dairy cooperatives (AWDCS), 4 paddy seed growers' cooperatives (PSGCS), in 300 villages around Warangal in AP. This, along with the consistent advocacy efforts of CDF, has paved way to the enactment of parallel cooperative laws in many other states.

With its more than 30 years of experience in the area of cooperation, Cooperative Development Foundation is moving forward in its effort to build a conducive environment for cooperatives to flourish in the country.

*** Livelihoods July 2010**

36. National Council of Rural Institutes (NCRI)

Thus spoke Mahatma Gandhi long ago -“Education for life, education through life and education throughout life”. In a developing country like India, education becomes a key agent of socio-economic reform. Realizing the role and importance of rural institutes in imparting basic education and training to rural youth, National Council of Rural Institutes is working as a catalyst in promoting rural higher education on Gandhian lines, with rural institutes as partners.



National Council of Rural Institutes was established as an autonomous organization under the Ministry of HRD, Government of India in 1995. The organization was established with the purpose of helping the rural institutions, Gandhian organizations, NGOs, universities and state government agencies in various projects connected with the promotion of rural higher education. Its participation in rural higher education had the larger objective of enhancing support mechanisms for rural development.

The prime objective of NCRI is to strengthen rural India in a holistic manner, using education as an instrument of social advancement. Five thrust areas identified through appropriate modules of education are health, water supply, energy, communication and harvesting technologies for holistic development of villages. NCRI has formulated its objectives around four broad areas as follows.

Teaching: Promote rural higher education on the lines of Mahatma Gandhi's revolutionary ideas on education, so as to take up challenges of micro planning for transformation of rural areas as envisaged in NPE 1986 (as modified in 1992); Design a variety of courses at tertiary level around emerging rural occupations; Consolidate network and develop institutions engaged in programs of Gandhian Basic Education and Nai Talim; Encourage other educational institutions and voluntary agencies to develop in accordance with Gandhian philosophy of education.

Training: Strengthen teacher-training facilities for Gandhian basic education; strengthen the content of all these institutions with emphasis on science and technology.

Research: Promote research as a tool for social and rural development.

Extension: Encourage field-oriented courses of rural institutes; Promote extension services to the community through micro-level planning; Advise Government of India on all such matters pertaining to rural institutes as may be referred to it from time to time.

In accordance with its objectives, NCRI organizes several meetings, workshops, seminars and events on various themes related to rural development. With a focus on production of quality programmes of education and applications based on Gandhian Philosophy, especially Nai Talim, Peace and Conflict Management, NCRI conducts several courses in collaboration with many National institutes such as IGNOU.

Giving support services to the rural institutions across the country is the main activity of NCRI. Rural Institutes Forum (R.I.F.) is a platform built by NCRI to develop support mechanisms for Rural Institutes and to coordinate and facilitate their growth and development. It is primarily responsible for establishing formal relationships with different Rural Institutes. It plays a pivotal role in identifying, assessing, coordinating and networking with the potential Rural Institutes and developing the content of all these institutions and designing the support mechanisms. The focus of the learning centre of NCRI is on documentation, research, and to engage in an active exchange of ideas, with an accent on common concerns, and finding creative solutions from the perspective of rural higher education. Creating a compelling discussion channel in addressing the challenges and identifying opportunities associated with managing Nai Talim teaching, learning, and promotion of rural technologies in the rural community.

NCRI has distributed its varied responsibilities and activities among its various units and sub-units such as The Wheel (Center for Gandhian Thought and Action), Micro Planning Unit, Rural Resource Informatics Center, Nai Talim Cell, Gram Seva Mandir etc. for its effective functioning.

NCRI prioritizes the projects related to women, disadvantaged groups and youth. It has streamlined procedures to bring best practices in project appraisal and evaluation and develop bench marks for choosing the project. The most ambitious project taken up by NCRI is “youth sensitization program” through which many students from various universities across the country became aware of the issues of the rural poor and are motivated work for the cause of rural development.

NCRI has provided financial assistance to number of universities and institutions of repute like Gujarath Vidyapeeth, Ahmedabad, Mahatma Gandhi Kasha Vidyapeeth, Varanasi, Tripura University, Tripura, National Institute of Tourism and Hospitality Management, Hyderabad for the establishment and promotion of new and innovative courses on Nai Talim, peace and harmony, rural studies, trade transport and communication and rural tourism respectively. It also provides skill trainings in traditional crafts for dalits and backward families.

NCRI believes that ‘The day is not far; when we can see Gandhiji’s vision takes firm roots and a smile appear on the rugged face of rural India’. With this belief NCRI is moving ahead and is contributing its bit to this cause.

*** Livelihoods August 2010**

37. Human and Institutional Development Forum

Continuously being engaged in organization building processes that strengthen the overall alignment towards its vision, structure, systems and programmes is crucial for any organization to develop into robust institutions. In this context assisting organizations and its staff, to reflect on their performance and identify needs of the organization as well as enhancing their capacities as required is necessary. It is to fulfill this need to develop human and institutional capacity that Human and Institutional Development Forum (HIDF) was conceived in the year 2000.

HIDF is a development organization working towards enhancing the competencies of individuals, groups and people's organizations working for social change. Though based in Bangalore it offers its services across India. During the initial phase of development, HIDF started working with individuals, small groups and organizations in Karnataka and Andhra Pradesh to build Human and Institutional Development (HID) competencies. This period helped HIDF to show the need for HID, design, facilitate and accompany organizations on various themes like mainstreaming gender, moderation, OD and ID. This process also helped HIDF to build a critical number of partnerships in these two states.



It works both with individuals working in development sector as well as the institutions. At the individual level the focus is on enhancing their competencies with relevant knowledge, skills and attitudes. At institutional level the focus is to help them create learning environment, put in place democratic system of functioning. It networks with other support organizations in offering competency building programmes at a very reasonable cost. HIDF works with development workers, OD practitioners, organizational leaders, citizen leaders, NGOs, CBOs/ Federations, networks and alliances, trade unions of the unorganized sector workers, CSR (Corporate Social Responsibility) and donor organizations involved in building a just, gender sensitive, democratic society. It has identified three domains of work: Providing Organizational Change and accompaniment support, Building people's competencies towards enhancing efficiency and effectiveness of social change work and Research and knowledge building to explore themes and methodologies related to institution building processes, such as leadership, gender mainstreaming and others in different contexts. Over 10 years the organization has expanded its work to other southern states. More than 100 organizations have been benefited from the support provided by HIDF.

In its endeavor to increase the number of individuals who can facilitate institution building process HIDF has started a Fellowship program. The program provides opportunities for young and enthusiastic individuals associated with the development sector to develop competencies, often in HID, through hands-on experiences. So far, HIDF has provided fellowships to 37 individuals mostly from the four states of South India and few from other parts of north India.

Capacity building training programs is yet another forte of HIDF. Its strength is in offering capacity building programs on institutional building process such as leadership, gender, main streaming, methodologies in organizational change facilitation and management. It has experience of working with several fields like education, tribal livelihoods and health in HID issues. It conducts both short term and long term program. During the short term programs the focus is on enabling participants with skills of moderation for better management, developing process sensitivity, Communication and Cooperation, Appreciative Inquiry for Organizational Development, Documentation and Communication, changing development perspective, Process Documentation, Group relations, Leadership for transformation, People centered advocacy and others.

HIDF has offered support to long term capacity building processes like training community activists on advocacy and leadership skills for Community Learning Movement program of National centre for advocacy studies (NCAS) Pune, training SHG groups to develop competencies required to work as Paralegals with special

focus on addressing domestic violence issues in the community. HIDF is now working specially with unorganized sector to strengthen union workers.

To share experiences, promote a body of learning and also extend HID support to the development sector HIDF facilitation centre network has been created. Organizations working in the area of HID in different regions are members of this network. The network facilitates vision building, systems development, organizational change, planning, monitoring and evaluation and supports institutional processes that bring collaboration between organization and individuals.

As a consolidation of its expertise in HID, a framework for assessing the impact of HID interventions in development organizations has been developed. It has also published several books, discussion papers and study reports in this regard.

Though development sector is growing rapidly and different kinds of people's institutions are being built, there are not many organizations that can help them to develop institutional processes that can enable better impact. HID forum is therefore unique as it is one of the pioneering organizations to identify this need in the development sector and respond to it. With the growth of development sector more organizations like HID Forum have to come into being and play more important role so that the sector fulfills the promise it has made to the people.

*** Livelihoods September 2010**

38. Trust Microfin Network

Microfinance, the provision of financial services to the poor, has a widespread appeal as an anti-poverty tool. Intensive controversies, however, are related to whether suppliers of microfinance should follow a minimalistic approach providing microfinance only, or whether they should provide microfinance alongside other important social services – ‘microfinance plus’. Overcoming poverty, especially for the poorest, require in most cases more than access to capital. Realizing this, Trust Microfin Network, a second tier financial institution in microfinance sector, is encouraging partner organizations to venture into mf plus activities.

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

The broad objectives of the TMN are as follows:

- Financial Intermediation (viz. Micro credit, savings, insurance etc.) TMN provides bulk credit to network partner agencies. It does not provide retail micro finance itself. Further it facilitates linkages with insurance suppliers for providing comprehensive services to the member partners.
- Social intermediation (viz. Group formation, leadership training, etc.) TMN provides training and capacity building inputs including handholding to partners in the field for them to make good groups for financial intermediation.
- Enterprise Development Services (viz. Marketing, business development, technology/skill training, sub sector analysis etc.) This is the third service offered to network partners. Micro enterprise development is taken up to strengthen the credit off-take of the partners.
- Social Services (viz. Education, health and nutrition, literacy training etc.) These activities are not taken up by TMN but are independently taken up by partners for strengthening their micro finance services.

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

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

Support services provided by TMN to its partners

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

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

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

*** Livelihoods October 2010**

39. Visakha Dairy

Milk producers' cooperatives are generally considered as the organizations that work for enhancing the incomes of the dairy farmers by providing intermediate services. Visakha dairy is a unique organization which is not only providing these intermediate services for economic development of the farmers but also providing health and education services for comprehensive development of farming families.



In the year 1973 a dairy company was initiated by the Government considering dairy farming as one of the instruments for bringing socioeconomic development in rural areas. Visakha Milk Producers company Limited (Visakha Dairy) was established with handling capacity of 10,000 liters per day in Visakhapatnam of Andhra Pradesh under cooperative act with milk procurement operating in 50 villages. The main objective is to serve the farmers and to help their economic development, as well as provide quality milk and milk products to the consumers. It spreads its activities and the number of farmers increased gradually. Now the dairy company is procuring milk from 2744 villages in coastal Andhra areas by serving 207,925 milk producers. At present, there are a total of 1500 milk booths out of which 410 outlets are selling milk and milk products round the clock. They are supplying milk and milk products in the districts of north coastal Andhra Pradesh: Srikakulam, Vizianagaram, Visakhapatnam and East Godavari.

The dairy was converted to a mutually cooperative society under the 1995 MACS Act in the year 1999 as "Sri Vijaya Visakha District Milk Producers Mutually Aided Cooperative Union" and the dairy was later converted to a limited company called Sri Vijaya Visakha Milk Producers Company Limited under Company Act 1956. The procurement and production graph growth of the company is increasing year after year with more participation of the rural farmers.

Government realized that, dairy farming was one of the important income sources to the poor in rural areas. They supported to get milk animals to all poor people and get milk along with its proper sale. The farmers mobilized to get milk animals and sold them in the market. It happened especially in the Visakhapatnam district in Andhra Pradesh. Gradually, farmers came up front and formed small groups and co-operative committees which came into existence in 1973. The dairy company was committed to enhance the milk procurement through technical inputs by providing quality services to the producers by ensuring economic viability to improve socio-economic conditions of the members. Visakha Dairy is also committed to supply quality milk and milk products its consumers. Then, it committed to provide hygienic, safe and nutritious products to customers as well good financial development to milk producers.

Visakha dairy is not only concentrating on increasing the incomes of dairy farmers but equally giving priority for the welfare of farming families on different dynamics like health, education, socio-economic measures etc. In this process, Visakha Dairy chairman Sri Adari Tulasi Rao established a Welfare Trust in 1989, with the name of Milk Producers and Employer's Education Health and Medical Welfare Trust. The main aim of the trust was to provide proper health and educational facilities to farmers and their families. Hence the trust established a modern hospital fully equipped with the latest technology and employed specialist and super specialists. Furthermore, it has established schools and colleges for rural poor and farmer's children. The trust's activities are being carried out in 8.25 acres of land in the city of Visakhapatnam. Various social welfare activities have been undertaken by the trust since its establishment.

Krishi Trust hospital is one of the most well equipped and best Medical Trust Hospitals in Visakhapatnam with 100 bedded modern multi-specialty cum critical care referral hospitals. It helps milk producers of Visakha Dairy to live with less expenditure on health. The trust also provided residential education facilities with subsidized rates for Visakha Dairy Milk Producers and employees' children and the general public as well. It provides free education to orphans recommended by the local village heads as well as to children who lie below poverty level. It also conducts various social welfare activities. Among the other activities, the trust provided drinking water to rural poor by digging bore wells in villages and arranged water channels for farmers by digging old and new reservoirs. It also constructed bridges over rivers, where it thought connectivity should

be provided to all villagers even during the rainy season. The major task of the trust is identifying, training, providing employment directly and indirectly to 380 people including the Persons with Disabilities.

Visakha dairy is an unique organization that has taken up an agenda of comprehensive development and is actively engaged in supporting dairy farmers in their economic and social development.

* **Livelihoods November 2010**

40. Aga Khan Rural Support Program

The Aga Khan Rural Support Programme, the rural development partner of the Aga Khan Foundation (AKF), is an internationally recognized, community-based, nondenominational, non-government development organization, based in Gujarat. AKRSP began its field operations in 1985 in select and environmentally degraded areas of Andhra Pradesh, Gujarat, Madhya Pradesh and Rajasthan. AKRSP promotes institutions of poor and implement different programs related to rural livelihoods through these institutions that lead to Income growth, Asset building, Mobilizing local capital, Technical innovations, Human skills development and Social development.

A central strategy of the rural livelihoods approach of AKRSP is to put people at the centre of development, thereby increasing the effectiveness of development assistance and therefore improving performance in poverty reduction. Involving the poor results in local empowerment, which in turn leads to opportunities for local leadership, including that of women, to emerge. These leaders play a critical role in bringing about and sustaining development and consequent social change such as pluralism, public participation and democratic principles. Village institutions form the basis of community organization and function through 'Village Development Committees,' comprising of representatives of all communities in the village (including at least 30 percent women's representation). These Committees develop village development plans and work closely with the Panchayat.



Other community organizations such as farmers' federations and women's self-help groups also facilitate the process of community driven development. Federations of farmers groups have considerably reduced agriculture input costs (seeds, fertilizers and pesticides) through bulk purchases based on demand from member institutions, simultaneously ensuring the quality of inputs supplied. These organizations have also contributed to improved cropping techniques, rational use of fertilizers and the adoption of appropriate low-cost technologies. The federations also serve as agriculture extension agents, and transfer information from agriculture institutes related to cropping practices, thereby ensuring that information reaches farmers in remote areas. Farmers' federations and the women's federations have also led social campaigns in the regions such as reducing unnecessary expenditure on social customs, promoting the education of girls, anti-liquor campaigns, and the promotion of organic farming.

In addition to institution building, AKRSP activities also include human resource development including skills development to build up the skills base of villagers, especially women. For example, in the Netrang programme area of Bharuch district, women have been trained to repair and maintain hand-pumps. In another area women have been trained as masons. Communities receive organization and financial management training to support the effectiveness and sustainability of village-level institutions, and key resource people are provided with technical skills to plan, implement and maintain the development activities.

The community institutions promoted by AKRSP are also actively involved in the management of Common Property Resources. These efforts include the construction of small scale infrastructure, such as check-dams, irrigation canals and water harvesting structures or agricultural storage facilities. Over 400 structures have been created for harvesting and storage of rainwater that is directly lifted for irrigation, or recharging the groundwater aquifers for more rational extraction through wells. These have led to an additional 4000 hectares of irrigated croplands in the programme areas. Income growth is promoted by increasing agricultural productivity through improved farming methods such as using drip-irrigation, provision of better seeds, creation and improvement of markets, land development, micro-credit, increasing off-farm incomes and supporting enterprise development. Local capital is mobilized by promoting savings and developing financial services to enable broad access to credit.

Assets created by AKRSP often result in more than just increased income generation. AKRSP's rural development programmes have benefited over 300,000 households in over 1,000 villages in western and central India since 1983. With over 10,000 households now accessing assured sources of safe drinking water, women have benefited significantly.

Health improvements due to improved diets and access to safe drinking water also lead to a reduction in the costs of medicines and trips to the doctor. Simultaneously, literacy levels have risen by 10 percent (8 percent in the case of women). Impact studies conducted in some areas reveal an average increase of beneficiary incomes by about 60 percent, going up to 80 percent in some cases.

The ultimate goal of AKRSP's programs is for communities to have the confidence and competence to make informed choices from a range of appropriate options for sustainable and equitable development. AKRSP is moving on the right track in achieving this goal.

*** Livelihoods December 2010**

41. Gandhigram Rural University

With undying faith and deep devotion to Mahatma Gandhi's revolutionary concept of 'Nai Talim' (Basic Education) system of education, Gandhigram Rural University (Previously Gandhigram Rural Institute) has developed academic programmes in Rural Development, Rural Economics and Extension Education, Rural Oriented Sciences, Cooperation, Development Administration and Rural Sociology etc. Students who emerge from its portals tend to meet the personnel needs for rural development under various governmental and non-governmental schemes.

Gandhigram was founded in 1947 by a team of dedicated Gandhians led by Dr.T.S.Soundaram and Dr.G.Ramachandran. In 1956 the Gandhigram Rural Institute was started as one of the premier rural institutes administered by the National Council for Rural Higher Education, Ministry of Education, and Government of India. It is nestled in the enclaves of the beautiful Sirumalai range of Tamil Nadu.



To transform Gandhiji's concept of Nai Taleem system of education into social action is the main motive of the institution. The main objectives of the institution are to provide instruction and training in such branches of learning that will promote a classless and casteless society, to carry out research and disseminate knowledge and to function as a centre for extension work leading to integrated rural development.

Started in a small way, the institute has developed into a big educational complex, comprising seven different faculties, offering in all about 50 different programs. It has developed academic programs in rural development, rural economics and extension education, rural oriental sciences, cooperation development administration, rural sociology, English and communicative studies and Tamil and Indian languages.

Since its inception, Gandhigram Rural Institute concentrated on the creation of a new cadre of rural professionals, action leaders capable of handling modern day intricacies of socio technical and administrative aspects of the rural sector. To teaching was added, the dimensions of research and extension in course of time. This three-dimensional approach became a pioneering model which earned appreciation from all over the country.

On 3rd August, 1976 based on its academic excellence and service to the nation in the field of rural development, Gandhigram rural institute was conferred the status of a deemed university on the recommendation of the University Grants Commission (UGC) under section(3) of the UGC act of 1956. The national assessment and accreditation council conferred five star status for its excellence in education through extensions.

Gandhigram Rural University (GRU) offers courses at various levels viz. Doctoral, Master's and Bachelor's Degrees, Diplomas and Certificates through its seven academic faculties. It offers all the requisite facilities that are necessary for higher education and research activities. In the recent years the institute has started offering various courses under distance education mode. The distance education centre of GRI was established in January 2003 to offer learner centred and socially relevant programs to meet the needs and aspirations of the needy and the unreached sections of the society.

The programs offered by GRI are training based and job oriented. Certificate and Diploma programs are offered as a concurrent programs also students of this university and outside colleges/institutions can register for these programs along with their regular graduate/post graduate programs.

The rich experience and unique experiments of GRU, especially in the field of rural development earned national attention. It has become a nationally and internationally recognized institute today so much so that the New Education Policy of the Nation reflects the principles evolved here in developing the rural university concept.

At present the Institute is a huge educational complex comprising of 7 fully fledged faculties, 20 departments, 20 centers/extension outfits and 59 different campus programmes and 40 Distance Learning People's Education Programmes, awarding Doctorates, Master's and Bachelor's Degrees, Diplomas and Certificates. With 3000 students, 125 teachers and 250 non-teaching staff, thousands of government personnel and NGO volunteers benefiting from its cadre training programmes, the Institute continues to develop and grow, attracting students from all over the country and abroad.

In the first phase, spanning a period of two decades up to 1976, the Institute concentrated on community development. After being made a Deemed University in 1976, the Institute entered its second phase in which the accent was shifted to integrated rural development. Now, it is entering its third phase with a mission to provide knowledge support to the rural sector to usher in a self-reliant, self-sufficient and self-governed community with a capability to engage the emerging globalism.

*** Livelihoods January 2011**

42. Chilika Development Authority (CDA)

Chilika is the largest brackish water lagoon with estuarine character that sprawls along the east coast. Chilika Development Authority is the agency promoted by Government of Orissa to protect the ecosystem of the lake that sustains the lives of not only the people around it but also a large variety of flora and fauna.



Chilika lagoon ecosystem with its rich fishery resources sustains the livelihood for many fisher men who live in and around the Lagoon. The ecological richness of the lake is of great value in preserving the genetic diversity because of the multiplicity of its habitat, flora and fauna. The Zoological Survey of India (ZSI) surveyed the lake between 1985 and 1988 and identified 800 species of fauna, including many rare, endangered, threatened and vulnerable species, but excluding terrestrial insects.

Concerned by the degradation of the lake's ecosystem and there by livelihoods of significant numbers of people dependent on the lake's resources, the Government of Orissa set up the CDA in 1992. The CDA was set up with a vision to restore and take up overall development of the lake. The organization is register under the Indian Societies Registration Act under the administrative jurisdiction of the Forest and Environment Department.

The governing body of the CDA is headed by the Chief Minister of Orissa and has people's representatives (MP and MLA), representatives of the fishing community, and secretaries of the key departments, experts and eminent scientists as its members. A strong support network was created with 7 state government organizations, 33 NGOs, 3 national government ministries, 6 other organizations, 11 international organizations, 13 research institutions and 55 different categories of community groups. This facilitated synergy between various stake holders and resulted in constructive activities.

The Mission of CDA is to protect the Lake ecosystem with all its genetic diversity, to formulate the management plan for Integrated Resource Management and wise use of the lake's resources by the community depending on it, to execute multidimensional and multidisciplinary developmental activities either itself or through other agencies, to collaborate with various national and international institutions for development of the lake.

Understanding its uniqueness CDA has taken all efforts to bring the sanctity to the lake. All the activities taken up by CDA are aimed towards restoring the ecosystem and to improve the socio-economic conditions of the communities living around the lake and on its islands. The first and the foremost important activity taken up was to open lake mouth and channel to the sea through the barrier beach a Satapura. This improved the spatial and temporal salinity gradients of the lake to maintain the unique characteristics of an estuarine ecosystem. This intervention was undertaken after detailed scientific studies, including 3- dimensional mathematical modeling and hydraulics studies on a model prototype.

De-siltation of the channel connecting the lake to the sea to restore the natural flows of water and salinity levels was carried out. These actions resulted in a notable increase in the lake's fish yield and a reduction of freshwater weeds. The new mouth reduced the length of the outflow channel by 18 kilometers. It also resulted in favorable increased salinity regime throughout the lake with less fluctuations and improved water clarity.

Other interventions of CDA include Catchments management in a participatory approach, measures to improve the socio-economic conditions of the community by suggesting other livelihoods options like developing eco -tourism, provision of solar streetlight systems to island villages, development of a ferry service to isolated villages, as well as education and environmental awareness activities. CDA has got many awards such as the Ramsar Wetland Conservation Award and Indira Gandhi Paryavaran Puruskar etc. for its outstanding achievements in the field of environmental conservation.

The efforts of CDA have really succeeded in sustaining the biodiversity of the Lake. The improved ecosystem in the lake has started creating better livelihoods to the traditional fisher folks. But the land encroachments, high level of unauthorized commercial oriented fish farming - aquaculture and pisciculture, still remains a threat to the lake and its ecosystem. Therefore many players need to join hands with CDA to bring back the uniqueness of the lake.

*** Livelihoods February 2011**

43. Entrepreneurship Development Institute of India

Entrepreneurship Development Institute of India (EDI) is augmenting the country's supply of entrepreneurs for more than 25 years. It has been spearheading entrepreneurship movement throughout the nation with a belief that entrepreneurs need not necessarily be born, but can be developed through well-conceived and well directed activities.

Entrepreneurship is generally understood with reference to individual business and the success of the enterprise depends upon vision, innovativeness and risk taking of an individual. Though initially it was thought that these traits are inherent to the individual and cannot be built, now it is proved that these traits also can be acquired as any other skill with learning and practice. The efforts of Entrepreneurship Development Institute of India are the key factors that contributed for such understanding.

The Entrepreneurship Development Institute of India (EDI) an autonomous body and not-for-profit institution, set up in 1983 at Ahmadabad, is sponsored by apex financial institutions, namely the IDBI Bank Ltd, IFCI Ltd. ICICI Ltd and State Bank of India (SBI). The Institute is registered under the Societies Registration Act 1860 and the Public Trust Act 1950.

In consonance with its mission of developing entrepreneurs, EDI aims at creating a multiplier effect on opportunities for self-employment; augmenting the supply of component entrepreneurs through training; augmenting the supply of entrepreneur trainer-motivators; participating in institution building efforts; inculcating the spirit of entrepreneurship in Indian youth and developing and disseminating new knowledge and insights in entrepreneurial theory and practice through research etc.

To pursue its objective of augmenting the supply of new entrepreneurs through education, research and training, developing entrepreneurship in the country, EDI offers a 2 year Post Graduate Diploma in Management in Business Entrepreneurship and one year Post Graduate Diploma in Management of Non-Governmental Organizations.

Other courses offered by EDI include Integrated Post Graduate Diploma in Corporate Entrepreneurship and Management (PGDCEM) & Entrepreneurship and FBM (PGPEFBM), Long-term Program on Vocational Guidance & Skill Development and Certificate Course on Micro Enterprise Promotion and Development etc. It also offers Diploma in Entrepreneurship and Business Management and Diploma in Social Entrepreneurship in open learning mode. Further, it organizes capacity building programs for educational institutions to initiate Entrepreneurship Development activities, summer camps on entrepreneurial spirit for children and youth etc apart from supporting for research in entrepreneurship.

As enterprise creation, employment generation and poverty alleviation are among the key objectives of the institution; it trains rural poor as entrepreneurs, strengthens rural artisans and builds the capacities of NGOs in micro enterprise development. It takes up training cum counseling interventions for existing entrepreneurs and facilitates science and technology based innovations with an objective of increasing the competitiveness of Indian Small and Medium scale Enterprises (SMEs). Further, it focuses on networking and provides handholding assistance to the executives working at cluster level to promote SMEs.

EDI frequently organizes social enterprise development programs and develop case studies of successful social entrepreneurs with a mission to create a cadre of social entrepreneurs. It acts as a repository of knowledge in the area of women entrepreneurship development by developing case studies on successful women entrepreneurs and by organizing gender sensitization trainings for personnel of corporate sector.

Innovation is the key element of entrepreneurship and as an enterprise promotion agency EDI has demonstrated that characteristic in itself by implementing innovative programs, designing innovative courses and also by continuously experimenting with new products and new target groups.

In view of EDI's expertise in Entrepreneurship, the University Grants Commission of India appointed the EDI as an expert agency to develop curriculum on Entrepreneurship. EDI's success led by its strong sense of

commitment culminated in recognition of its achievements by the Government of India and various state governments.

In the international arena, efforts to develop entrepreneurship by way of sharing resources and organizing training programs, have helped the EDI earn accolades and support from the World Bank, Commonwealth Secretariat, UNIDO, ILO, British Council, Ford Foundation, European Union and several other renowned agencies. Innovation is the key element of entrepreneurship and as an enterprise promotion agency EDI has demonstrated that characteristic in itself by implementing innovative programs, designing innovative courses and also by continuously experimenting with new products and new target groups.

For a developing country like India, entrepreneurship promotion can not only help in increasing employment opportunities and productivity but also offers potential to transform the country into a developed nation. Entrepreneurship Development Institute of India, with its mission of promoting entrepreneurship in the country, is definitely a key contributor in that process of transformation.

*** Livelihoods March 2011**

44. PEDO in Rural Development

Jan Shiksha Evam Vikas Sangathan (People's Education and Development Organization PEDO) is a voluntary organization which started functioning in 1980. The organization is actively involved in the field of rural development with poor communities. Self-reliant rural communities striving for sustainable livelihood with value based development orientation is the vision of the organization.

The mission of the organization is to strengthen value based people's institution to utilize existing resources for poverty alleviation and environmental up-gradation. Initially, PEDO established itself as the field branch of Social Work and Research Center, it's functioning independently on its own from 1986. Now it reached more than 5 lakh people.

The organization is presently working with the rural communities of Dungarpur and Banswara district most of who belong to the Bhil tribe. The main operational area of the organization covers five Blocks of Dungarpur district and one tribal block (Kushalgarh) of Banswara district, as well as villages located in adjoining of Udaipur districts. PEDO is involved in community organization and mobilization, identification and promotion of participatory developmental program, establishing the function mechanism including skill enhancement and capacity building of the communities. The organization also provides support mechanism for spread and sustainability of the different actions initiated through various developmental programs.

PEDO PROCESS: PEDO's history has some very clearly marked phases or stages of development as it worked with the local communities in a joint effort to improve the economic and social situation in Dungarpur district. But right from the start, its methodology and strategy carried the seeds of the later more developed programs.

Phase 1: The Entry Programs: 1980 – 1985

PEDO began work as SWRC Mada, in 1980. The founder and Director, Mr. Devlal Vyas had worked for five years in Tilonia. After that he starts working in Bicchiwara block which is a drought prone tract, with 80% tribal community. It was both socially and economically backward with most of the people practicing subsistence agriculture. The landholdings were small and marginal, which meant that the agricultural crops could support a farmer's family for barely four months. Most of the people depended on agricultural labor and many had to migrate to other areas in search of work. And also the literacy level was very low in this area.

So the organization started working with local issues, like: Women's program (duri weaving and its marketing facility, smokeless chulla) Educational Program (NFE classes and Bal Shikshan Kendra), Land and water based program (well deepening and community irrigation, leveling of farm land) .This program increased the outreach among women's and community to the larger part of the block

Phase 2: The Drought Period Program: 1985-1989

During the period 1984-1987, Rajasthan in particular and Dungarpur in particular were hit by a series of droughts with the peak in 1986-87. The Guinea Worm Eradication Program: 1985- 1990, Common Land Plantations: 1985 – 1990 Private Land Plantations: 1989-90, Education (Shiksha Karmi Schools and Mahila Shiksha Karmi Schools) Women's empowerment (Economic reconstruction, and formation of Self Help Groups). This period was also one of major increases in program coverage, both intensive and extensive. This was partly because of the need to respond to the distress caused by the drought program but was only possible because of the strong base set by the earlier work, through linkages with both the local communities and the government. Also organization becomes aware of the need and importance of focused work with women.

Phase 3: Institutional Building Period

The PAHAL project marked the transition to the next phase of PEDO strategy where the emphasis was on development through village level institutions. And in the women's' program this was given a further impetus through the SAKHI program. The PAHAL Project: 1992-97 (to contribute the sustainable use of rehabilitation of land and water resources).

The Sakhi Project (Empowerment of women through NRM) Sakhi Phase-1: Women's Forum, HRD formation for women's groups, Physical activities through women's groups. Sakhi Phase-2: Social sustainability through self-managed groups, financial viability of the groups and clusters, PEDO as facilitator rather than implementer.

Phase 4: The Replication Phase: 2000: Already by the end of the first year of SAKHI II, it was clear that the program represented a sound strategy for PEDO in the new millennium. The women's empowerment program, which was planted at the Mahila Mela in 1987, during the distress of the drought years, had now grown deep roots and seemed capable of surviving internal and external pressures and was also capable of providing grafts to plant in other areas.

The logical follow-up to the SAKHI II cluster process and the block level federation of women's groups was to develop a district level federation of women's Self Help Groups so as to benefit from economies of scale. In the year 2000, the next step in developing a district level Women's Federation of Micro-Finance under Women's Federation of Micro Finance Project 2000-2003 was initiated in the blocks of Aspur and Simalwara. These had also been part of the project area of the PAHAL project and much of the preparatory work had already been done. PEDO as lead agency in charge of training in PAHAL was also familiar with the area and some of the village level groups in the area.

New programs taken after 2003, PEDO's planning for the future has grown organically from its experience of the past. It has worked in a number of different sectors with varying methodologies.

1. Women Empowerment through Micro Credit: PEDO has focused on process and developed system for proper functioning of Micro Finance Program. It has adopted SHG bank linkages model but in 1993 to 1995, when banks were not financing the groups, PEDO has played a mediator role to make available adequate funds to the groups. Gradually, Banks were convinced and a confidence and linkages were developed with local banks and the SHG's. Financial viable and Self-Sustained Model was established thru Seven Federations in the District. Four federations in Bichhiwara, two in Simalwara and one in Aspur has become viable and self-sustained. Financial self-sufficiency is one of the biggest achievements of the program.

The Groups and Federation are contributing of all operational as well as Administrative Cost to run the Program. To reach the viability threshold, the number of groups and members had to be increased. Initially, the No. of groups in one cluster were 15 but these were not sufficient to make them financial self-sustainable, so the number of groups were increased up to 20 which was manageable and viable to become Self-Sustainable at Cluster Level. Bank of Boroda has initiated 100% financial inclusions of Dungarpur district to increase CD ratio. A special provision has been initiated by the bank to increase SHG bank linkages in the district and a separate credit fund of Rs.540 million has been allocated to finance PEDO's SHG network in the district for livelihood activities. PEDO has already utilized Rs. 200 million out of the total allocated credit amount.

2. Environment up-gradation through NRM: Land and Water based programs: Initially, this consisted of leveling of farm land, well deepening and community irrigation schemes. The well deepening scheme was partly subsidized and partly by bank loans, which had to be repaid. By 1985, 400 wells had been deepened and 400 acres of land leveled. Several small lift irrigation schemes were also implemented.

Common Land Plantations: 1985 – 1990: Common Lands Program: To develop common lands resources to fulfill community needs for fuel, fodder, small timber, to regenerate common lands through appropriate methods of soil conservation and water harvesting, to create strong village groups capable of joint action for protection and sustainable management of the plantations, to encourage participation women in the management of common lands and to provide employment in a drought period and reduce migration. Private Land Plantations 1989-90: The benefits were multiple. Besides the regenerated physical assets, and the consequent economic benefits, the women, many of them for the first time, were the direct project beneficiaries and had to represent the families, even where the men were present. During the project period of 1988-89 almost 500 hectors belonging to 1135 families were treated and 8.8 lakh saplings planted. Equally if not more important, women from 70 villages had been brought into the forefront of a village development activity, not just as the labour component as was usually the case, but as primary implementers.

The PAHAL Project: 1992-97: PAHAL (Participatory Approach to Human and Land Resource Development) Project was an innovative program of the Government of Rajasthan and the Swedish International Development Agency. The goal was 'to contribute to the sustainable use and rehabilitation of land and water resources' in Dungarpur district. The way to achieve this was through village level institutions as the "main and in most cases, the sole implementing agencies". The Project staff and structure were to work as a service organization, to set up, train and support the village level institutions. And it was designed so that government and NGOs would work in close cooperation, each contributing its own expertise and experience

3. Irrigation and Agriculture Development: Saram watershed is remotely located in Dungarpur District on the state boundary of Rajasthan and Gujarat. The main objectives of the project are like to develop a replicable model in watershed development for semi-arid and tropical areas of Rajasthan; to strengthen the livelihood system of the rural communities in the project area through watershed development, to develop a sustainable natural resource base within the watershed area through science led technological interventions.

4. Strengthening the Leadership of Women in Local Governance: The project was implemented in two districts – Dungarpur and Banswara in Rajasthan. The main focuses of this project was Capacity Building of Panchayati Raj Institution and involve community to develop participatory planning for poverty reduction in both districts. The stakeholders in the project were Planning Commission, State Panchayati Raj and Rural Development Department and Zila Parishad at district level.

5. Child Rights and Child Education: The beginning of work in the area by PEDO in 1980s, NFE classes were started in two villages. In a short while, other villages asked for classes as well and by 1983 the programme had spread to 9 hamlets and this increased to 20 villages by 1983. Encouraged by this success, PEDO started two day schools for children. Even at this early stage, community participation was a condition for a programme. The village had to build the school building and provide a local teacher before the unit was opened in the village. Once the schools were opened, village level committees were established, to maintain and enhance the community involvement. Linkages with the government school system were also set to get recognition for the children in the classes. After a series of meetings, the department agreed to let children from the project classes appear for the government school exams and to certify the children who passed.

6. Health and Sanitation: Guinea Worm Eradication programs: This was one of the programs that had a major impact on PEDO's development capability. In 1980, SIDA agreed to a project for the eradication of guinea worm in the area and this was later converted into the pilot phase of SWACH, a broader program with government involvement. The program consisted of both preventive and curative components, covering more than 94 villages and was highly successful. As many as 468 hand pumps were installed and 156 step wells were sanitized with 23 new wells being dug. Apart from the immediate (and considerable) health benefits to the area, the project also provided PEDO with an opportunity for in depth involvement with these communities which stood it good stead for its later programs.

Whenever we discuss about PEDO we have remember Devlal Vyas who was the designer and founder of the PEDO. He is also Director of the PEDO. He completed PG with Economics. After Post Graduation he started working with Bunker Roy who was founder of 'Bare foot Collage'. The 'Bare foot College's aim is to train 'barefoot professionals' to mean indigenous and traditional knowledge leaders in poor communities. It is both literal and symbolic. Millions of People in India live and work barefoot; but the title is also used as a symbol of respect for the knowledge that the poor have. After Devi Lal went to Mada village, Dungarpur (Rajasthan State) and made interaction with local people and Gram Panchayat. GP gave land to set up office there. He used all available local resources. He started to train the local people. Initially they did not believe Devi Lal. He interacted many times with local people and also participated in their Bajans till late night. Slowly he gained the trust of the local people.

Devi Lal established Jana Shiksha Vikas Sangathan (JSVS) at Mada village. In the initial stage he faced lot of hardships. Mada village is situated in a backward region. There are no basic amenities such as electricity and water supply. Agriculture was the only occupation practiced by people at that time but irrigation facilities was not there. And rapid deforestation had made tribal's life more badly. This led to large amount of migration to neighboring state Gujarat (Ahmadabad). Devi Lal concentrated on children education, land development

activities, irrigation facilities, common properties resources protection and particularly mobilizing women in Self Help Groups in a sustainable way.

Devi Lal says that CBO`s can be the way forward to eradicate poverty, transparency within the organization, Community acceptance is a must for any development project and use local resources available whenever possible.

*** Livelihoods April 2011**

45.Mamidipudi Venkatarangaiya Foundation

The Mamidipudi Venkatarangaiya Foundation (MVF), a trust which was named after her grandfather is a registered trust. It was established in 1981 in memory of educationist and historian Prof. Mamidipudi Venkatarangaiya. It was started as a research institution on issues relating to social transformation.

Today, the Foundation is building the capacities of the community in rural and urban areas for elimination of child labour by universalizing school education. It also works towards empowering women.



Currently MVF is implementing the program directly in Ranga Reddy, Nalgonda, Kurnool & Adilabad districts of Andhra Pradesh covering over 2500 villages and in the city of Hyderabad. MVF also provides technical support to various Government & Non-Governmental Organizations. The MVF resource persons have worked in Assam, Bihar, Maharashtra, and Madhya Pradesh & Tamil Nadu. MVF has provided technical support to NGOs and the Governments of Nepal, Central America & Africa. Its presence is among some of the most backward areas in terms of HDI and in all these areas MVF monitors around 5,00,000 children on a daily basis. The Board of Trustees with its Chairperson is the apex body that meets once in a year to approve programmes and frame broad policy outlines. It is assisted by the Secretary-Trustee who is in charge of the overall management of all the projects and the Treasurer who is responsible for the financial management. MVF also has a National Programme Advisory Committee (NPAC) and a Finance Advisory Committee (FAC) that meet at least once in every six months, sometimes more frequently where reports of all the activities and financial needs to be presented.

The MVF Aim and strategy: The MVF program aims at motivating parents and children to utilize the formal school as a medium for the child's advancement. Based on the belief that every child out of school is a working child, the program does not make any distinction between one form of child labour and another. Its single point agenda is to ensure no child goes to work and all go to school.

The strategy adopted is essentially based on age group and gender. Older children in the age group 9-14 years are run through a bridge course which utilizes what they already know to enable them to catch up with regular school children of their own age. For younger children, direct admission to schools is undertaken. In all cases, there is a detailed follow-up programme which ensures minimal drop-out. For the girl children the approach though broadly similar, is more intensive.

MVF Mission: 1.To educate people about this complex issue. 2. To move people emotionally 3.To motivate people to action

Programmes: 1.Child Rights 2. Health 3. Natural Resource Management

MVF has a strong grassroots presence in many parts of the country. However, they believe that the problem of child labour has to be fought at the macro level for a systemic change. It is in this context that MVF's advocacy is seen as an integral part of their work. MVF has initiated and supported several campaigns as stated below:

MVF's Intervention on Child Rights: 1.Total Abolition of Child Labour: The Supreme Court on 12.12.2005 issued notice to the Centre on a PIL filed through Advocate Ashok Agarwal seeking enforcement of the right to education of every child in the age group of 6 to 14 by abolishing child labour in all its forms. A three-judge Bench comprising of Justice Ruma Pal, Justice A.R.Laxmanan and Justice Dalveer Bhandari issued the notice on petition filed by Prof. Shantha Sinha of Hyderabad University; HAQ: Centre for Child Rights and Social Jurist. Mr. Ashok Agarwal argued that Article 21-A of the Constitution mandates compulsory education for every child in the age group 6-14 years. On inquiry from the Hon'ble Judges whether any of the States has legislated the law as contemplated under Article 21-A of the Constitution, Mr. Agarwal informed that no State has so far done anything in this regard despite the fact that Article 21-A was inserted in December 2002. The main

objective of right to education is that every individual should be literate and they expect 100% literacy rate may be by 2025.

Financial and Political Commitments for Children in 0-6 years age group: A Parallel Workshop on ICDS on Convention on Children's Right to Food was organised by HAQ: Centre for Child Rights and MVF on 7th April 2005. The workshop on Financial and Political Rights was planned to discuss the commitments and subsequent manifestations in the budget made so far towards improving nutritional status of children below six years of age through ICDS.

Right to Education: MVF has supported the cause of making education a fundamental right for every child. The collective efforts led to the 86th amendment to the Constitution of India in 2002. The bill was passed making education a fundamental right under article 21(A) of the Constitution which stated free and compulsory education for all children in the age group of 6-14yrs. MVF in its various campaign meetings and national consultations has passed the resolutions.

Stop Child Labour Campaign: 'Stop Child Labour –School is the best place to work' is a campaign of NGO's and unions from 6 European countries who are cooperating closely with a number of organizations from developing countries, including India. 'Stop Child Labour' has the firm conviction that eradication of child labour and the realization of the right to education are closely interrelated and that every child has the right to free, fulltime education up to at least 15 years of age. MVF as an NGO partner provides technical support in implementing the campaign in various Central American and African countries. MVF also provides training in the various aspects of the campaign to abolish child labour and universalize education.

Child Rights Protection Forum (CRPF): The Child Rights Protection Forum is a unique forum that is a spin-off effect arising from M.V.Foundation's mass mobilisation. In the process of mobilizing communities to establish a social norm that no child should work and every child must attend full time formal school, M.V.Foundation enlisted the support of every section of society. When there was a specific case of protecting a girl child from marriage or of withdrawing a child from the clutches of bondage, supporters of child rights in villages formed themselves into Child Rights' Protection Forum. In the beginning these forums were ad hoc and got organized to sort out specific cases of violation of children's rights. As they became active they felt the necessity to get institutionalized into formal forums to protect children's rights. In March 2004, members of the village level Child Rights Protection Forums from different parts of the State of Andhra Pradesh, Maharashtra, Orissa and Assam got together and formed into Child Rights' Protection Forum at the national level.

Membership – Who makes up the CRPF? Members of the CRPF include gram panchayat members, school committee members, youth, schoolteachers, erstwhile employers, women group members and political leaders. Cutting across caste and class barriers the members of the CRPF are the conscience keepers in the village playing the role of spokespersons for child rights in the community. Currently the membership base of the CRPF is more than 80,000. Life members from the states of Andhra Pradesh, Assam, Bihar, Madhya Pradesh, Maharashtra and Tamil Nadu are currently involved in the campaign.

Activities: This unique institution of CRPF has now flourished and owns up the responsibility of child rights. The members monitor all child related institutions at the village level, resolve problems relating to children's needs, ensure no child rights violations occur and share such experiences at various forums. MVF has conducted various training programs for the CRPF members. This helps in building the capacities of the members to take the movement of child rights forward.

Over the years, MVF has initiated several programs and received financial as well as institutional help from various government and non-government agencies. MVF received support from the Ministries of Labor and HRD of the Governments of India and Andhra Pradesh (World Bank Project - Velugu), CRY, ILO-IPEC, HIVOS, NCLP, NCRI, UNICEF, UNDP/NORAD, The JRD Tata Trust, Sir Dorabji Tata Trust, ActionAid India, AusAid and Catholic Relief Services among others. Currently our donors are the European Union, CONCERN, DWHH, FNV, SKN and Logical through HIVOS, Sir Dorabji Tata Trust, ActionAid India, UNICEF, Catholic Relief Services, AXIS Bank Foundation, Indian Overseas Bank, ICICI Foundation, Broad ridge Financials and many individual donors whose support we gratefully acknowledge. MVF's remarkable achievements would not be possible without the unflinching support of local and state government authorities, school teachers, elected representatives, volunteers, education activists, the children themselves and their parents.

MVF's Intervention on Health: The focus of the programme is to improve the health of the community especially pregnant women, adolescent girls and children up to the age of 3 by making health a public issue which people demand as their right. Specifically, the action seeks to decrease maternal and infant mortality, stop child marriages and improve the health and nutrition status of children under-3. It also seeks to prepare local institutions such as the Gram Panchayats, Child Rights Protection Forums, girl youth committees and health committees to take up health issues and strengthen the government health system in order that all women get proper ante-natal care and have institutional and safe deliveries, universal immunization and prevention of malnourishment for children in the 0-3 age group is ensured, child marriages are prevented and the health of adolescent girls is improved, adolescent girls in the age group of 12 to 18 years are empowered. In addition the health delivery system of the Government is strengthened through community participation and ownership in order to improve the community's access to the health system. Processes for systematic review of health programmes at the Mandal and District level are established in order to improve the efficiency of the health department.

MVF's Intervention on Natural Resource Management: M.V.Foundation's (MVF) Natural Resource Management (NRM) work started in the year 1992 in Hayathnagar & Ghatkesar Mandals, Ranga Reddy District of Andhra Pradesh. It was during M.V. Foundation's work for child rights that the idea of work in Natural Resource Management arose. It was noticed that the nutrition levels of children in the Non-Formal Education (NFE) centres was very low. Hence eco clubs were set up to spread the message of environment and health. There were large tracts of uncultivated lands leading to land alienation/ degradation. Women steeped in debt due to lack of work. There were no support systems and wage labour was irregular. There was loss of assets due to the financial crunch, poor quality of resources, unavailability of fodder & lack of technical knowledge on fodder cultivation and grasses. There was no knowledge of water harvesting, conservation and intercropping combined with a general lack of interest in food crops and organic farming. Families migrated for work and were fragmented leading to many socio-economic problems.

There was also a general lack of financial resources for health expenses. It is in this scenario that MVF stepped in to address these problems. Currently M.V. Foundation's Natural Resource Management Programme (NRM) is operational in 105 villages spread over 7 mandals viz. Yacharam, Manchal, Ibrahimpatnam, Hayathnagar, Keesara, Ghatkesar and Shamirpet. The long term goal of M.V. Foundation's NRM Programme is towards protection and sustainable management of natural resources through empowerment of women to improve quality of lives & secure livelihoods, food, fodder, energy and health care. What distinguishes MVF's programme from other programmes is the solidarity of the women's groups which is based on transparency, honesty & self-reliance.

Mission statement: Empower Women and their communities to improve the quality of their lives by providing access to resources for sustainable management of natural resources, sustainable livelihood, mitigate climate change and global warming.

Objectives: 1. Empower women and build up their capacities through natural resource management to provide livelihoods. 2. Build capacities of local institutions to support women's action 3. To create sustainable livelihood environment protection. 4. Increase awareness on renewable energy sources and set up programmes on the ground for enhancing the use of renewable energy 5.Create Environmental Awareness among children and youth Develop, conserve and use forest land and also other lands for productive uses, conservation & mitigation strategy for global warming and climate change. 6. Provide and improve capabilities of women for better wellness & health care preventives.

Gram Panchayat: According to the 73rd amendment to the Constitution of India, there is a statutory requirement that elections to the local bodies must be held. Education is one such item. There is unwillingness on the part of the government at the State level towards greater decentralization. Therefore, it is necessary to build capacities of groups to pressurize for far greater devolution of powers. The Gram Panchayats are important institutions to take up the twin tasks of abolition of child labour and strengthening of schools. The Gram Panchayat must review, monitor and support all child related institutions. This will help them to participate and take up the responsibility in planning and implementing the programme of abolition of child labour through universalisation of elementary education at the village level. By getting involved in the functioning of schools and supporting the school committees, they can prevent school dropouts.

The Gram Panchayat has an added advantage of being able to mobilise local resources for the school and also generate resources by bringing pressure on the higher-level education bureaucracy. The efficiency of the Gram Panchayats can be increased if they are provided with more information on the financial allocation made towards the child related institutions in their area. They are to be trained to utilize all the projects addressing the child rights as implemented by the various departments such as Social Welfare, Women & Child Welfare, for helping education and so on. They also are to be given training to network with other Gram Panchayats and form a Federation at Mandal level to draw up a comprehensive mandal level plan for abolition of child labour and strengthening of the school system.

In almost every village, the youth play an important role in:

- a) Mobilizing supporting and motivating communities to join the campaign against child labour.
- b) Establishing contacts with the Gram Panchayat and involving the Sarpanch in the program.
- c) Bringing pressure on schools for enhanced enrollment.
- d) Taking on employers and even facing their wrath.
- e) Organizing meetings in expression of solidarity.

From a small beginning in 1991 with a Programme for liberating 30 children in five villages of Ranga Reddy district was launched, Shantha Sinha's endeavour has now grown into a massive social mobilisation movement, which has freed 2.4 lakh children in 4,500 villages from child labour and involved in the process - the community, elected representatives and the State Education Department in eight districts. In accomplishing the task, dedicated contribution of 29,175 honorary volunteers, 22,236 child rights protection committee members, 3,618 panchayat members and 2,440 teachers was collated.

The MVF's strategy and goals are clearly spelt out in its "Charter of Non-Negotiables". According to the charter, all children must attend formal full-time day schools, any child out of school is a child labourer, all work is hazardous to the overall growth and development of a child, and there should be a total ban on child labour, and any justification for perpetuating child labour must be condemned.

MVF's work on Child Labour was designed and developed by Shantha Sinha. She is key contributor behind the success of MVF. Shantha Sinha (53) who is the winner of the 2003 Raman Magasaysay Award for community leadership, has rescued 2.41 lakh children from child labour and introduced them to school education. She is an academic and a social worker. Shanta's work has been with the premise that child has the right to decent childhood and bonded child labor is illegal.

Shantha Sinha holds a Ph.D degree from Jawaharlal Nehru University and was a Professor in the Department of Political Science, University of Hyderabad. Currently, she is the chairperson of National Commission for Child Rights, She has received several honours, including the Padma Shri the Albert Shankar International Educational Award, and has been a U.S. International Fellow and a Louis Marches Fellow of Round Table Foundation.

* **Livelihoods May 2011**

46.Young Professionals - Aashayein Foundation

It is said that today's children are tomorrow's achievers. The live example of this quote is given by the IT professionals of Bangalore for the first time in India. By reading this, you will be thinking that the IT professionals have discussed about, became achievers in Information Technology. Well it will be a wrong guess as these IT professionals have achieved the love and affection of the poor children by adopting them and giving education with lots of care. Aashayein is an NGO established by the IT professionals of Bangalore which adopts the poor children and provide their needs including education.



Aashayein Foundation
... nurturing hopes

How it was started: On 2007 New Year's Eve, 20 IT professionals decided to do something different, something where they can utilize their weekends more productively.

They started off with serving breakfast from the first Sunday of 2007 at different ashrams, old age homes, and home for blind and orphanages in Bangalore. The group gradually grew in strength and this support gave an opportunity to broaden the horizons and work on more ideas. Initially the group did not have a name but they had only a motive - 'To make a difference' finally, they registered the group as Aashayein

Objective: To empower children who are from economically weaker sections of the society. To achieve this focus is on providing both monetary/non-monetary support in the field of education. To collaborate with corporate, NGOs, govt.schools to reach out to more number of needy students. To spread the awareness of education among parents who don't send their kids to schools. To initiate AF social club in educational institutions in Hyderabad to tap the future leaders of the country. To organize workshops for teachers & members to improve methods of teaching. To work towards capacity building. To include the basic tenets of corporate governance.

Aashayein projects: Sunday Breakfast Activity (SBA)

Objective

To serve breakfast at various orphanages, old age homes, blind schools, leprosy centers and other places, thereby to spend some time with the inmates to make them feel comfortable, to make them feel that there is somebody who cares for them and they are not alone, to share their joys and sorrows. To act as the meeting place and a platform for new volunteers to get to know about Aashayein and the projects.

Process

- Identify orphanages, old age homes, blind schools, leprosy centers or other such places which have monetary constraints.
- Get in touch with them, inform them about the intention to server breakfast and on Sunday morning visit them, server them and spend some time with them.
- After breakfast serving introduce new members to existing volunteers, brief them about Aashayein and the projects and how they can work with us in the cause.
- Maintain a database of all such places who are in need, for collaboration, to meet their needs directly or by referring to a partner NGO.
- Update the database with new places referred by volunteers and plan to visit them on one Sunday.

Why breakfast serving?

Breakfast serving drive was the first step towards serving underprivileged children which was extended to old age homes later. This activity gives us an opportunity to interact with kids and senior citizens. They get to know their world, hopes, dreams and aspirations which acts as inspirations for us. These meetings also act as

forum to acquaint people with Aashayein. They invite and welcome new members to Aashayein Foundation, share information about work done in past and the future plans. At the same time, they celebrate birthdays of the members. This also gives us an opportunity to interact with organizations with similar goals. They met people from various NGOs during the Sunday Breakfast Serving activity and they have come forward not only to be a part of this activity but also to associate with us in the longer run.

Work done so far

They have continuously served breakfast on every Sunday for over 100 weeks now from 7th January, 2007. They started the breakfast serving activity even before Aashayein as an NGO was born. They have visited many orphanages, blind schools, old age homes, leprosy centers, slums and construction workers area in and around Bangalore and have started this activity in Hyderabad as well.

Bacche Mann Ke Sacche (BMKS):

Objective

To identify children who do not get a chance to attend schools and provide them with educational opportunities. Through this project they intend to reach and support the children from economically weaker section of the society thereby giving them an opportunity to get education

Process

- Identify children who are not going to school due to family's economic condition.
- Admit those children to nearby Government or Government aided school.
- Target children in the age group of 6 to 16 i.e. from Std. 1 to 10.
- Monitor their performance quarterly and take appropriate actions to improve non performing children Ensure continuation of their education (till 10th Std.)

Present Situation

There are many children in the society who are deprived of education. Parents cannot afford the cost of education and hence, these children don't get a chance to go to schools. The most disheartening thing is that these kids have to work at a young age while ideally, they should be accumulating all the knowledge they can.

Work done so far:

They visited slum areas and construction workers areas, made a survey of all the children who are not going to school, talked to their parents, explained them about the importance of education and convinced them to send their children to school. They then approached the schools in the vicinity for admissions. Government is working hard in spreading the importance of education and through this project they want to support the Government in achieving the dream of every child going to school. Academic year 2007-08: 76 children enrolled in various schools across Bangalore 65* children successfully completed one year of education.

Academic year 2008-09: 159 children enrolled in 8 schools across Bangalore

Academic year 2009-10: Admitted 300 children in various schools across Bangalore

Academic year 2010-11: Planning to admit 350-400 children in various schools across Bangalore.

Shikshana Abhiyana (SA): Objective

To enhance the quality education provided to the children in various Governments and Government aided schools, thereby bridging the knowledge gap between the public and private schools.

Process

- Identify Government schools or Government aided schools where they want to enhance the quality of education provided.
- Form a Teaching Group 'TEG' of volunteers who are interested to teach in these schools.

- Speak with the Principals of respective schools and get required permission
- Identify the area which they want to impact - Basic English, Communication Skills, Indigenous Knowledge, etc ... Make a monthly plan of what is to be taught and follow it.

Present Situation

Government schools children are being taught English as part of their academic curriculum. But this is only sufficient for them to answer questions from a text book and their knowledge is limited to what is being taught in the books. They simply lack the ability to converse in English. For Eg. They can spell out all characters of English alphabets from A - Z, but if you ask them, "What comes after Q?" They are blank, they don't know, they recite from A - P in mind and then answer.

Work done so far

They have been teaching Basic Communication English at a government school on every Saturday morning. They have understood what these children need, their strengths and weaknesses. They also understand that a great deal of work needs to be put into this project. Since the standard of English is really poor in these schools, it requires no real preparation in order to teach them. Now this project is being expanded to other places. Activities conducted include Basic communication in English, Computer basics, Educational visits to Planetarium and Museums and Drawing competitions.

Pustaka Abhiyana (PA):

Objective

To ensure every child has access to basic writing materials pertinent for their education

Process

- Identify a school or children who are in need of Basic writing materials.
- Target children in the age group of 6 to 16 i.e. from Std. 1 to 10.
- Provide Basic writing material to such children individually or by conducting a distribution drive in the school.
- Continue to provide writing materials as and when the students have exhausted their supply. Track and make sure the writing materials are put to good use and not misused.

Present Situation: Most often, even though children have access to schools they find it difficult to obtain a regular supply of note books. The outcome of this is that the children have very less or no exposure to writing. They believe that this is one of the major reasons why children are not able maintain their interest in classes or not able to practice what is learnt at school.

Work done so far: They have distributed over 10000 books till date. All these books were given to children in government schools including rural areas of Bangalore, Kolar, Hassan and Tiruchy. Through Pustaka Abhiyana, Aashayein Foundation has reached out to children from various backgrounds who are in real need of basic writing material, thus making sure, an opportunity to learn is not lost out merely due to lack of stationery. They look forward to continue this effort in the future too by having numerous book distribution drives across states.

Hyderabad operations: 29th Feb, '08 was the day when few like-minded youngsters came together in Infosys food court and decided to start Aashayein Foundation in Hyderabad. On 9th March, '08, Kovelamudi Aashram formed the background for 1st activity in Hyderabad and thus, began the Hyderabad operations.

Sponsors and finances: In Bangalore, Supported by Perot Systems, Robert Bosch, Oracle, HP, HCL, Tech Mahindra, Yahoo, Texas Instruments, Zenith, Honeywell, Wipro, SAP & IBM. In Hyderabad, supported by Infosys, Deloitte, HCL, Bank of America, Google, and Wipro & Convergys. Contribution from more than 1000 individuals by organizing awareness & notebooks drives in Companies & IBS. Currently working on a self-generated & sustainable revenue generation model. Negligible administrative expenses dedicated members to manage the accounts. Monthly internal audits of financial statements & plans to publish them on website

also. Publish the audited Financial Statements for 2008-'09. Annual Report of 2008-'09 to be published. No cash transactions. Contributions made only through cheques or e-transfers. Use of cash vouchers for payments to vendors.

Awards and Coverage: Partnered with Deloitte on their Impact Day on 5th June 2009. Conferred the Certificate of Appreciation during the Young Achiever Award '08 by Rotary Bangalore Midtown & Brigade group. Dharmesh Porwal, one of the trustees, was selected for social entrepreneurship workshop at London School of Business. Ankur Sharma awarded Chhatrapati Shivaji award for his work towards BMKS. Anshi Goel awarded "Women who are Catalysts for Social Change" on Women's Day by Infosys, Hyderabad for her work in Aashayin in Mar, '09.

*** Livelihoods June 2011**

47. Bharati Integrated Rural Development Society

Bharati Integrated Rural Development Society (Birds) Is A Non-Governmental Organization (NGO) Established In 1991 At Nandyal, In Kurnool District Of Andhra Pradesh, India. It is registered under Society Registration Act 21 of 1860, in the year 1991. Its registration number is 262/91, dated 28.11.1991. It is also registered under Foreign Contribution Regulation Act (FCRA), 1976, on 16 May 1994. It has Income Tax (IT) exemption under Sections 12 A.

Founded and directed by Paul Raja Rao, BIRDS has grown in the past years from a humble grassroots attempt to empower the Dalits and provide a few microfinance loans to groups of women attempting to form cooperative business ventures, to a major NGO non-profit, touching the lives of tens of thousands of untouchables each year.

BIRDS works with Dalits, women, children and farmers on several issues like untouchability, social discrimination, human rights, women issues, gender rights, women's empowerment process, health issues, child labor, bonded labor, farmer suicidal issues, organic agriculture practice, ground water management programs, farmer field schools, malnourishment and HIV prevention programs.

It has reached a new milestone in empowering dalits, tribals, women, children and small and marginal farmers which is clearly evident in the impact generated as a result of BIRDS intervention in building their capacities. Dreams to support the farmers of the district by providing training and demonstration facilities at stone-throw distance have been realized through construction of BIRDS Training Centre and Organic Farm was conceptualized.

The Vision Statement of BIRDS states "a world where all its inhabitants live in complete harmony with each other to maintain and benefit from balanced eco-systems."

It proposes to achieve this by creating a "platform for people from all walks of life" and enable to take necessary measures to ensure ecological stability, safeguarding human rights, eradicating poverty, ensuring minimum standard of living, and bringing in social justice (on account of differences based on gender, disability, social and economic marginalization and displacement).

Guiding Principles of BIRDS are:

- Will not work only for furtherance of its vision, mission and objectives.
- Recognize that it is only a part of a bigger movement to ensure environmental stability and in the fight against poverty. Therefore, it thrives to establish linkages at the organization and community levels with different strategic developmental players (governmental and nongovernmental).
- Believe that it stands accountable to public, government and for agencies providing financial support as well as for the people the support is intended. Through its transparent administration and accounting systems BIRDSIN will register itself as an honest and humble change agent.
- Work culture will be that of mutual respect, equality and justice, where everyone irrespective of sex, sexual orientation, age, race, color, class, religion, ethnicity, and location are treated equally.
- Will work with courage, creativity, innovativeness, in pursuit of its vision, mission and objectives, without fearing anybody. Will have a bias for poor and marginalized people because of the fact that their mainstreaming can only result in realization of its larger goal.

Objectives: To educate the rural poor through non-formal Education

- To act as liaison organization between government rural poor and to inform the rural poor about various governmental programs intended to help them
- To provide opportunities for the development of village artisans

- To undertake land-based projects for the benefit of small and marginal farmers
- To establish homes for the aged, child labour, widows and disabled
- To undertake women welfare programs
- To organize self-help groups for poor women for economic independence
- To improve health conditions of rural poor Low cost housing programme for the poor
- To preserve environment of the target areas
- To promote sustainable agriculture programs and organic farming systems

Activities of birds:

Apart from its major function as Microfinance Institution, it also provides the following listed services to the poor:, People's empowerment, Environment/ APFAMGS, CHETANA network: Campaign on Land Rights and Livelihood programs, Health Facilities/Community Health Program, Care and Support: Children's Education, Old age Pensions , PLHIV, Microfinance, Community-Staff Capacity Building, BIRDS International Learning Centre, International and

National Solidarity Mission, International Projects and National Projects.

* **Livelihoods July 2011**

48. Covenant Centre for Development

The Covenant Centre for Development (CCD), Madurai, is an institution that has continuously responded to the changing needs of times and in the process created models of development that are novel, viable and replicable.

It was formally started in 1993, to work with school dropouts, youth and women from villages near Madurai. To combat the problem of migration, it started by providing young dropouts with vocational training and mobilizing women groups to improve their economic and social conditions.



The Vision of the CCD is 'Life in understanding and harmony with the Panchabhutas to the path of Karma yoga' Panchabhutas – The five elements of nature defined by traditional Indian Society -Earth, Water, Wind, Fire and Ether.

The CCD states its mission to be 'Building Community based institutions around traditional wisdom to face new challenges'.

Starting with a few vocational training institutions and tuition centers in Pulvakkurai, Virudhunagar district, and villages nearby, today CCD is a large institution that includes a team of over 140 workers, 4 Women Self Help Group (SHG) Federations with over 16,000 women members from more than 300 villages in the districts of Madurai, Sivagangai, Virudhunagar, Ramanathapuram, Dindugal and more recently Nagappattinam, Kanyakumari, Theni, Tirunelveli and Tuticorin in Tamil Nadu, networks of artisans, medicinal plant cultivators and collectors, fishing, farming and coir communities, community based organizations (CBOs) like SHG Federations and coastal resource-based activity groups, and organizational partners from across the country, and well-wishers from around the globe.

Over the years, it has created and managed dynamic social and economic interventions and facilitating creation of community based institutions in these sectors, CCD has evolved a successful rural intervention model and consequent development process that can be adapted and replicated to suit needs and priorities of local (rural) communities. The strategy of the CCD in Organizing Local Resources and Traditional Skills through Enterprise for Community Well-being. It believes in development initiatives being rooted in the local environment and utilizing the resources available there; traditional skills and knowledge of the community are the methods and their application and enhancement are an integral part of every initiative of CCD.

CCD's interventions are based on the identification of local and traditional skills and knowledge amidst a community, mobilizing the community as groups and organizing the community and its local resources towards livelihood improvement.

CCD has primarily worked with the following sections of rural society for the livelihood intervention initiatives: 1. Rural women, 2. Traditional Health Practitioners, 3. Medicinal Plants Based Communities (collectors and cultivators) 4. Agricultural communities, 5. Coastal Communities.

1. Rural Women: In the initial days in Pulvakkurai, CCD found that for ordinary as well as special expenses and circumstances, the women in the villages were forced to approach money lenders for lack of other credit options, and fell prey to the consequent vicious cycle of high interest rates and more loans. With these women, CCD has succeeded in building an organization around their traditional strength of saving for contingencies and emergencies known in Tamil as Siruvaadu. The organization of the women into savings and microcredit groups saw the immediate result of revival of this traditional habit of saving. A much needed and anticipated outcome was also that the women gradually left the clutches of money lenders, gaining control over their financial conditions and livelihood resources with the help of their own alternate banking system – the kalasam.

2. Traditional Health Practitioners: A disturbing trend that was noted during the studies by CCD in the area of Naattu Vaidhyam (Traditional health practice) was the decline in the population of Naattu Vaidhyars in the

region. The study of local health traditions showed that 30% of savings was used for primary health care needs. An informal study conducted in CCD's operational area showed that the majority of the population here preferred construction labour because of the quick ready returns that it brings, and there were not any who seriously considered traditional health practice for an occupation. The occupation of Medicine and health practitioners is also closely linked to the medicinal plants sector and issues related to medicinal plants, their trade and conservation. In order to combat this and revive the Naattu Vaidhya tradition, CCD set about mobilizing, validating and revitalizing health practitioners and their knowledge by way of documentation, consultations and other programs, paving the way for a revival of traditional health practice as a livelihood option.

3. Medicinal Plants Based Communities: CCD's increasingly significant work in the Medicinal Plants sector, both in research with traditional health practitioners and relevant studies, as well as community activity like the training for and promotion of kitchen herbal gardens, led the organization to look at communities that are directly impacted in the medicinal plants sector - the cultivators and collectors of medicinal plants (MP). CCD's commitment to sustainable livelihood motivated the organization to explore new ways of making MP cultivation and collection a sustained revenue-generating community enterprise. MP Farmers and gatherers in the resource rich Natham area were organized into groups. The Gram Mooligai Company Limited (GMCL), an innovative business model, a public limited company where the majority of shares are held by MP gatherer and cultivator groups was floated in 2000. Another MP-allied community enterprise that was started was the Semi-Processing Unit (SPU) for producing value-added medicinal plant products.

4. Agricultural Communities: CCD's interventions are primarily focused in the predominantly dry land tracts of Tamil Nadu, where agriculture is still largely practiced using traditional methods. This includes by default organic agriculture in small and medium land holdings, and utilizing traditional technical practices as well as crop varieties. CCD has found that the returns for the agriculture produce have decreased over the years, thereby forcing the farmers to give up agriculture and migrate to nearby towns in search of employment. The intervention of CCD has been to ensure that farmers get better returns, introduce sustainable agricultural practices, and enhance their market negotiation powers through federating and networking the farmers and setting up of a rural supply chain to give them a captive market in their own neighborhood.

5. Coastal Communities: Since February 2004, CCD has been involved in promoting conservation efforts in the coastal region. Towards this, CCD has been working with several communities in the coastal region, in trying to establish enterprises enabling their traditional and local resources thereby strengthening their livelihood. These include farmers; communities involved in producing coir based products, fisher folk, vendors, artisanal women as well as support service providers. Currently CCD works with coastal communities in four districts involved in 22 different enterprises. CCD is also involved in networking with similar institutions across the country.

Community enterprises: Once the community organizes itself, livelihood support options are jointly explored. During this phase the local Community Enterprises (CE) are built and strengthened through various innovations and support schemes. This gradually leads to a situation where the community gains confidence in itself and works towards regaining control of its livelihood. The local enterprises are also linked with other Community Enterprises and mainstream institutions towards gaining wider understanding, exposure and growth.

I. Mahakalasang Women's Federation: The Mahakalasang Federation, as it is known today, began in a modest way by organizing a small women's group in Pulvakkara village (Narikudi Block, Virudhunagar District), in 1992-3. The Kalasang was formed for the purpose of collective savings, to be forwarded as credit to the members of the group, in times of need. Through word-of-mouth and the social circle of friends and acquaintances, the Kalasang groups expanded steadily. By 1993-94, there were over 68 Kalasangs in 36 hamlets. After 2 years of expansion and consolidation, the first Mahakalasang Federation from Pulvakkara near Madurai, consisting of 68 Kalasang groups, were registered as a Trust in 1996. The second was registered in 1999 from the coastal Suranam area. Natham Mahakalasang Federation from the hilly Natham region was registered in 2000. The Madurai Mahakalasang Federation was registered by 2006. Mahakalasang is organized in a three-tier structure with individuals and groups at each layer having defined roles, responsibilities and activities: - The Kalasang group (innermost circle, consisting of individual members), the Cluster level

consultative committee (middle circle, consisting of groups of kalasams), the Mahakalasang Federation. The groups and clusters are organized on the basis of their involvement with CCD's long term programmes, i.e., 1) marketing agents of GMCL products, 2) women working in the area of Medicinal plants (MP) conservation and enterprise, 3) Procuring, Processing and Marketing of traditional crop produces, 4) Rural energy products & services 5) Education & Health. Beyond micro-credit, the Kalasams members have identified 5 categories of enterprise support that they can offer in the village:

II. Individual centered micro enterprise - access to credit and loan, Family based hereditary activities – technological intervention ,Group IGP - Income Generation Programme - support in terms of raw material, market, and other resources , Regional resource-based enterprise (the lean seasonal activity) - wherein raw materials and skills are available; finance, technology and infrastructure support is provided , Medicinal Plants (MP) – Medicinal plants based activity like collection, supply as well as semi-processed MP products, promoted as Community Enterprise activities.

III Community Enterprise Model - Gram Mooligai Company Limited: GMCL is the first cooperative, medicinal plants and products public limited company in the country, which is owned by the rural community of MP collectors and cultivators. The majority of shares are held by collectors & cultivators of MPs besides others contributing to MPs conservation & sustainable utilization.

IV Aharam: Aharam utilizes the GMCL model of a producer-promoted, owned and managed company to procure process and market agricultural products grown or processed locally. Networks of producer groups in different locations manage the local sourcing and processing. The women's' SHGs (Kalasam) also participate in the order mobilizing, issue of indent, collection and repackaging of material and its eventual distribution to the rural consumers.

V MSMSSK - Federation of Medicinal Plant Gatherers and Cultivators: MSMSSK is an enterprise initiative of CCD, following the Mahakalasang model of functioning. Medicinal plants cultivators and gatherers groups have been organized and these groups form the next working level, clusters, which in turn make the Federation.

VI Adharam: Satisfying the low cost and high volume energy requirements of the rural Indian household, which runs largely on firewood based fuel, has been a long-felt need. Towards tackling this need, CCD has initiated Adharam, a Community Enterprise in collaboration with British Petroleum (BP), in 2006. Towards achieving self-reliance, sustainable values have been ingrained into the enterprise. These include conservation of local resources that are raw material for the enterprise, adopting conservation practices, continuously interacting with the markets and initiating efforts to meet new demands, innovating in product presentation and marketing, identifying emerging problems and addressing them before hand to stay ahead in the market and continuously creating awareness regarding the uniqueness of its produce and process to its market. CCD was founded by Shri. Muthu Velayutham with whom Mr. Nadarajan VC, Co-Founder and CEO, was in association since 1990. Sri Muthu has an indomitable energy and urge to do constructive work with rural communities.

Mr. Nadarajan VC holds a PGDM from Indian Institute of Management, Ahmadabad (IIMA) - 1987 and M.Sc. (Agri) in Agricultural Economics from Tamil Nadu Agricultural University (TNAU), Coimbatore - 1981. He worked with hands on experience and advised as consultant to create community enterprise under different legal frameworks. Establishing financial arrangements / management systems, building up rural supply chain and network of grass root level entrepreneurs have been major activities. In the process, Mr. Nadarajan had in depth interaction with financial institutions, private foundations, venture capitalists, consumers of products and services of community groups and other stakeholders in order to make the enterprises viable. Briefly, the institutions promoted include GMCL (A Public Limited Company), ADHARAM Energy (P) Ltd, AHARAM Traditional Crop Producers' Company Ltd and Several Trusts. His past /present and major focus involves facilitation of learning / contribution of aspirants in the above functional areas. Currently this happens through the platform and austere facility created by CCD in Kanyakumari called Sree Bhagavathi Learning Space.

* **Livelihoods September 2011**

49. 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.



**Centre for Collective
Development**

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 cooperatives with rain-fed crops like soya bean, 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 cooperatives. 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 cooperatives 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 up to 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 cooperative.

At present CCD has 50 co-operatives with 2,500 members in Andhra Pradesh across districts (Adilabad and Anantapur). Till last year, the cooperatives 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 cooperatives 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 cooperatives 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. 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 meetings of farmers.

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" for the year 1999, Association of Indian Management Schools.

*** Livelihoods October 2011**

50. Aide et Action

Aide et Action is an international NGO specializing in social development, with an emphasis on education. The organization currently reaches out to over 4,500 communities in 26 countries across Africa, Asia, Europe and Latin America & Caribbean, directly and also in partnership with local NGOs.

Aide et Action (AeA) was founded in 1981 by Pierre Bernard Le Bas as a secular and a political Non Governmental Organization (NGO) in Paris, France. Aide et Action envisions a world where quality education will be accessible to all and serve as the basis for mutual understanding, personal empowerment, and equitable societies across the world.

Aide et Action is a development non-profit organization that seeks to further the cause of "Education for all", especially primary education, for vulnerable populations whose fundamental right to education is not respected or is vulnerable to externalities. Aide et Action is engaged in contexts that it considers necessary and relevant, including migrating populations or those facing crisis or emergency situations. To this end, public awareness is promoted, in particular through sponsorship which promotes cultural exchange and awareness between people. Aide et Action contributes to fostering a broad movement for education and acts upon different issues influencing the education sector.

In 2010, 72 millions of children did not have access to education. Girls, the most vulnerable children, children in a situation of handicap, children from the minorities or the poorest classes are the children who are mostly excluded.

Education contributes importantly to the development. It has a direct impact on the health of the communities. It allows improving the democratic participation, to fight against discriminations and to enhance the growth. Beyond those effects, education is a fundamental human right. As any human right, it has to be defended and extended.

The aims of Aide et Action in the world

1. Favoring the access to education and improving the conditions in which the children are welcomed: Aide et Action is committed to the youngest children but also to the discriminated or most vulnerable populations. The environment of the schools is improved with the development of school canteens, latrines, furniture, library and pedagogical material.

2. Improving the quality of education: Aide et Action reinforces the skills of the teachers, in particular with training, the development of adapted pedagogical practices and the provision of didactic material. The association also encourages the communities in taking part actively to the life and management of the school.

3. Supporting the communities in the development of the educational plan: Aide et Action favours the autonomy of the communities in the respect of their cultures. All the actors (communities, State, local associations, pupils' parents, teachers...) are taking part in the projects. The Association backs them up, so that they can decide, create, implement and assess their own projects of development.

4. Favoring the social and professional integration of the most vulnerable:

With adapted training programs, Aide et Action encourages the social and professional integration of young people, mainly from disadvantaged classes. For example, it is the case of the iLead project in India. In other countries, such as China or Benin, Aide et Action provides literacy classes.

5. Heightening and mobilizing public awareness at world level for a fairer and more equal world:

Aide et Action uses education as their key tool for the prevention and resolution of conflicts. At the border between Haiti and the Dominican Republic for example, the association conveys values linked to a culture of peace and non-violence.

6. Guaranteeing an education in situation of emergency and post emergency:

During natural disasters in the countries where it is present, Aide et Action implements emergency programs to help the population who are the victims of these disasters and develops building projects. We intervened for example during the Tsunami of 2004 in Asia and more recently in Haiti after the earthquake of the 12th of January 2010.

The Organization works on 9 major themes:

1. Access to Quality Education:

2. Early childhood education:

(i.e. activities specifically oriented to the development of children between the ages of 0 and 6)

3. Education For Women And Girls:

4. Inclusive Education:

(i.e. integration of excluded children and young adults due to a social or economic condition, or a handicap, e.g. child laborers)

5. Education For The Development of Global Citizenship:

(i.e. human rights education, environment education, peace education, etc.)

6. Life Skills Education:

(i.e. literacy, professional training, entrepreneurship)

7. Health Education:

(i.e. public awareness and prevention of HIV/AIDS, nutrition, hygiene, etc.)

8. Migration:

(i.e. accompaniment of migrant populations)

9. Emergency And Post-crisis:

(i.e. education concerning risk prevention, emergency response and sustainable reconstruction)

These issue areas are critical for the advancement of education internationally. Aide et Action clusters its activities and expertise around these themes.

In India, Aide et Action International South Asia is working across 19 states and 3 union territories with the help of 36 local level NGO partners, 14 directly implemented projects on various issues of development and 121 skill based training centers across the country for livelihood generation. Aide et Action International has expertise in designing and successfully implementing projects related to improvement in general living condition of both rural and urban communities through support for integrated development programs that deal with range of issues including education, livelihoods, health and environment, disaster response, mitigation and preparedness with an emphasis on participation, training and capacity building of the communities and civil society organizations.

Aide et Action International-South Asia has a motivated team of more than 600 professionals having rich

experience in research, capacity building, project formulation, design and implementation, monitoring and evaluation, participatory planning, financial review, as well as domain specialization in sectors like Education, Health and HIV/AIDS, Migration, Women's Education and Empowerment, Inclusive Education, Livelihoods and Policy Advocacy etc. The management function at field level is handled by major offices located in 9 different locations- Hyderabad, Chennai, Delhi, Ranchi, Bhopal, Rajkot, Guwahati, Patna and Jaipur.

Capacities of Local Actors: Aide et Action accompanies local actors in planning, developing and evaluating their own development projects. For each project, Aide et Action teams made up of locally recruited individuals collaborate with Aide et Action's local partners. Giving responsibilities to all actors—village communities, parents, teachers, community-based organizations, state or national government actors—Aide et Action guarantees the relevance and sustainability of its education projects by encouraging the autonomy of communities and respecting local cultures.

In AeA in India there are two types of interventions like 1. Partnership Projects 2. Directly implemented projects

Partnership Projects: Tsunami Projects – Disaster: In India "**Participatory disaster proofing of tsunami affected target villages**" project is being implemented in 80 villages in Cuddalore and Nagapattinam districts of Tamil Nadu state implemented with 3 local NGO partners and one directly and In Sri Lanka "**Participatory disaster proofing of tsunami affected war torn villages**" has been implemented in 25 villages with two partners. Major activities in these two projects are – land/water reclamation, promotion of eco-friendly agriculture and other natural resource management activities, capacity building and organisation of communities for disaster preparedness and mitigation, provision of multi-purpose disaster shelters along with required infrastructure, coastal belt plantations, emergence of schools as eco-centres of villages and introduction of disaster preparedness/mitigation modules in schools and communities etc.

Directly implemented projects: The organization implementing 11 projects directly in India those are

iLead: *Institute for Livelihood, Education and Development (i LEAD)* is a major program of Aide et Action for promoting market oriented employability and entrepreneurship training targeted at youth from economically weakest category. The flexibility and demand driven approach ensures that the program is modified to suit local context. It is not the unavailability of employment opportunities but the lack of skills amongst the drop out youth which leads to unemployment. iLEAD bridges the gap between the Market demand and the unemployed drop out youth.

Education Institute: Education is the technical wing of Aide et Action - India. It aims to emerge as a high quality resource centre for enhancing the quality of education in India.

Back 2 Basics: Back 2 Basics is AeA's intervention to enhance quality of education among primary school children.

DIP-Satyamangalam: The project covers 72 villages in Sathyamangalam block, reaching 3281 children from Dalit and tribal communities. The project has facilitated 28 primary schools, 7 middle schools and 5 early child care centers.

Early Childhood Care & Education (ECCE): AeA visualizes ECCE interventions in two inter linked components. One, to address communities and build awareness on the need for early childhood care through improved care giving practices at home that would enable children to attain growth and development milestones of children from birth to three years. Secondly, to support comprehensive childhood education at childcare centers (Balwadis, Anganwadis etc) for children of 3-5 year age. These two require strategies that are complimentary in nature.

DIP Kodaikanal: The primary aim of the project is to ensure the participation of marginalized communities (scheduled tribes, scheduled castes and other backward communities) in the area, in development processes which will in turn ensure them a dignified life

Liberate School: The Liberate School focuses on promoting learning communities in an attempt to reduce dependency points of the communities, and motivate people to empower them to take charge of their learning processes. AeA partners with Lokpanchayat and Yuvamitra in Maharashtra in Ahmednagar and Nasik districts covering 40 villages to implement the Libera

ECTMC: Aide et Action implements “Education of Children of Telugu Migrants in Chennai” in order to cater to the educational needs of children of Telugu Migrant workers living in settlements in Chennai. Due to inadequate livelihood opportunities, landless laborers belonging to Scheduled Castes, Scheduled Tribes and other Backward Castes from Srikakulam, Vijayanagaram, Prakasam and Nellore districts of Andhra Pradesh, migrate to various parts of the Tamil Nadu in search of employment. They are mainly involved in construction work. Most of these laborers migrate with their families but are unable to pay much attention to their children. They are not covered under any form of education. The out of school children have either dropped out from Telugu medium schools in their native places or they have never been enrolled in schools. A detailed survey was conducted by Aide et Action in 21 settlements to understand the education scenario of the children of Telugu migrant workers in Chennai city.

Arumbu Child Development Project: It is a direct intervention project located in Chennai. The Project carried out in conjunction with the Chennai City Police serves the urban underprivileged populations of the city of Chennai. The project, through its boy’s and girl’s clubs, aims to provide a positive and enabling atmosphere where children from weaker sections of the society are “given equitable and sustainable opportunities for their learning, development and growth.”

HIV/AIDS Project:

DIP-Harda: AeA began a project called *Community Owned and Promoted Education (COPE)* in Harda district of Madhya Pradesh with the aim of strengthening the community to become self-reliant. The project started in 2002 and focused on building the community’s ability to act collectively and critically analyze the prevalent elementary education system. The primary goal of this project is to promote universal elementary education by adapting the system to the immediate educational needs of the community.

In 1978, Pierre-Bernard Le Bas graduated from the French Hautes Etudes Commerciales (HEC). In 1981, he founded, in France, Aide et Action, an international development organization caring for children and was its Chief Executive for 11 years. Between 1991 and 2001 he led Fundraising and Marketing teams with UNICEF (United Nations Children's Fund), and from 2001 to 2006 he was Head of Private Sector & Public Affairs for UNHCR (United Nations High Commissioner for Refugees), all based in Geneva, Switzerland. Pierre-Bernard is married with 3 children and was ordained as a Catholic deacon in 2002. He has been Vice-President Fundraising and Communication for CBM since July 2006.

Awards: The AeA honored two awards **1.India NGO Award 2007.** AeA India received “The Best NGO Award” instituted by Resource Alliance and Nand and Jeet Khemka Foundation among the category of large NGOs working in South India. This award promotes professionalism, good practices and standards in the NGO sector, especially on resource mobilization, accountability and transparency.**42. Crystal Award:** AeA has been awarded the Crystal Award twice presented by the National Society of Statutory Auditors in France to reward NGOs for the most transparent management of funds.

AeA India focuses on thrust areas such as Quality Education, Livelihood Education, Inclusive Education,

Women’s Empowerment and Education, Disaster Preparedness and Mitigation, and HIV/AIDS and Health. AeA establishes partnerships with NGOs to support the educational component of integrated development programs. This gives latitude to its interventions and creates space to develop common approaches with partner organizations.

*** Livelihoods November 2011**

51.Andhra Pradesh Mahila Samatha Society

Mahila samatha program is uniq program. It works with women only. "The Empowerment of Women is possibly the most critical pre condition for the participation of girls and women in the educational process". As a result of this the program is designed for the education and empowerment of women in rural areas, particularly of women from socially and economically marginalized groups.

Introduction: Andhra Pradesh Mahila Samtha Society was launched in Andhra Pradesh in the year 1993 with two districts initially. APMSS is a part of the Mahila Samakhya Program of Government of India under department of Education, ministry of Human Resource Development. Presently it is running into 14 districts.

Objective: The main objective of the program is **education for Empowerment of Women** through village women's collectives called Sanghams.

Principles:

- Enhance self-esteem and self-confidence of women
- Build a positive image of women by recognizing their contribution to the society, policy and economy.
- Develop Critical- thinking ability in women
- Foster decision- making and action through collective processes.
- Enabled women to make informed choices in areas like education, employment, health (especially reproductive health)
- Ensure equal participation in developmental processes.
- Provide information, knowledge and skill for economic independence.
- Enhance access to legal literacy and information relating to their rights and entitlements in society with a view to enhance their participation on an equal footing in all areas.

Strategy: The basic strategy of Mahila Samtha Society is to mobilize marginalized women, especially from SC/ST communities, into village level collectives called "Sanghams". These sanghams will be the nodal point for all the discussion, planning, implementation and evolution.

Key Issues: Depending upon the discussions and analysis of these sanghams they identified and dealt with the following issues-

Education: Mahila Sanghams have given top priority to education for themselves and their children and adolescents (especial focus on girls). With education sangham grew strong enough to identify and address issues of their prime concern.

Women's Education: Mahila Samtha society addressed this issue by opening Adult Learning Center, periodic literacy camps for 2-3 days at village level. They are also allowing the Sangham women to continue their education through open universities or get certification through A.P. Open School system.

Girls Education: - Mahila Samtha Society runs Mahila Sikshana Kendra (MSK) which is one year residential program to address the educational needs of adolescent girls. Its focus is on child rights and women's rights. ASMSS is also the implementation partner to SSA.

Health: Health was the issue raised by Sangham women. They discussed about the health status and the lack

of accesses to health care system. Sangham women take up different activities towards achieving health as fundamental right. These activities include training on health to help women to deal with minor ailments, sanitation and access to safe drinking water, sensitizing families towards pregnant women and child care, enabling Sangham women identify and take up appropriate action on area specific health issues like fluoride, TB filarial, etc. they are also addressing the issues of HIV related stigma, violence and vulnerability of women. These Sangham are taking up focused health awareness campaigns and programmes like pulse polio, adolescent girls health.

Women in Governance: APMSS has attempted to create time and scope for rural women to critically analyse and understand the factors influencing their lives. The 73rd Constitutional Amendment in the year 1994 further strengthened these facilitative processes. During the initial stages of the Mahila Samtha Society, discussions were centered on Panchayat systems, entitlements and the role women could play especially within the Panchayat in the light of the opportunity provided through the provision of reservations. As a result, APMSS realized that women's political participation is an important aspect of Women's Empowerment. APMSS supported these sangham through Perspective building on the role of women in governance and generating awareness on the functioning of local bodies, Training for elected women representatives for various bodies on roles and responsibilities, Capacity building to issue committees. It facilitate sangham to work with GP for making identified village as model of development. 1874 Sangham women got elected into Panchayats at different levels in 2006 Panchayat Elections. The number grew to 1926 with more elected women representatives joining the Sangham.

Natural Resource & Asset Building: The major focal areas are enabling women to access and control productive resources, regenerating and conserving natural resources and ensuring sustainable livelihoods mainstreaming gender in agriculture and identity to women farmers. With a view to accessing common property resources, women have been participating in programmes such as social forestry, Joint Forest Management (JFM) and wasteland development of the government. Women have also started micro enterprises and economic ventures mostly agriculture based livelihood activities based on their existing skills and knowledge base with capital from their savings and some support from APMSS. Awareness on the campaign mode on environment protection and conservation is done by Society. They are promoting backyard vegetable gardens in homes and in schools. Convergent action with GO/NGO to conserve natural resources-water, land, forest

Women's concerns over food security and sustainable livelihoods have led to the development of a project on sustainable dry land agriculture. This not only addresses women's practical needs of food security but also the strategic needs of gaining recognition for them as women farmers.

Social and Gender Equity Issues: Sangham women have successfully rallied together to address social injustice for the achievement of gender equity by Resisting domestic violence, Preventing child marriages and early marriages, Opposing and preventing girls from being dedicated as joginis, working in cotton and mirchi fields. Sangham women participating in the traditional Caste Panchayats and playing an active role in supporting women's rights, Working towards elimination of child labour, Creating an enabling environment in support of girl child rights at family, village, mandal & district level. APMSS is building a cadre of Nyaya Karyakrthas for campaigning on women's rights and spreading legal literacy Capacity building to Nyaya Karyakarthis and facilitating establishment of support systems for their effective dealing with social and gender issues. Convergence and setting up linkages with existing judiciary and police institutions to take their support in resolving cases, Identification and skill building to identified Sangham women as paralegal volunteers by the District Legal Services Authority, A total of 327 cases were resolved by Sanghams and

federations as on date

Bala Sanghams: It is a forum for adolescent girls to access information towards child rights, reproductive health and various form of gender discrimination. The Balasanghams are strongly articulating child rights issues and are working towards reducing gender disparities. At present there are 1633 Bala Sanghams across all the APMSS project districts and the membership is 44,718 boys and girls.

Resource centre: APMSS program has an inbuilt Resource Centre to support the processes internally and to extend the sphere of influence to others. In the process Samatha Gender Resource Centre has been set up as a unit of APMSS to formalize the learning, experiences and expertise gained over the years in the area of women's empowerment.

Towards autonomy: Federations: In the process of decentralization, Federations have emerged as a stronger unit at mandal level that concretize Sangham's vision and play an active role in influencing micro-level planning. After intensive brainstorming and insightful discussions the Sanghams have come up with a structure. Each Sangham has a representative in the federation committee. The strong and articulate women, who pave the path for those coming later, are selected by the Sanghams. Each Sangham has a representative in the federation committee. The strong and articulate women, who pave the path for those coming later, are selected by the Sanghams.

Till now 28 Federations are registered under Societies Registration Act, 1860. Out of that 28, 21 Federations are autonomously /independently functioning. These federations are venturing into small projects to bring their vision into action, accessing grants from departments and organizations for specified activities. They are lending active support to MS in expansion of the program and in building capacities of issue committees.

Achievements: The APMSS after its launching in the year 1993 has gone long way and achieved several milestones in women empowerment. In the year 1995, first Mahila Silshan Kendram started. In the same year Sangham fought for minimum wages and successfully raised their wages from Rs. 10/- to Rs. 25/-. First time Sangham women entered into politics and 63 got elected in panchayat election, 1995. In the year 1997 it expanded to 5 districts and process of decentralization and cluster formation started. First mandal level federation evolved in 1999.

By the year 2001 they reach up to 7 districts. First Samatha gender Resource Centre was setup. They started Bala Sanghams for sensitized second generations. Sangham women recognized as resource persons in Legal literacy, health for SHG women in medak district. In this year 585 Sangham women elected in Panchayat elections, 2001.

In the year 2003 Sangham is accepted by community as traditional panchayats. Federations at mandal level emerge as informal social justice forum. They started collective farming for food security named as Samtha Dharani. By the year 2005 federations started heading towards autonomy. APMSS implemented NPEGEL program in 96 model cluster schools of 7 districts.

By 2007 the strength of women increases up to 1874 in panchayat elections. Federations played active role in intensive awareness campaign on new Acts- PWDV Act, NREGA, and RTI Act. They started documentation, collaborative studies & action research through SGRC. In the year 2009, reach to 14 districts and 98 mandals. 21 federations became autonomous. They signed MoU with Govt. of AP for monitoring of effective implementation of NREGA through Sanghams in 68 mandals of 11 districts. At present they are increasing convergence action at different level to make development effective.

* **Livelihoods December 2011**

52.ActionAid India

ActionAid is an international NGO with presence in 42 countries across the world. The organisation helps more 13 million poor and disadvantaged persons with 300 partner Civil Society Organizations (CSOs). AAI facilitates campaigns to combat poverty & social injustices and seeks to ensure the poor and marginalized sections are treated fairly by the government, industry and international institutions.

In 1972, Action Aid India (AAI) started its operations in India with the aim of working for the empowerment of the poor and marginalized sections & to ensure they access services and rights with the aid of local NGOs and Community Based Organizations (CBOs). As of today, AAI has reached out to 8 million women, children across 281 districts in 24 States and one union territory.

ActionAid works towards achieving the acceptance of women's rights, right to education, right to food, right to human security in emergencies and conflicts, right to life and dignity in the face of HIV & AIDs and right to just & democratic governance.

ActionAid supports socially excluded communities in collaboration with 305 NGOs across the country that focus on ensuring self-governance and resource control, displacement and evictions, agriculture crises and land reforms. This article discusses some of significant areas of work f AAI including dalit rights, women's rights, children's rights, HIV/AIDS patients' rights, among other.

The portfolio of AAI's interventions includes:

- * Debt Reduction
- * Relief Work during Emergencies And Conflicts
- * Women's Rights Advocacy
- * Advocating Corporate Accountability
- * Fair Trade
- * Support for HIV and AIDS Patients

ActionAid India Activities in the country:

- ActionAid partners in Kurnool, Andhra Pradesh, have been successful in mobilizing land development work for 1000 acres of land under MGNREGA.
- In Uttar Pradesh, 169 government schools have been made functional. Efforts will be to build these as model schools.
- In West Bengal's Murshidabad district our partner has been successful in mobilizing scholarship for 162 children of women beedi workers from Beedi Workers Welfare Forum.
- Our partners and housing rights campaign in Chennai has been successful in stopping evictions in 60 slums of Chennai.
- In the local elections in Madhya Pradesh 639 dalit community members, including 309 women, and 422 tribal community members, including 184 women, have been elected as panch, sarpanch and janpad members in the village councils.

Dalit Rights: AAI works towards ensuring Dalits access to a dignified life, against caste- based discrimination and atrocities. Many of the issues related to Dalit rights pertain specifically to land rights since encroachment of Dalits' land by upper caste members is common. In AP, AAI had helped organise a Dalit Mahila Bhumi Hakkula Sammelan to fight for rights over agriculture, homestead and burial land for the community. AAI has also campaigned for dignity of labour for Dalits and also for shunning the practice of assigning the community menial jobs such as scavenging.

Indigenous People's Rights: AAI ensures that the Indigenous People's rights are protected from violation by state and private parties. It achieves much of this agenda by encouraging the state to effectively implement the Forest Act. AAI also made the community, government officials of concerned departments and its own staff about the purview of the

Act. AAI has campaigned for accountability and transparency in government departments that work in these areas.

Women Rights: AAI strongly advocates gender equality and supports women in their quest for access to resources, equal wages, and participation in the public sphere and against physical, mental and emotional abuse. AAI has also sought to address issues faced by widows and single women and their rights and control over resources and participation in social events. Further, AAI has campaigned against pre-natal sex determination to put an end to female foeticide.

Children's Rights and Education: AAI promotes rights for children of deprived communities, street children, disabled children, children affected with HIV/AIDS. It particularly focuses on availability of nutritious food and education to children. The organization runs bridge schools for girl children who do not have access to formal education.

Rights of People Living With HIV: AAI facilitates advocacy, alliances and campaigns to protect the rights of people and communities living with HIV through various organizations at state level and national level. In 2008, AAI initiated the HIV response project in Karnataka state to focus on the rights of female sex workers and sexual minorities. The project provides treatment, care, and support to people affected by HIV.

Right to Food and Livelihoods: AAI aids the poorest and vulnerable households in accessing control over resources which are crucial to their livelihoods and food security. It raises the issues- land acquisition for mining, thermal power plants, ports, special economic zones, tourism development, corporatization of

Values

- * Mutual respect
- * Equity and justice
- * Honesty and transparency
- * Solidarity
- * Interdependence
- * Courage of conviction
- * Humility
- * Effectiveness

ActionAid recognize following six steps in in implementing it's programs and projects with right based approach. The six steps are as follows;

I. Organizing the people and creating awareness among the people

- * The first step is to organize people and create awareness among them through providing education and necessary support. It is not a small thing. It is actually challenging step because the marginalized and downtrodden people strongly believed that they do not have any rights. To facilitate change in their life The false perception has to change and the people have to believe that change may come by their efforts.

II. Addressing the people needs:

- * People may get some support from the organization. Generally people think that they have to request for their needs. They did not feel human rights should ensured by the government for their long term support.

III. Ensuring poor people participation in the activities:

- * Rights based approach required lot of people involvement to achieve their rights. The people must establish their needs by actions.

IV. Paying attention on power issues:

- * Change always opposed by the section who are enjoying the power in the society. The rights based organization has to face confrontation with power people to facilitate change in the society.

V. Deepening democracy at all levels:

- * True democracy needs ensure freedom of having views, information, participation and decision making at all levels.

VI. Holding state to accountable for the situation:

- * State should recognize that the human rights provided to citizens according to the constitution, law and regulations.
- * Establish mechanism to monitor state to ensure provide rights to the people.

agriculture and privatization of resources- which threaten livelihoods of the poor and marginalized communities.

It focuses on the food right by supporting sustainable and traditional agriculture practices, revival of coarse grains and millets crops, promotion of traditional seeds bank, establishing grain banks and promotion of kitchen garden etc. It also works on right to food. It organized protest march at Delhi with 700 people demanding right to food in 2010.

Rights of the Physically Challenged: AAI strives to ensure that the disabled enjoy rights meant for them and that they do not face discrimination in education, employment, access to services and resources, etc. by virtue of their disabilities.

Emergency and Disaster relief: AAI also provides relief & rescue support- medical care, water, food and shelter in times of emergency and disasters. It prepares communities in disaster-prone areas to deal with calamities through regular safety drills. Also, it builds the community's capacity to cope with the risks their livelihoods will face as a consequence of disasters.

Besides these, AAI also caters to the urban poor, Muslim women and conflict afflicted areas. ActionAid advocates the realization, recognition and acceptance rights of various deprived communities through petitions and campaigning for them. It works with the government and the community. It encourages the government to function in a transparent and accountable manner while creating awareness among the community members regarding the rights and benefits they are entitled to.

* **Livelihoods January 2012**

53.Sweekaar Academy of Rehabilitation Sciences

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

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

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

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

Institute of Special Education

Institute of speech & audiology

Institute of Mental Disability

Institute of Medicine and Physical Rehabilitation

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

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

The **Institute of Speech and Audiology** runs an **Early Intervention Centre for Hearing Impaired**. It offers pre-primary to intermediate education to hearing impaired. SARS established Special Schools for Deaf and Unnathi Jr. College for Deaf to provide intermediate education to the deaf. It offers courses in M.E.C. (Maths, Economics, and Civics) and C.E.C (Commerce, Economics and Civics). Every year, 177 students graduate from these schools. **Computer Training Centre for Deaf** offers a 6-month D.C.A. (Diploma in Computer applications) and a one-year PGDCA for Intermediate students. SARS also set up Shruthi College for Speech & Audiology to develop manpower in the field of audiology and speech language. The college is registered under 2F & 12 B of UGC. This unit was started in the year 1999, with B.Sc. (ASLP), M.Sc. (ASLP) with a view to develop manpower in the field of.

Dr. P.R **Institute for Mental Health** caters to the psychological needs of mentally disturbed persons. There are different types of psychological assessments such as tests of intelligence, personality; learning disability and

diagnostic assessment for mental illnesses are carried out. Based on the assessment, a treatment plan is evolved by the team of clinical psychologists, psychiatrists & social workers.

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

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

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

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

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

	Sweekaar milestones
1977	Sweekaar Hyderabad special school for mentally handicapped (mh)
1978	Awareness stall at annual industrial exhibition Launching of vocational trg. Program (for boys & girls)
1994	Opened special school for slow learners Completed project on low cost resource material for mh assisted by nimh Started comprehensive school health services
1995	Started services for cerebral palsy children Started computer training centre for deaf Won 5 gold, 1 silver & 4 bronze medals in national special Olympics by mr children
1996	Started diploma in spl. Education hearing impairment (dse - (hi)) Holding 30 fdd camps & serving 81, 026 slum population
2004	Cmd elected as national chairman for childhood disability group of Indian academy of pediatric Started m.sc (a. S. L.p) at Secundrabad Started sensory integration unit Established sweekaar academy of rehabilitation sciences Started recreational therapy unit

2005	Established dr.p. Rama rao institute for mental health, training & research Established sweekaar rehabilitation institute for handicapped at Tandur branch Established sweekaar rehabilitation institute for handicapped at Kadapa branch Purchased vignaan building for hrd Started dhls & b.sc (aslp) course at Tandur Started dhls & b.sc (aslp) course at Kadapa
2006	Started M.Phil. in clinical psychology Started M.Phil. in rehabilitation psychology Started B.Ed. (mr) regular mode
2007	Established sweekaar rehabilitation institute for handicapped, Guntur branch Sai bhavani garments vocational training for handicapped Foundation stone laid for new building for sweekaar at kadapa Courses launched - diploma in autism disorder Diploma in early child hood spl. Edn. (mr) Started b.ed (hi) regular mode at Secundrabad Started b.ed (hi) distance mode at Secundrabad Started b.ed (mr) distance mode at Secundrabad
2008	36th iapmr annual national conference (18th - 20th Jan 2008) Honorable CM of AP has inaugurated sai bhavani garments on 7th April 2008 Started b.sc (aslp) course at Guntur Started MEPMA project under govt. Scheme at Secundrabad Started mepma project under govt. Scheme at Kadapa Received best employer national award by vice president of india on 3rd December 09
2009	35th naciap national conference (16h - 18th jan 2009) Conducted national seminar on "appropriate approach to education of children with hearing impairment" from 19th Feb 09 to 21st Feb 09 Going to start b.ed (mr) - regular in Tandur, Kadapa & Guntur in 2009 Going to start decsmr - diploma in early childhood special education in Tandur, Kadapa & Guntur Received community service award on 13th June 09 at Orlando, Florida, USA

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

The **founder** and chairman of Sweekaar institute of rehabilitation center **Dr. P. Hanumantharao**, MD., Ph.D (Rehab. Psy) is a private medical practitioner & child specialist. He received 56 National & International Awards in that the major awards are "Dr.B.C. Roy National Award" in 1995, "Man of Asia Award" in 1996, "National Award" for the best individual working for the welfare of disabled persons in the country in the year 2001, "National Award" for the best institution working for the welfare of multiple disabled persons in the country for the year 2002 and about 45 other National & International awards. Mentally Challenged and Hearing Impaired Children received 32 National and International Awards Sweekaar is the only voluntary organization in the Country opened up four Campuses in four regions of A.P. GOI and Govt. of A. P. have sanctioned

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

The services rendered by the Founder & Chairman of Sweekaar in his individual capacity are included in the book of "Institution Builders in the Rehabilitation Sector in the Country", published by Rehabilitation Council of India. Sweekaar also renders services to the disabled coming from not only all parts of the country from many countries outside India like USA, Gulf countries etc. Sweekaar has hosted National and International professional conferences for pediatricians and rehabilitation professionals.

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

*** Livelihoods February 2012**

54.State Institutes of Rural Development

State Institute of Rural Development (SIRD) is the nodal agency in imparting training and capacity building to the different stakeholders of the development sector for better implementation of the services to the rural poor. There are 28 SIRDs in the country– one in each state- all of which were established after 1980. Few of them are extended departments of state rural ministries whereas some came into existence independently.

The mission of the State Institute of Rural Development (SIRD) is to focus on qualitative development in the ongoing rural development schemes and sensitizing the elected representatives of the Panchayat Raj Institutions (PRIs) by providing capacity building.

Capacity building is considered a vital part of the development efforts as it empowers stakeholders through knowledge dissemination, making the delivery system more efficient and thus drive towards better end results.

Majority of the SIRDs are working under Rural Development & Panchayati Raj department of respective states and few states have established SIRDs as an autonomous body. Though the main objective of all the institutes is serving rural population through training, research and analysis in the rural development sector each one of them have their specific mandates with slight differences. SIRDs also provides consultancy services in rural development sector of their respective states. The article will discuss about its genesis, major activities and finally its importance in the context of rural development.

Context:

SIRDs work with following objectives with slight differences in their mandates.

- To train Officials, Elected Representatives and NGOs with Panchayati Raj and Rural Development.
- To undertake Research Studies on Panchayati Raj and Rural Development.
- To promote creative thinking on Panchayati Raj and Rural Development by organizing Seminars, Workshops and Conferences.
- To collect and disseminate information and material on Panchayati Raj and Rural Development.
- To undertake evaluation studies of various programmes of Rural Development and functioning of Panchayati Raj.
- To prepare print and publish papers, reference materials, training modules and books on Rural Development and Panchayati Raj.
- Some of the major activities undertaken by SIRD are listed below:
- Conduct training programs, conferences, seminars and workshops
- Organize, aid, promote and research
- Analyze and propose solutions in implementing rural development and Panchayati Raj programs
- Disseminate information through magazines, reports, books and others publications

Functions of SIRD:

Training:

SIRD conducts various training programs on rural development and decentralized governance for the

representatives of Panchayat Raj institutions, rural development functionaries, NGOs, bankers and rural micro credit institutions.

Research:

SIRD conducts field based research which is an important part in rural development policy formulations. It also conducts impact assessment studies under research work.

Consultancy:

SIRD provides consultancy services to various regional, national and international organizations.

The institute provides intensive training using contemporary methodologies and technologies to suit different program requirements. The form, content and delivery mechanism of the program is developed with the assistance of panel of experts from the same field. The training methodology has a mix of innovative and successful forms of knowledge dissemination like presentations, panel discussions, demonstrations, lectures, case-studies, role-plays, experience sharing, brain storming. Field exposure is extensively used in the training process with emphasis on participatory and interactive learning components.

Rural Development Department and Panchayat Raj Department of the government have initiated many efforts for the training of functionaries for the state sponsored and special schemes and these training programs are given priority in the training activity of SIRD. A few significant titles of training programs conducted by SIRD are listed below:

- Workshop on Member of Parliament Local Area Development Scheme
- Course on Managerial Skills
- Course on National Rural Employment Guarantee Scheme
- Course on Computer Applications in Rural Development and PR
- Course on Implementation of Rural Development Programs
- Course on Rural Development Schemes and Guidelines for PRIs
- Course on Financial Management and Audit in PRIs
- Course on Leadership and Organizational Development Course on Panchayat Raj Finances
- Course on Management of Micro Credit and Micro Enterprises in SGSY
- Course on Marketing Management of Micro enterprises in SGSY
- Course on Rural Engineering

Each SIRD on an average conducts 1500 trainings per year on different subjects relevant to the development sector.

Brief of Achievements by SIRDs:

In the year 2009-10 all SIRDs together conducted 27,065 trainings for 13, 72,251 rural development stakeholders which has increased in the succeeding years to 24,174 & 11,25,579 respectively. Apart from training, all SIRDs have contributed through consultancy work as mentioned earlier.

Financials of SIRDs:

The SIRDs are supported through MORD grants transferred through NIRD (National Institute of Rural Development) by the government. State rural department contribute the minimum percentage of budget

share and the rest is by central government.

SIRD Status Report by NIRD:

The **MoRD** had set up 6 sub-groups for revamping of NIRD, Hyderabad, SIRDs and ETCs. NIRD appraised the performance of all SIRDs based on various parameters such as trainings conducted in last six years, use of IEC, level of participants, quality of training etc. and it came up with following results in the year 2009

Strong SIRD: AP, Karnataka, Maharashtra, M.P., Tamil Nadu, U.P. & W.B.

Medium SIRD: Haryana, Bihar, Gujarat, H.P., J & K, Kerala, Orissa & Rajasthan

Weak SIRDs: Arunachal, Assam, Goa, Manipur, Meghalaya, Mizoram, Nagaland, Punjab, Sikkim & Tripura

One Stream: Arunachal, Assam, Haryana, Goa, H.P., J & K, Manipur, Meghalaya, Nagaland, Sikkim, Tripura, Mizoram

Two Stream: A.P., Bihar, Gujarat, Karnataka, Kerala, Orissa Maharashtra, Punjab, Rajasthan, Tamil Nadu, and W.B.

Three Stream: M.P. & U.P.

Initiatives of SIRD for 12th five year plan:

The most important initiative of SIRD is to accelerate training in selected Block under Lab to Land initiative. SIRDs are going to furnish Training Action Plan and Budget for 12th Five Year Plan (2013-18). Going forward they have decided to develop resource persons in specialized disciplines to tackle the issue of quality faculty. Apart from these, following initiatives are in the pipeline-

SIRDs have decided to send Monthly Progress Report in revised format online through the web site www.ruraldiksha.nic.

Training Need Assessment (TNA) to be taken up by States 2. SIRDs to share training material with other SIRDs and ETCs. 3. Develop Computer Based Training Modules with the help of expertise of NIRD and APARD, Hyderabad.

Conclusion:

Since inception SIRDs have been continuously contributing and positively impacting rural development programs in the states. Even today it is the most important agency when it comes to training and capacity building. Yet there is scope for innovation and research at ground level to improve the implementation of welfare schemes. Currently SIRDs are facing problems as rightly pointed out by NIRD in terms of quality of training, academic faculty, timely deliver of services. Government and management team of SIRDs need to work upon this area. To achieve financial stability SIRDs should try to get funds in terms of direct grants. This will help in achieving the vision with no constraints and become the premier institute for knowledge dissemination in the development sector.

* **Livelihoods March 2012**

55. India Development Gateway (InDG)

India Development Gateway (InDG) is a country-wide initiative dedicated to meet the knowledge requirements of the poor. It is a key initiative of Centre for Development of Advanced Computing (C-DAC), Hyderabad. C-DAC is a premier, research and development organisation under the Department of Information Technology (DIT), Government of India. C-DAC was established in 1988 to meet technology requirements in the country and pioneered the creation of the PARAM supercomputer series. Presently, the organisation has centres across the country working in numerous fields of technology- High Performance Computing and Grid Computing, Multilingual Computing, professional electronics, software technologies, health informatics and education and training.

The poor have not been able to reap benefits of the “knowledge revolution” catalysed by IT. Though large volumes of knowledge are freely available, much of it is not relevant to the poor. Moreover, low access to ICT has also prevented the poor from using this knowledge. InDG intends to fill in this knowledge gap and bridging the digital divide by providing knowledge and knowledge products and services to the poor customised to their needs and in the regional languages.

The portal was conceptualised in 2004 by DIT with the aim of filling in the gap created in the absence of a dynamic knowledge resource catering to the poor. By 2007 a framework for the portal had been designed and piloted in Andhra Pradesh, Jharkhand and Tamil Nadu. InDG was formally launched in 2008 by Hon. President of India, Smt. Pratibha Patil. Initially, in 2008, InDG provided knowledge in 6 languages across 5 domains. It experimented in knowledge dissemination, including using Common Service Centres (CSCs) as vehicles of reaching out to the poor content creation through resource organisation and State Resource Groups (SRGs). Gradually, more domains, languages and products were added to the portal. Today, it provides information in 10 languages (9 Indian languages + English) across six domains (Agriculture, Primary Education, Social Welfare, Health, e-Governance & Rural Energy). Besides knowledge, InDG also offers online products and services (e-Vyapar, Ask an Expert, Weather Forecast, etc.) and offline knowledge in the form of CDs.

Agriculture domain

Agriculture domain offers knowledge and tips on efficient agriculture practice. InDG provides information pertaining to agricultural policies, schemes, Credit sources, Crop Production, Agricultural Best practices, on and off farm enterprises and various products and services. The portal also encourages discussions on agriculture related topics.

The portal offers detailed information right from the cultivation of crops to its marketing. Recently it has introduced a new weather based agriculture management related link, which provides district wise weather forecasts, weather based state and district advisories and tips to farmers depending on the weather conditions.

Health Domain

Health being one of the priority sectors of the country with primary focus on women and children, this portal aims to create awareness by providing useful health related information to the rural communities. Since most of the problems in health can be tackled by only providing awareness, this portal plays a pivotal role in meeting the millennium goals of the country. There are many schemes geared up by the government towards this goal which need to be utilized by people for whom it is meant. Reaching to each and every target group is a challenge for the government, so this portal is an initiative towards this direction of reaching the unreached.

InDG also maintains a database of health service providers, treatment facilities and support systems which will prove to be beneficial for the community as well as other organizations working for the people. The gateway provides detailed information on maintaining women health, first aid, nutrition and child health soliciting the development of people.

Primary Education domain

Primary education is the foundation for the social and economic development of any nation. The online platform of InDG offers a step towards making education a fundamental right. It caters to the needs and demands of students, teachers and other academic departments by providing online resource materials, videos and smart visuals. The topics such as child rights have also been touched upon to empower the young population about their rights. Not only is the portal an effective medium to promote primary education it also offers free career guidance to the children. By the immediate need of working upon the quality of education, this platform documents best practice from across the nation in the field of education. The government having known the importance of education has launched a number of schemes and policies for the benefit of the people whose information can be obtained from this online platform.

Social-welfare domain

Social welfare domain’s aim is to administer to the poor their entitlement of basic necessities. With the increasing incidence of poverty and similarly large number of programmes, this portal gives thorough information on the different schemes and their benefits. It addresses the policies related to women and child, tribal, old, minority, the vulnerable and the unorganized sector as a whole. The domains bifurcates information pertaining to each of the categories of people and regionally. Apart from acting as an information exchange it also delivers services and latest news to these groups of people. The collaborative approach of the consortium allows for the linkage with various departments, services and information that one can find all the relevant information under one window.

Online Products and Services	
1. Ask an Expert-	Provides expert opinions/solutions to queries from users
2. e-Vyapar-	online buying and selling platform
3. Dynamic Weather Information System-	Provides 3-day weather forecast
4. Employment news-	Provides information on national level job notifications
5. General Knowledge Quiz-	Quiz for school children
6. Dynamic Market Information-	Provides information on market prices to users
7. VLE corner-	interactive platform for CSC operators
8. Recaller-	Reminder for important financial deadlines

On browsing about the tribal welfare, the platform offers information related all the schemes meant for the tribals, Acts passed in favour of the tribals, forests rights, products produced by them, the list of different organizations working for their benefit and much more- all at one place. Isn’t it so much clearer, consolidated and informative than any other source available? The portal resumes an activist mode by way of empowering the masses about the necessary government interventions and the entitlements.

Rural- Energy domain

Increased energy conservation, improved energy efficiency and enhanced energy production from renewable sources can definitely lead India in general and rural areas in particular to become self-sustainable communities. The rural energy vertical provides information on the above aspects with inspiring stories that would motivate you to use them and derive the associated benefits. The immediate need is the adoption of low cost technologies which while being cheaper are also renewable. Livelihoods of the people can be

improved through sustained efforts in promoting such technologies at the village or individual level. It becomes more challenging when the population which is being addressed lacks technical knowledge. This is where this portal comes in handy for the institutions as well as people in providing access to technical knowledge, links, video based demonstrations and best practices across the nation. The portal has tried to document all the rural innovations and policies which will aid into making the lifestyle of rural people better. All the service providers with their contacts have been data-based for the use of common man.

e- Governance Domain

The public sector no longer has the luxury of waiting to find and implement solutions to the development challenges. To help governments address the urgent need of becoming more efficient and responsive, this gateway delivers the benefits and requirements for enabling government transformation and modernization through effective e-government programs. E-Governance in India has reached at the transformational stage and providing various services to citizens, business and government organization, offered by Central Government agencies and different State Government departments. Rising service demands, narrowing constraints and new technology are met by this new ICT tool. The major focus of e-Governance vertical of www.indg.in portal is to support the ongoing e-Governance movement in India by providing one stop information access to available online citizen services, state specific e-Governance initiatives and awareness about online legal services, mobile governance, RTI etc. Keeping in mind the importance of empowering the VLEs, InDG has included a new section "VLE Corner" to enrich them with resource materials and providing a platform to share their experiences in their own language. RTI Act has been given due importance in this platform which is meant to invite accountability and delivery.

Outreach

InDG is a one-stop interactive knowledge platform for generating and sharing knowledge. The application of this knowledge is in the hands of the poor, their service providers and development organizations. InDG only makes the information available to the poor through various modes and forms. However, InDG is interested in ensuring that the knowledge reaches the poor and ties up with various development functionaries to this effect.

It services rural communities either directly or through collaboration with first level service providers such as Common Service Centre (CSC) operators. Apart from service providers, InDG also reaches out to the poor through a number of partner NGOs which use its content in their projects.

InDG also provides 8 online products and services on the portal. Ask an Expert is a popular product through which users can get specific queries answered by experts. InDG also offers information on market prices to farmers through the Dynamic Market Information service. The information is delivered to the end users on their mobile phones. InDG has also introduced an online marketing platform- e-Vyapar where producers across the country can post their products for sale. The portal also provides weather forecasts for 3 days for blocks, something even the Met department does not do.

InDG could evolve into a national knowledge exchange for rural communities and the development community that works for them.

* **Livelihoods April 2012**

56. Society for Energy, Environment and Development

Society for Energy, Environment and Development (SEED), an NGO was established in 1987. It was established by a group of professionals from various domains like engineering, management, solar energy, law and social work. The society is headed by Chairman Mr. P. Rama Rao (Padma Vibhushan), President Prof. PN Murthy and he is also one of the founder members of SEED. He nurtured many programmes and activities in Food Processing and Solar Drying Technologies at SEED and the founder general secretary Prof M. Ramakrishna Rao, Prof. M. Ramakrishna Rao is a renowned Solar Energy Technologist in the country and has been working in this area for the last 25 years.

The purpose of setting up SEED was to draw upon the expertise of these fields to create awareness about the Environment and Energy issues and creating devices to enhance the quality of life. The motivation was to replace use of fossil fuel based energy resources in food processing. As 2% of the horticulture produce are able to get processed in the country, there was a need to bring cost effective technology in food processing industry focusing on rural areas. Apart from this, SEED promotes community development activities through various programmes like employment generation; self-help Groups, health and education. Towards employment generation SEED facilitate communities in establishing micro enterprises in food processing in rural areas.

SEED's core area of work is technological innovation to develop devices and machines which can reduce the cost of energy drastically and can run on renewable energy sources like solar energy. They are also focusing on post harvesting conservation of food and food products.

The organization had developed solar drier. SEED invented Solar Powered Solar Air Dryer designed by Prof M. Ramakrishna Rao, the Solar Air Dryer invention is patented by Indian Patents Office with a patent number 211911.

Food Processing Technology is one of the priority sectors in our country. SEED introduced this solar energy based technology at micro level in the villages. This would be a boon to rural women and youth by creating great opportunity for rural employment. The solar dryer technology will process the food products with zero energy cost. In the past few years' intensive Research work has been carried out by SEED in drying more than 60 products of vegetables, forest produce like gumkaraya (edible gum), spices, and herbs using solar dryers on a commercial scale.

SEED is involved in research, development and training. It provides training in installation, use and maintenance of solar dryer across the country whereas the research emphasis on developing compatible cost effective technology to support the food processing industry. So far, the organization has trained 1000 trainers across the country. The training covers, hygiene and cleanliness, pretreatments of raw materials, chemical preservation method, processing, testing and packing for processed products.

In house training is also conducted for the wider and special variety of products processing for NGO's working in rural areas and for rural youth and women. SEED thrives for high Quality products in solar food processing products.

They have a Laboratory with well equipped, well qualified staff conducting quality control methods and maintain nutritional values. The laboratory is capable of analyzing and testing for Physico-chemical properties, Shelf life, Microbiological qualities, absence of harmful micro-organisms and other undesirable substances, texture, taste, look and appearance and other sensory parameters and Nutritional values.

With their work they have reached more than 40 organizations across the country who is working on large scale in the rural areas. So far they have sold more than 140 dryers which cost Rs.100000 each. Seed has covered 150 villages in 13 states in India. They have tested their driers successfully in those villages. The uses

of those dryers have increased the income of the enterprises where they were installed. Livelihoods of the producer on the other hand were better with better income

They have applied their technology on various ranges of products. These products are processed solely on Green Energy utilization first time in National and International Markets. The Commercial application of the solar dryers is processing of Mango and other mixed fruit bars, Amla Powder and Ragi Malt under scientific methods and assuring quality of the products. They are rated as high quality products with excellent properties of tastes, color, texture and flavor. 'SEED' brand fruit bars and other products have become very popular and attracted the market through reputed food stores in many places in India test market in USA, Middle East and African markets. All fruit bars come in slabs, toffees, bars and rolls with good taste.

Currently the organization has 15 engineers working as fulltime employee in design and development of solar devices used for post harvesting usage to add value to food and food products. SEEDS got a grant of Rs.57 lakh from Bharat Dynamics for development of food processing technologies. They have identified Todukutta in Moinabad to implement their technology for successful development of the technology.

*** Livelihoods May 2012**

57.Center for Social Initiative and Management

Centre for Social Initiative and Management (CSIM) is an initiative of Manav Seva Dharma Samvadhani (MSDS), a registered charitable trust based in Chennai. It works for creating opportunities for budding social change agents to launch or strengthen their social initiatives, and it conducts training programs and workshops for enhancing their knowledge and skills. It also conducts customized training programs for staff and volunteers associated with social sector organizations and CSR wings. Thus, it aims to work as resource centre for social workers, NGOs and social enterprises.

Back ground of the CSIM: Social entrepreneurs see the unmet needs and societal problems as opportunities for a changed world. Social entrepreneurs have a major role to play in reshaping society through their passionate, realistic, innovative, and effective problem solving strategies.

Realising the need for social entrepreneurship practices in India, Centre for Social Initiative and Management (CSIM) was launched in 2001 in Chennai by Mr P N Devarajan and a group of socially committed individuals. Today, it has four centres-one each in Chennai, Bangalore, Hyderabad and Mumbai.

CSIM's vision is "to build Social Equity, to Nurture Social Entrepreneurs, Build Learning Communities with NGOs/Government, Accelerate Social Citizenry, Professionalize Social Sector, CSIM aim is 100 CSIMs across the world by 2015."

CSIM envisions equitable, humane and sustainably developed communities and society in India and the world. It believes that social entrepreneurship education, training and mentoring of budding social change agents plays an important role in creating a better society. Whether their passion is to work on social issues related to education, health, poverty, disability, environment or other social causes, the social entrepreneurship and management concepts and tools are helpful in achieving their goals.

Social entrepreneurs lead transformation in individuals, communities, and nations by constructively confronting social and economic inequities. They effect positive change by generating solutions to pressing social problems, searching for root causes and creating values that transform individuals and communities.

Specialized courses offered by CSIM include PGDSIM (Post Graduate Diploma in Social Initiative and Management) and SEOP (Social Entrepreneurship Outlook Program). Also, the Chennai centre offers a course in social entrepreneurship through e-learning mode.

By the end of the program participants gain a thorough theoretical understanding of the criteria of Social entrepreneurship. Moreover, they become aware of the possible areas of entrepreneurship in the social sector (for those who wish with social entrepreneurship rather than setting up an organization themselves).

In addition to participants from urban and semi-urban areas, the Chennai centre, in particular, attracts a large number of students from rural areas who launch their social initiatives in rural communities. Also, several students from underprivileged and marginalized sections of society have benefited from CSIM programs.

In addition to various courses, customized programs, workshops and conferences, CSIM conducts Social Audit for social sector organizations and CSR initiatives of Corporate Organizations. For this activity, CSIM follows a framework and methodology developed by Social Audit Network (SAN), UK. CSIM partners with SAN, UK for conducting social accounting and audit workshops in different parts of India and it is in process of having a Social Audit Network in India.

CSIM also started conversations with the launching of monthly tabloid in January 2010 in Chennai and later extending its operations to Bangalore, Hyderabad and Mumbai. A collection of inspiring success stories on

social service in the tabloid. In this tabloid of Conversations provide an excellent platform for the promotion of several existent social enterprises and Corporate Social Responsibility initiatives.

It conducts customized workshops for NGOs and corporate houses in India on the following topics, Communication and fundraising, Documentation for NGOs, Financial Management, Group Dynamics, Improving Transparency and accountability in NGOs, Leadership and Team building, Media Interviews, Micro Finance Management, NGO Management, Presentation skills, Proposal Writing, Social Audit, Social Entrepreneurship and Social Theatre.

CSIM developed e-learning program on Social Entrepreneurship with the support of Cognizant Technology Solutions. CSIM also launched the Center for Media and Development Communication (CMDC) in September 2009 to serve as a resource agency in providing training in media and development communication, as well as to render professional services for development organizations in the areas of documentation, research and social audit.

CSIM believes the Mahatma Gandhi with this quote "*Consciously or unconsciously, every one of us does render some service or another. If we cultivate the habit of doing this service deliberately, our desire for service will steadily grow stronger, and it will make not only for our own happiness, but that of the world at large.*" Realizing this aim CSIM is contributing towards building better society by its innovative programs.

* **Livelihoods June 2012**

58. Centre For Youth and Social Development

Centre for Youth and Social Development (CYSD) is a non-profit organisation that was established in 1982. CYSD works for the development of deprived and marginalized people in remote areas of Odisha. CYSD emerged as response to the need for lending a professional touch to development work in the state.

Mr. Jagadnanda Sahoo, its founder is a social activist and has been working for the development of tribal and rural poor in Orissa through people-centered initiatives. He has been leading CYSD for the last 27 years.

Over the years, CYSD has focused on three mutually reinforcing and complementary thematic areas- Primary Education, Sustainable Livelihood and Participatory Governance.

Primary Education

CYSD strives to provide quality elementary education to children in difficult circumstances, migrant children (girl), dropouts, so-called untouchables and otherwise-able children.

CYSD promulgates an education that leads to the holistic development of children. This includes building leadership skills, peer motivation and mobilization. It creates a learning-friendly atmosphere enabling children to attend school regularly. CYSD also counsels the parents and sensitizes them regarding the importance of education.

- The salient features of CYSD's education system include-Emphasis on quality by designing quality indices and community monitoring groups, developing teaching and learning packages, adopting schools and bringing out text books in the tribal language.
- Involving children and community by forming child peer groups, conducting education campaigns and providing special education for differently abled children.
- Research and advocacy by forming committees like education watch, pressure groups and conducting reality checks by these groups improvement in education was brought about.
- For ensuring development of children aged between 3 and 6, CYSD set up Sishu Bikash Kendras in villages where Anganwadis Centres are absent.

Sustainable Livelihoods

In the realm of livelihoods, CYSD supports the community with capacity building and encourages women SHG members to take up entrepreneurial activities.

It has setup Rural Livelihood Training Centre (RLTC) at four locations- Boipariguda block in Koraput district, Hemgiri block in Sundargarh district and Patana block of Keonjhar district and Tangi Choudwar in Cuttack district. These are strategically located to serve the four most backward zones of the state.

At the RLTCs, CYSD trains local youth to take up small entrepreneurial activities. It provides exposure on best practices to the candidates, creates a resource base, and facilitates market linkages.

CYSD promotes women's Self-help Groups at the village level and their federations at district levels. CYSD also facilitates in the development of systematic business development plans for the SHGs to take up collective livelihoods initiatives.

Apart from women's SHGs, CYSD has also supported farmers' federations to enable farmers in the area to access resources like fertilizers, High Yielding Variety Seeds and saplings, technical support on land and water

management, credit, Minimum Support Price for food grains, market facilities, crop insurance, and scientific agricultural expertise from resource agencies like Krushi Vijnan Kendras and Odisha University of Agriculture. Organic farming, horticulture, SRI cultivation is encouraged in the federation.

CYSD devised a Market Intelligence System (MIS) to inform farmers on the selling price of different products at different markets and also the quality of products. This information helps them to decide which market they would like to sell their products and also if any value addition would fetch them a better price.

Participatory Governance

CYSD has oriented the community towards analysis of local development issues and place their legitimate demands, bring about pro-poor initiatives and organise Gram Sangathans (Gram Sabha). Emphasis on micro planning is encouraged with bottom up planning. They facilitate the people to analyze the economic, cultural and environmental situations of their villages, identify village resources for their optimum utilization, prioritize problems and seek solutions. Women representatives are given training on leadership qualities. They are oriented towards their roles and responsibilities as a leader.

In addition to building the community's capacity to enable them to take up effective governance, CYSD has also set up Panchayat Resource Centres (PRCs) in the villages. PRCs give information to locals regarding the village development programmes like education, sanitation, health, planning and implementation of various projects. The community is free to seek any information from the PRCs and the Panchayat is obliged to reply to the questions.

CYSD also sensitizes the community regarding injustice and rights (to equality, information, etc.).

Besides its work in these three spheres, CYSD has also supported the community in establishing mechanisms for food security and ensuring equity in the community. It facilitated the establishment of community-managed grain banks. The community borrows grains from the grain bank at nominal interest rates at the time of food crisis.

CYSD also encourages group farming, (a.k.a community farming). The benefits of community farming is Marginal and landless farmers are encouraged to take up community farming by jointly cultivating large areas of land, including wasteland through shared resources, as seeds, tools, and labor.

*** Livelihoods July 2012**

59.CHILDLINE India Foundation

Childline is India's first 24/7 helpline (1098) to rescue and rehabilitate children from abuse. Childline came into operation in 1996, and soon spread its operations to 210 cities/districts in 30 States and UTs in India.

Childline is partnering with 415 organizations and attending 2.1 crore calls (up to March 2011). The Childline India Foundation (CIF), in partnership with Women and Child Welfare Dept. of Government of India and with the support of the NGOs, stakeholders is first 24 hours helpline for street children who are in distress especially street children.

"Even a journey of 10,000 miles, starts with a step", says Jeroo Billimoria, founder of Childline and faculty member of Tata Institute of Social Sciences (TISS) in Mumbai. In 1992, Billimoria along with some colleagues set out to convince the Department of Telecom to run a toll-free helpline for children. The team conducted a survey to support their cause and in 1996, established a toll-free number as a project under TISS. Over the next two years, the team rescued and rehabilitated scores of children from abuse. By 1998, the initiative gained enough momentum for the Department of Telecom to take notice and support it. With Government support, Childline quickly started operations in 30 cities in the country. In 1999, CIF came into being as a partnership between the Women and Children Welfare Development, Government of India, academic institutions and civil society. Childline's focus is on vulnerable children and youth living on the streets or those in particularly difficult circumstances.

For thousands of children who are often neglected, cheated, exploited, and beaten, 1098 is not just another phone call but a symbol of hope and comfort. Childline 1098 is a place of solace where a helpful 'didi' or 'bhaiyya' is always available for them round the clock.

The CIF's vision is 'A child friendly nation that guarantees the rights and protection of all children'. Its Mission states 'Childline will reach out to every child in need and ensure their rights and protection through four Cs as—

- Connect through technologies to reach the 'last mile'
- Catalyze the system through active advocacy
- Collaborate through integrated efforts between children, the state, civil society, corporate houses and community to build a child friendly social order.
- Communicate to make child protection every body's priority.

Childline links the children to NGOs and Government organizations and services after attending to them initially and crisis intervention. The organization provides three kinds of support: a) direct support, b) on the phone and c) long-term assistance. Direct support is given for immediate relief of the victim. It is usually in the form of health, shelter, protection from abuse, repatriation, locating missing children and intensive counselling.

Over the phone, Childline provides emotional and psychological counselling to young callers. It also provides information on relevant schemes and services. Finally, Childline also provides long-term assistance. Here, it plays more of a facilitator. It provides the required emergency relief to the victim before exploring education or employment opportunities. It places the victim with a relevant NGO.

Besides this, Childline also makes efforts to ensure that vulnerable children are aware of its services. It conducts widespread campaigns to increase awareness among the target groups. The organisation helps

partner NGOs to design and manage MIS systems to monitor of the children efficiently. Further, Childline advocates for more child-friendly policies and legislations. It does considerable amount of research in issues related to child abuse.

In a significant move, the XIth Five Year Plan mandated the Childline India service be made available in every district. CIF partnered with the Integrated Child Development Scheme (ICDS) of the Ministry of Women Child Development to achieve this mandate. The Government of India also proposed this as a response to the issues the Child Rights Convention seeks to address.

*** Livelihoods August 2012**

60.SAPREM (Maharashtra)

Social Aspiration for Participatory Reforms by Evolved Manpower (SAPREM) NGO is a social service provider in Maharashtra, formed in 1998 by some Social Workers. It works in the fields of education, health and community empowerment in both urban and rural Maharashtra. Its mission is to "Identify the impact of socio-economic issues and strive for social, educational and economic well-being of the human being in the society by ensuring community participation through participatory methods". SAPREM is registered under Society Registration Act and Public Trust Act, and has FCRA certification. SAPREM aims to uplift the society through various activities such as: Formal and informal educational projects for educational development, development projects for socially, economically and educationally weak sections, health education for improvement in health standards of society, and facilitate general good health, safe drinking water projects; spreading awareness about water contamination, creation of facilities.

Ex: individual toilet, construction of drainage etc., constructive projects for the developments of unorganized labourers, eradication of superstition, and bad behaviour from the society and abolish taboos and create awareness about mental illnesses.

SAPREM runs various programmes such as Personal Health Check-up; Women's Legal Aid and Counselling Centre;

Pulse-Polio Eradication Program; HIV-AIDS Counselling Centre and Observation of World Aids Day; Vocational Training program; Sanitation project i.e. Nirmal MMR Project funded by MMRDA through Kalyan-Dombivali Municipal corporation; Pre-Primary schools (Balwadi) for 700 children at Andheri; Primary English medium school for Rural and Adivashi Children at Birwadi, Shahapur, Scholarship Project; Hostel for the students; Nutrition project for the Balwadi children; SHG development programme; Eye check-up and cataract operations; Special school for the Mentally challenged children at Dombivali; income generation projects at Birwadi and Andheri areas; women empowerment by providing tangible marketable skills to women between 18-45 years; English Medium School-Formal Education project, approved by Education Department of Maharashtra for around 85 tribal and rural children at Sai Nagar, Birwadi, in Thane

District. SAPREM's activities have benefited over 16,000 people in Maharashtra.

* **Livelihoods November 2016**

61. Mithra Foundation

The Mithra Foundation (MF) is a Non-Government Organization (NGO), established on 16th October 2012 by social workers and promoters. MF's geographical operation areas are in Nalgonda, Adilabad, and Rangareddy and Hyderabad districts. It works in the areas of Agriculture, Health, Education, Livelihoods, Environment, Institution Building & Capacity Building, Empowerment of Children, Women, Widows and SC/ ST and other Backward Classes in rural areas. N. Ramachandrai is the Chairman for this organization. The MF's vision is to promote an organization with a global outlook by Inclusive growth for rural indigenous population with in rural livelihoods. Its wants to provide purposeful life to every villager, facilitate development in every sector, economic strength, education, social respect; and provide innovate new technologies in agriculture.

Aims and Objectives: To promote and strengthen institutions for imparting knowledge, skills and attitudes of practical importance for the economic and social empowerment of vulnerable groups of the society. And, design and implement projects to foster linkages between institutions for various village level young institutions. And, educate people for effective participation in community development and welfare programs. Moreover, improve the social circumstances with equal opportunities to all genders, Dalits, tribals and other backward classes in all the initiatives taken up by the Government and other agencies.

MF Activities:

Holistic Development of Farmers: The Foundation had formed 42 farmer clubs with the help of NABARD in 42 villages of Motukur and Shaligouraram and Ramannapet mandals of Nalgonda district with an aim to provide agricultural inputs, linkages with line departments, bank loans and sustainable growth in farmers' lives. An exposure visit to agricultural mechanism was organized on 24-02-2012 with 50 members from 12 Farmers Clubs (FCs). Regular source of income and consistency in their activities is the key to sustainability of Farmers Clubs.

Health Programmes: It had selected 18 villages in two mandals of Adilabad district to distribute homeopathy medicines, where health awareness is too low, and facilities provided by the Government and ITDA are too minimal. People in these villages are very prone to seasonal disease due to lack of awareness, non-hygienic conditions, and illiteracy.

Promotion of Cultural Activities: It had taken an initiative to promote cultural activities and sports competitions for children in school. It approached Zilla Praja Parishad High school (ZPPHS), Kotamarthy village, Motkur mandal, Nalgonda district.

Other Programmes: MF has been helping villagers to gain land pattas, encouraging youth clubs and facilitating irrigation and drip irrigation for agriculture lands in the villages. Each farmer can serve 200 families with fresh vegetables at affordable prices, leading to better health at lower costs. There is a need to develop local markets and provide employment to rural youth. Farmers need to learn savings and ways of increasing profit.

*** Livelihoods January 2017**

62. Bharati Integrated Rural Development Society (BIRDS)

Bharati Integrated Rural Development Society (BIRDS), a non-profit organization, established in 1985 in Kurnool district, Andhra Pradesh. Organization is working in field of Rural Development (RD) i.e., facilitating poor & poorest, Dalits, women, and children, small and marginal farmers. Its first operations were in Midthur mandal, Kurnool district. One of the most backward areas, and obscure any voluntary organization in the area. In subsequent years, organization established itself there and was recognized for its good work. Today it works in the areas of community mobilization, empowerment among Dalits and women on several issues i.e., poverty, social discrimination, women rights & land issues. BIRDS focuses on livelihood improvement among poor landless families or families having small holdings. Organization aims to improve livelihood opportunities within villages to minimize migration from rural to urban areas. Objectives are to educate rural poor through Non-Formal Education (NFE); help rural poor people liaison with government to avail various schemes; provide opportunities for development of village artisans; undertake land based projects for benefit of small, marginal farmers and sustain organic farming system; organize SHGs for their empowerment; improve, preserve health and environmental conditions of rural poor, etc.

Various activities are : a) BIRDS - Strategic Pilot on Adaptation to Climate Change (SPACC): It is working to strengthen knowledge and capacities of communities to respond to climate variability and change impacts in pilot Hydrological Units (HUs) in seven drought-prone districts of Andhra Pradesh from year 2011. It has been working in Rudravaram mandal of Kurnool district for the past two years through an innovative farmer driven grass-root level environmental action, taking into account climate variability; b) Crop Life project-Adoni: Crop Life International (CLI) in association with BIRDS has designed a Baseline survey to assess the overall impact of project on target population and test people's attitudes & practices towards "Responsible usage and secure storage of chemical pesticides". It assesses what messages are retained by the target population, are put into practice and their impact; c) CHETANA Network: It seeks to address issues of hunger and poverty collectively through micro and macro level analysis, advocacy, development of alternative survival strategies and international solidarity; d) Compassion project- It started a disadvantaged children centre at Kalachatla village supported by Compassion International (CI) through Karuna Bala Vikas (KBV); e) Community Health Centre (CHC): It's providing many services and facilities to poor, including, community health services, lab services, pharmacy and ambulance; f) Boarding home and school: It's running a boarding home and school from nursery to tenth class for boys & girls at Muthyalapadu village; g) Other projects: it's running the Andhra Pradesh Farmer Managed Groundwater System (APFMGS) Project and community-staff capacity building.

* **Livelihoods March 2017**

63. Anyay Rahit Zindagi

Anyay Rahit Zindagi (ARZ) is a social work organization started in Goa in 1997 by Development Professionals of Tata Institute of Social Science (TISS), Mumbai. It works on combating trafficking of persons for the purpose of sexual abuse and commercial sexual exploitation. Initially ARZ worked only in Goa, but later extended its services to Karnataka, Maharashtra, Andhra Pradesh, Tamil Nadu, West Bengal, and Odisha states of India and also in neighbouring countries like Nepal, Bangladesh. Its key areas of operations are prevention, protection, rescue, repatriation, rehabilitation, health, after-care, re-integration, prosecution of perpetrators, legal counselling, economic rehabilitation, research, documentation, training and advocacy.

ARZ's activities:

Ankur: Prevention of trafficking by working with children, adolescent girls and vocational training of youth.

Mukti: Anti-trafficking work in Baina and other parts of Goa and working with the system to make anti-trafficking work more effective.

Prabhat: Work in protective homes with rescued victims towards their rehabilitation.

Swift Wash: Economic rehabilitation programme with trafficked victims. In 2006, ARZ implemented The Economic Rehabilitation Programme economic empowerment of victims of sexual exploitation. Under this programme, ARZ established one fully mechanised laundry unit in Sancoale which provides employment for 35 women and 15 men.

Tuitions: ARZ runs tuition classes in the community at Baina in English, Hindi, Marathi, Konkani, Kannada languages for children. Every year, 150 children benefit from these classes.

ARZ provides vocational trainings to the trafficked victims and their children based on their education, skills and interest. It runs tailoring classes for adolescent girls and repairing of home appliances for adolescent girls and boys and as well as youth. It provides livelihood supporting services like jewellery making, placement agency for providing employment, beauty parlour training, and placement of women in petrol pumps as petrol fillers.

Goa police department has appointed ARZ organization as the nodal NGO in the Integrated Anti-Human Trafficking Unit to provide witnesses, conducting rescue operations.

ARZ has networked with NGOs within the state and across the country on the basis of the needs of the client group. It has had to carry out issues-based campaign, lobby with state and non-state actors, works at advocacy level, towards law and policy change, etc.

ARZ received a National Award by The Ministry of Home Affairs, Government of India for outstanding work in the field of Anti-Human Trafficking for the year 2011. [<http://www.arzindia.org/>]

* **Livelihoods July 2017**

64. Seven Sisters Development Assistance (SeSTA)

Seven Sisters Development Assistance (SeSTA) was initiated by a group of young professionals in 2011, to facilitate development activities in North Eastern (NE) states in the country. Currently, SeSTA is working with 8000 families in four districts viz., Chirang, Bongaigaon, Goalpara and Kamrup in State of Assam.

SeSTA's vision is to ensure a vibrant, democratic and developed society with peace and harmony. It strives for development through enhancing the capabilities of rural communities by mobilizing them into self-managed Community Based Organizations (CBOs). It is committed to achieve the following goals by 2025: Increase capabilities, livelihoods and wellbeing of vulnerable communities in rural areas through women led institutions; Ensure safe, secure and united, have equal place at homes and society; Increase families' income through Natural Resource Management (NRM); Provide skill training to youth and enhance their employability skills; Facilitate women collectives for peace building process between and among various communities.

In social mobilization arena, SeSTA is mobilizing women and vulnerable people into Self Help Groups (SHGs) to facilitate their development and growth. Especially, it is creating platforms for women to achieve empowerment and address their issues. Each of these SHGs has 10 to 20 women members belonging to similar social and economic conditions from the same village. The organization is actively involved in formation of Village Organizations (VO) with eight to twelve SHGs with each SHG having two to three representatives in the VO. It is also forming SHGs federations "Sanghamitra Mahila Sangh" at block level.

SeSTA has been working with small and marginal farmers and has reached more than 8000 agriculture families, through various initiatives to enhance productivity of crops, such as paddy, maize and vegetables. It is promoting System of Rice Intensification (SRI). Paddy crop yield capacity has increased from 2.5 MT per Ha to 5 MT per HA through SRI method.

Since two years, SeSTA has been promoting farming of vegetables like Cabbage, Cauliflower and Chillies in the month of September and October. Farmers are availing an average of Rs. 15000/- in two months from the above activity. It is promoting community nursery and has constructed 11 net houses to provide quality seedlings to farmers. It also provides shallow tube wells for irrigation and imparted training to farmers on pest management. SeSTA is working in Natural Resource Management (NRM) through improvement of soil health, water management and conservation of natural resources. SeSTA is working on renovation and development of Dong (Diversion Based Irrigation – DBI) system, a major traditional irrigation method in North Assam. It is promoting low cost irrigation methods like Shallow Tube Wells (STWs) and wells and promoting organic farming under Mahila Kisan Sashaktikaran Pariyojana (MKSP) program. SeSTA has conducted feasibility study for pig rearing in the blocks of Kamrup district Assam and identified families from five villages and is providing various services to them. So far, 99 women farmers are doing pig rearing. SeSTA is organizing skill development programs to unemployed youth and skills trainings to young girls in knitting, sewing and embroidery. It is also providing training to para professionals to provide services to agriculture and livestock farmers.

* **Livelihoods December 2017**

65.Sarjan Foundation

Sarjan Foundation (SF) is a Non - Profit Organization established on 26 March 1997. It is registered under the Bombay Public Trust (BPT) Act, 1950, with the registration number Reg. no: E/11269. The organization works in Banaskantha district in Gujarat state.

The aim of the SF is to strive for building a civilized society grounded on cultural heritage and value system; pursuing excellence in all walks of life; and to improve the quality of life for youth in education arena, skill development, health care and economic empowerment.

The Organization conducts skill development programmes in the vocational training center named 'MARG'. It offers six specialized training courses viz., welding, electrical training, fitter, turner & computer operating skills. Skill development trainings imparted to local youth have been able to generate employment to youth locally within villages and towns. Parents of youth who have undergone trainings are a happy lot as they are seeing their children engaged in self-employment. Sarjan has recently set up a satellite Centre for Academic Reorientation & Enrichment also known as 'Marg' at Palanpur to enable IT graduates mostly from the humble strata to overcome their shortcomings and impart them with intangible skills like web technology (PHP), engineering design (Auto CAD), mobile application development (Android), Tally Erp-9 etc., so that they can work on their own or get suitable placements. Sarjan Foundation provides external support to Government schools in the district by providing teaching and learning aids to local schools. Remedial study material is given to students from Backward Classes (BC) in municipality primary schools. The support extended by the organization has benefitted 2066 children as on date.

It also caters to the needs of vulnerable students who need school fees, hostel expenses & learning resources. The organization is improving the quality of education in the district. It has supported 823 students (404 boys + 419 girls), including primary (191), secondary (200), higher secondary school students (165), college students (176), Post-Graduation (PG) students (30), Professional course students (86) and vocational course trainees (25). The organization conducts eye camps in rural interior areas, and facilitates free eye check-ups and cataract surgeries to patients. More than 96000 individuals have benefitted from SF's 211 eye-camps. SF has introduced short-term courses for women and adolescent girls in sewing, embroidery, mehendi designing, beauty parlour work, crochet work, macramé work.

*** Livelihoods January 2018**

66. Rural Roots

Rural Roots (RR) was started in March 2016 by Keshav Parthasarathy and Shagun Setia. It is a NGO, registered as a charitable trust, with a vision to empower marginalized rural women of Deoria, Uttar Pradesh, by generating sustainable employment for them in food processing sector. Complementing the company's vision, the mission of NGO is to uplift rural women from poverty; Below Poverty Line (BPL) and simultaneously provide best quality products to the customers. Primary beneficiaries are women from low-income households in and around Deoria, Uttar Pradesh.

Rural Roots, currently manufactures various varieties of pickle with priority being given to quality; apart from regular pickles like mango, garlic, mixed, the other varieties included are red chillies, jackfruit, papaya, gooseberry etc., The NGO did ground research, prior to initiating operations at Deoria and identified, that these women were skilled in making pickles and that they were already making pickles for their own consumption purposes.

Rural Roots organized a training session, initially for 30 women in December 2016 by a trainer from food preservative department. These women were trained in quality enhancement in pickle making, knowledge on managing, packaging and sale of these pickles. The company has also employed eight of these women to make pickles, which are packaged and later are sold. . The pickles are sold in Delhi and Mumbai as well. The sales of these pickles allow RR to pay a salary of Rs 1,500 on an average to the women. This salary represents 50% increase on the women's current household salary of Rs.3, 000.

Operating in a remote and poor area, such as Deoria obviously comes with its own distinct set of challenges. Some of the key challenges are lack of funding apart from initial contribution from Ernst & Young (EY) care; and lack of market connects, as the founders are not from a sales and marketing background. So far, most of the funds used to set up and operationalise the NGO have been contributed out of the personal savings of the founders. The other challenges that the NGO faced initially was to convince, a few of the women to come and work. But with the support of local team, they were able to assure them, that it was for their own good. Currently, the goal is to make a long term sustained impact in Deoria itself. However, RR has obtained food license recently and are looking forward to make it commercial. Apart from pickles, RR also plans to train women in food processing products such as chutneys, jams, ketchups etc., and would also like to explore other food innovations. The number of women the NGO targets to employ and the corresponding increase in their monthly household income is as follows: 20 Women-50% increases in household income in 2018. By (financially) empowering the women in Deoria, they are hoping to create significant ripple effects – affecting gender equality, education level, nutrition and health.

*** Livelihoods March 2018**

67.NAAM Foundation

NAAM foundation was established in September 2015 by Nana Patekar and Makarand Anaspure. It was formed to lessen the agony of drought affected farmers in Maharashtra. NAAM foundation is a manifestation of human spirit in response to the outbreak of lamented turmoil happening around. It is a movement with honest intentions to facilitate development of disadvantaged villages and improve lives of people.

NAAM foundation's mission is to build a sustainable and progressive society by facilitating development in rural areas by working on different issues like infrastructure, education, employment, food etc.

NAAM has taken complete responsibility to change the face of the villages by adopting them and making them model villages. Villagers are also working closely with NAAM to bring changes in their lives and make it a life changing experience.

Basic Help for Widows: This project has already been successful, where cash of Rs. 15000/- each was given to widows of farmers' family who committed suicide as per the new list of 700 provided by government data.

Group Farming: This is another concept which NAAM is planning to introduce in villages of Dhondalgao, Zari, Jakhangao, Akoladev, Amla, Loladgaon, Koudar, Kutubkheda, and Dadegaon. NAAM is motivating farmers to shift to such practices to reduce the risks and the cost of farming.

Sewing Cluster: In this, a cluster of women in various villages would stitch products which would be then sold under the name of NAAM. Machines have been distributed in Andhari, Palshi Pirola, Hatti, Beed, Zari, Watwada, Bansarola places.

River Rejuvenation (Nadi Punarjivan): This particular project will be carried out at Maharashtra. Those are Virbhadra River – Davarwadi in Paithan Taluka, Aurangabad district and River Bindusara in Beed district.

Constructions of Houses: This programme is for building houses for families of farmers who have committed suicides. NAAM plans to construct houses for listed 100 families in the first phase. The work on this project has already started.

NAAM works around the belief that India would go on to be a superpower in coming years only if its villages become self-sufficient and developed. In this regard, hope this movement will keep bringing colour to the lives of people in a massive way. [Source: <http://naammh.org/>]

* **Livelihoods May 2018**

68. Farm2Food Foundation

Teaching farming to children of rural Assam may sound as a futile exercise, as every household here has been practicing agriculture, since time immemorial. But some organizations work with a vision for the future, rather than fire fighting in the present. Farm2Food Foundation (F2FF) is one such organization, which has decided to deal with the future through their activities. They encourage students to practice organic farming in the school premises, which could equip the students to stay self-reliant in a world of market driven consumerism.

Farm2Food Foundation stepped in to government schools of Golaghat and Jorhat districts of Assam in 2012 to teach students of Class I, VII and VIII to be farm entrepreneurs or, as they call them, 'Farmpreneurs'. F2FF Team members, visits schools and work with the Farm Preneurs to make organically maintained vegetable garden in schools. A carefully crafted curriculum, which focuses on farming, entrepreneurial and soft skills, leads the way for garden formation and maintenance. Kids are taught about food security, nutrition and entrepreneurship through food production.

The programme starts with a session, where the students are asked about their 'Dreams'. A platform is given to them to be loud about, what they want to do? When they grow up. During these discussions, the idea of eating healthy and staying self-reliant are introduced to the kids. Work for the garden starts with vermin compost preparation in the school. Children bring the required materials for vermin compost and prepare it by themselves under the guidance of F2FF staff.

In the garden they raise beds, made in different geometrical shapes, not just because it is fun, but also helps them to learn the concepts of measurements like length, area, volume etc. Once the beds are ready, they sow seeds. The seeds are usually collected through BeejDaanYatra in the village. This helps them to connect with the elders in the community in terms of farming activities. Along with local seeds, they get guidance and help from the villagers. Local varieties of vegetables are promoted in the garden.

As the plants start growing, the garden turns out to be a science laboratory for the students. They learn how plants grow and how sunlight, water, butterflies, bees, earthworms etc are helping them to grow better and faster. They use the vermin compost that they have prepared in the garden. Pests are kept away by using bio pesticide, which they prepare using locally available materials. Concept of water conservation is also taught to them in the garden. The help from the community is also sought to carry out heavy labour in the garden, like fencing the garden area.

Finally the harvest season starts. Students are excited to reap the benefits of their labour. These vegetables goes in to the mid- day meal preparations. They eat fresh, organic vegetables. The students are informed about the nutrient content of each vegetable that they are growing and how each nutrient helps us to stay healthy. The school pays the students for the vegetables, used in the mid-day meal from the garden. The excess production is sold to the community.

Farm2Food Foundation envisions to build a prosperous and peaceful North East by promoting Farm based entrepreneurship. School Nutrition garden is the first step towards this vision. This programme gives the students the confidence to take up farming as a reliable source of profitable income and, of course for self-reliance. The scientific lessons imparted in the garden helps to develop their scientific temper and inculcate habits of curiosity and experimentation. They learn the essence of cooperation, leadership, planning, hard work etc. during the journey. This makes the children confident enough to grow up into their dreams and thus create a prosperous North East. [Sandhra Jose]

* **Livelihoods July 2018**

69. Aarohan Ecosocial Development

The Aarohan Ecosocial Development organisation is a Pune-based NGO which was started in 2013. It was founded on the belief that development can only be sustainable when it begins at the grassroots level and involves empathetic understanding of the other biotic and a biotic communities. The two core beliefs behind Aarohana's work are namely "Conserving Environment and Heritage" and "Enabling Rural Livelihoods". Through these broad areas of work, they focus on projects related to waste management, clean energy, education, health, water conservation, sanitation, environment and heritage conservation; and all this through sustainable livelihood generation. The Vision of 'Aarohan' is "Rising towards Eco Social Development" and its mission is "UPCYCLING waste to conserve the environment, enabling rural livelihoods and creating awareness among citizens of this planet!

The organization's major thrust is centred around its innovative idea of 'plastic weaving' and generating products out of the plastic. Apart from the normal plastic waste, these upcycled hand woven products are also made from the Multi Laminated Packages (MLPs) usually generated from the packets of Fast-moving consumer goods (FMCG) products such as biscuits, tea powder, chips and snacks, chocolate wrappers and tetra packs. They not only upcycle plastic but also old denims, flex, foams obtained from interior product waste (e.g. sofas), pet bottles. Beautiful products such as handbags, accessories, home decor and office utilities are generated from the plastic and other waste collected.

Their current project is based in a tribal area of India which is providing livelihoods to tribal women and youth. It is also in the process of collaborating with a Mumbai based NGO named Mumbai Sustainability Centre (MSC) which has started four 'SAFAI (clean) banks' where people of the city can deposit the MLP waste which would be sent to Aarohana and would be used in creation of beautiful and useful products. The NGO puts its focus on one issue at a time and strives hard to achieve its goals towards a green and prosperous India.

* **Livelihoods August 2018**

70. Japan International Cooperation Agency (JICA)

Lakhimpur is one of the 20 forest divisions spread over 14 districts of the state of Uttar Pradesh where the Uttar Pradesh Participatory Forest Management and Poverty Alleviation Project is under implementation. The project is being funded through a soft loan provided by the Japan International Cooperation Agency (JICA), formerly known as Japan bank for International Cooperation. It aims at restoring degraded forests, augmenting forest resources and improving livelihood for and empower the local forest dependent communities. The empowerment is sought to be achieved by promoting sustainable forest management including JFM plantation and community development; thereby, improving environment and alleviating poverty.

For this purpose, Self-Help Groups (SHGs) and Forest User Groups (FUG) were made which mainly included the members of families dependent on collecting NTFPs. This was carried out with help of NSOs and NGOs. They were active in Lakhimpur region from year 2011 to 2013 when they were involved in activities like masala making and goat rearing, tree plantation by forming Joint Forest Management Committee. They were also involved in trainings and workshop for the self-help groups as well as the resource people. After the period, they withdrew from the area because of issues like maintaining the records and tracking of Funds by different stakeholders and monitoring of selection of targeted beneficiaries.

*** Livelihoods October 2018**

71. ALEAP for Women Entrepreneurs

More than 90 per cent of the women workforce in India is in the informal sector. Of these some of them are engaged in their own business/enterprise. Lack of credit is one of the hurdles faced by Indian women to start up a business. Most of the women cannot offer any collateral and the loan from moneylenders is very expensive. In Andhra Pradesh, Association of Lady Entrepreneurs provides a forum to overcome this hurdle.



Association of Lady Entrepreneurs of Andhra Pradesh (ALEAP) was established to bring women entrepreneurs to help each other and work in collaboration for welfare maximization. Established in 1993, ALEAP is today a recognized institution in the nation devoted to the cause of the development of entrepreneurship among women. The guiding faith of ALEAP is that entrepreneurs need not necessarily be born, but can be developed through well-conceived and well directed activities. The membership of ALEAP is currently about 2500.

The objectives of ALEAP include - assisting women in identifying projects; providing capacity building trainings to the members; providing marketing support like organizing exhibitions, sending delegations within and outside the country to get market information; creating infrastructural facilities to the members and acting as a liaison between government and the entrepreneurs.

ALEAP Credit Guarantee Association came into being to implement mutual credit guarantee scheme. Under this scheme small scale units can avail collateral free bank finance. To reduce risks, market potential of various business ideas are scrutinized thoroughly. Free basic counseling is provided.



The Centre for Entrepreneurship Development (CED), an autonomous body set up by ALEAP aims at facilitating training and research on problems on development that must be solved for realizing planned objectives. CED conducts seminars on topics oriented towards industrial establishments. In this effort CED interfaces with state level entrepreneurship development organizations, NGOs, educational and financial institutions etc. It also provides follow up services after the training programs.

ALEAP's Facilitator and Business Development Cell (FAB Cell) assists women in setting up their projects by providing required inputs and information on government schemes, policy guidelines, industry specific incentives etc. ALEAP offers incubator facilities in the areas of IT, leaf lamination, jute products where the entrepreneur can manufacture a product without investing on infrastructure. On the marketing side, ALEAP has established tie-ups with retail outlets and supply-chain stores and other MNCs. ALEAP also provides marketing insights to its members from time to time. It conducts skills up gradation training programs in various areas like food processing, garments, jute products in collaboration with various banks and institutions. ALEAP conducts one month Entrepreneurship Development Programs for beginners. Further, the organization has provides commercial space on rent to its members at nominal rate to market their produce. In the outskirts of Hyderabad, ALEAP played a vital role in creating the business park for women.

To promote networking and cooperation, ALEAP has facilitated various sector-specific clusters including that of garment workers in Vijayawada, food processors in Cuddapah, and silk units in Madanapalli. ALEAP conducted a training and networking program called EU-India Network for Women Entrepreneurs in cooperation. The program helps build and improve knowledge and skills of the Indian women to gain foothold in the food and garment export sectors. Support is also given to women entrepreneurs to broker international contracts.

ALEAP has set up the First Women Entrepreneur's Industrial Estate in India, in Hyderabad. The estate has all the required infrastructure facilities to transform women into entrepreneurs. The success of this estate helped ALEAP develop another multi product industrial cluster in Vijayawada.

ALEAP also runs a conference centre, a communication and information centre, a crèche and a home for working women.

ALEAP's members are mostly first generation entrepreneurs. The President and members of ALEAP are represented in various committees at state, national and international levels.

By providing comprehensive range of services for women, ALEAP has become a change agent. It proves the point that women when given opportunities to broaden their present horizons can excel in any type of business venture. Several studies have conclusively proved that gainfully employed women are crucial for most dynamic economies.

*** Livelihoods October 2008**

72.SRI (Paddy) Cultivation

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

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



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

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

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

Evaluation studies by WWF (World Wide Fund for Nature) in partnership with ANGRAU (Acharya N.G. Ranga Agricultural University) show that the seed consumed per hectare in SRI is drastically low. About 45kg/ha was saved. Also seen was 20 to 50 per cent savings in irrigation water. The yield increased by over 30 per cent. Average yields ranged from 4.9tonnes/ha to 9.5 tonnes/ha. Further, SRI fields did not emit methane as is the case with fields under conventional system of growing rice.

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

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

the country could meet its food grain objectives of 220 million tonnes of grain by 2012 instead of 2050.

Some concerns expressed about SRI include:

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

Efforts should be made to allay the apprehensions of the farmers on SRI. Trainings on SRI methods should be given.

Adequate resources should be allocated for further research to make SRI both farmer and environment friendly.

* **Livelihoods November 2007**

73.E-Choupal

Agriculture continues to play a vital role in Indian economy in spite of the fact that the country is growing strong in secondary and tertiary sectors. Agriculture provides employment to 66% of the population and its contribution to the GDP stands at around 23%. Feeding a billion population, India today is not only self-sufficient in terms of food production but also is a force to reckon with in the agricultural export market.

But the lives of farmers continue to reel in poverty. Small land holdings coupled with other reasons like poor infrastructure, stronghold of middlemen, poor institutional support, lack of financial bandwidth to take any kind of risk, low investments, low productivity, inadequate knowledge of market trends, absence of value addition, consequent decline in profits have pushed the farmers into distress and the vicious cycle continues. The forces of globalization have thrown the unarmed farmer to compete with the global market and s/he is losing out.



In this context, ITC's e-Choupal model has come into being as a friend of the farmers. e-Choupal in Hindi means 'A Village Meeting Place'. ITC, one of the top players in the country in the realm of agricultural exports has set up e-Choupal in June 2000. The fundamental aim of this model is to give real time information access to the farmers that helps improve their decision making ability.

Farmers use PCs and Internet to get information on local and global prices, good and new farming practices etc and thereby improve the quality of produce, align output to market trends and realize better price. Customized knowledge is offered to farmers in spite of heterogeneity. Farmers also collectively place orders for agricultural inputs from ITC or its partner organizations for a better price than the one offered by local traders. Further, farmers sell their produce in bulk to ITC and get closing prices of the previous day. This has helped the farmers realize increased prices by at least 2.5%. Farmers also can take their produce to ITC processing units and get their transportation costs reimbursed. If the quality of the produce is above the set standards, the farmers get bonus points which can be used for buying inputs from ITC. E-Choupal intervention has proved to be a win-win situation for both the farmers and ITC. By directly approaching the farmers, ITC is able to cut middlemen costs and also have better control on the quality of the produce.

Apart from the above initiatives, e-Choupal intervention is also leveraged to conduct soil fertility tests and disseminate scientific knowledge to the farmers on improved methods of agriculture for quality output. ITC is actively negotiating with banks to facilitate credit and insurance services for the farmers.

To implement e-Choupal system, ITC invested in establishing networks, necessary infrastructure, identifying farmers and training them on e-Choupal functioning. In each village, ITC identifies and trains one farmer (sanchalak) to operate kiosk with internet access. The kiosk is set up in the farmer's home and linked to the internet via phone lines or by a VSAT connection. On an average, this set up will serve about 600 farmers in 10 surrounding villages within 5km radius. The sanchalak bears some operating cost but gets commission for the e-transactions done through the e-Choupal. The warehouse hub is managed by samyojaks who acts as a local commission agents for ITC.

The fundamental blocks of e-Choupal philosophy are 3 fold –

- information,
- empowerment and
- Competition

ITC began its revolution with the soya growers in the villages of MP. The e-Choupal model is benefitting about 3.5 million farmers today. e-Choupal, recognized as the largest internet based intervention in rural India, is currently working in 9 states – Madhya Pradesh, Haryana, Uttaranchal, Karnataka, Andhra Pradesh, Uttar Pradesh, Maharashtra and Kerala with 6500 kiosks. ITC is adding about 7 e-Choupals everyday and plans to scale up to 20000 by 2010 covering 100,000 villages in 15 states. The e-Choupal model demonstrates that –

- Large corporations can play a major role in recognizing markets and increasing the efficiency of agricultural system and, in doing so, can benefit farmers and rural communities as well as shareholders.
- IT can play in bringing about transparency, increased access to information and rural transformation.
- This has easily replicable elements even for livelihoods work in the development sector.

* **Livelihoods December 2007**

74.De-Fluoridation - way to better Life and Livelihoods

Water is the lifeline for all living organisms. The common belief is that water, the gift that nature bestowed on us is available in plenty on this planet. After all three fourths of this planet is water and only one fourth is land mass. However what is easily forgotten is that of this enormous amount of water reserve only 3% is fresh water. All is good when we practiced subsistence living. But the modern trends - increasing population, industrialization, urbanization and globalization are placing unprecedented pressure on water resources. Water, especially usable water, is not only becoming a scarce commodity but is also becoming increasingly polluted. In India, chemicals like fluoride, arsenic, nitrate, and sulfate are finding their way in large quantities into water.



Usable water constitutes about less than 0.9% of all the water on earth. Most of it is available on the surface and some at the ground level. It is estimated that only 0.6% of the usable water comes from the ground level. However the primary drinking water needs of urban and rural India is met by ground water. 80% of drinking water needs and 50% of irrigation needs of rural India is met by ground water.

Fluoride in water can be a boon or bane depending on its proportions in water. Anything between 0.7 and 1.2 ppm (parts per million) is permissible and provides good source of calcium for bones, teeth enamel etc. On the contrary higher doses of fluoride in water cause skeletal and/or dental fluorosis. Skeletal fluorosis is characterized by hyperostosis, osteopetrosis, and osteoporosis that can severely affect individuals' mobility. Dental fluorosis cause stains on teeth and in its severe form can cause pitting and corroded appearance. According to WHO 17 states in India are identified as endemic areas. In AP all districts except Adilabad, Nizamabad, West Godavari, Visakhapatnam, Vijayanagaram, and Srikakulam are affected by fluorosis.

The process of removal of fluoride is generally termed as defluoridation or de-fluorination. Numerous methods have been described employing various materials for the fluoride removal since 1930s. Based on the nature of processes, defluoridation techniques can be grouped under the following categories - Adsorption and Ion exchange; Precipitation; Electrochemical method and Membrane Technique.

A look at some of the common household de-fluoridation techniques is interesting –

- Activated Alumina Filter – Based on this technique UNICEF installed de-fluoridation units in the rural households of India. The activated alumina filter has two chambers. The upper chamber is fitted with a simple flow control device at the bottom. The average flow is 10 litres/ hour. The main component of this unit is a PVC casket containing 3 Kg of activated alumina giving a bed depth of 17 cm. A perforated plate of either stainless steel or tin metal is placed on the top to facilitate uniform distribution of raw water. Lower chamber is used for collection of treated water. It is fitted with a tap to draw the treated water.
- Brick Pieces Column - Brick pieces of 15 to 20 mm sizes are packed in a 225 mm diameter PVC pipe for a height of 925 mm. 20 mm diameter PVC pipe with a funnel at top is placed inside to pour fluoride rich water. The raw water is allowed to enter the unit at bottom and moves upward. Aluminum oxide present in the soil used for brick manufacture gets activated during burning in the kiln and acts as adsorbent. This unit has a capacity of 16 litres and costs about Rs.600/-
- Mud Pot – this is an ancient method. Red soil and clay is used to make the pots. The burning of the pot will make the pot act as adsorbent media. The fluoride removal capacity will vary with respect to the alumina content present in the soils used for pot production. In spite of the low cost options available as antidotes to fluorosis problem lack of awareness is putting them into disuse. Many NGOs are taking up the cause of defluoridation. Apart from spreading awareness organizations like Byraju Foundation, Balavikasa etc have incorporated the provision of fluoride-free water to the community in their prime agenda. Unique to all these are the efforts of people themselves in Bhoodan Pochampally, in Nalgonda district of AP who have come forward to fight the fluoride problem.

Bhoodan Pochampally is home to Ikkat weavers who have been hit hard with the fluoride rich hard water in their area. Coupled with fluorosis affected health, the hard water also hit their weaving livelihoods. The colors used on silk yarn did not give expected shades and consistency. Under the aegis of community-based tourism development committee called Kalanetha Committee efforts were made to set up de-fluoridation plant in the village. NGOs and Government partnered in this effort as well. The total cost of the unit was Rs.4 lakh of which Rs.90000 was contributed by the community. Balavikasa, an NGO contributed 2.5 lakh worth of plant machinery. Land for the unit and bore well was given by the Village Panchayat and the remaining money came from the Rural Water Supply Scheme. This unit now provides fluoride-free water to 300 families at the rate of 20 liters per family per day for a price of Rs.3. Earlier the people paid Rs.15 for 20 liters. The plant can treat about 1000 liters of water per hour.

Bhoodan Pochampally de-fluoridation plant stands as yet another testimony to the success of collective interventions with community participation as the key.

* **Livelihoods January 2008**

75. LAC - a promising NTFP

Non-Timber Forest Produce (NTFP) constitutes an important livelihood activity among the tribals of India. It is estimated that close to 50 million depend on NTFP as a major economic activity for their living. The UN has recognized 150 non-wood products in the international markets. The export of NTFP has grown by 20-25% over the past few years and during 2006-07, India earned Rs 39.7 billion from export of NTFP and their valued added extracts.



Lac is one important NTFP found in the forests of India. India is world's principle lac producing country. 85 per cent of the lac production is exported. India exported Rs.165 crore worth of lac during 2006-07. The GOI aims to increase this figure to Rs.500 crore in the next five years. Four districts – Purulia in West Bengal, Mayurbhanj in Orissa, Kanker in Chhattisgarh and Adilabad in AP have been selected for implementing intensive lac value addition projects. Indian lac faces stiff competition from Thailand and synthetic resins.

Lac is the hardened resin, secreted by an insect belonging to bug family. In India the popular lac insect is *Kerria lac kerr*. Lac insects live on the twigs of host trees and thrive on the plant sap. They secrete lac resin from their bodies and because they dwell on twigs, the secreted resin forms continuous encrustations over the twigs of the host trees. These insects thrive only on certain host trees. In India the popular trees are palas, ber and kusum. Others include khair, babul, arhan, sappan, pipal, banyan etc.

Lac is removed by scraping the twigs. This raw form is called sticklac and when processed and semi-refined it is called seedlac. This can be further refined by hot melting and stretching into thin sheets and broken into brittle flakes called shellac. Purified lac in the form of circular discs is called button lac. Exports of lac from India are mainly shellac, button lac, seedlac, dew axed lac, bleached lac and aleuritic lac. Annual yields of sticklac can be around 6 – 10 kg on kusum, 1.5 – 6 kg on ber and 1 – 4 kg for palas. Pigment contents in sticklac can be as high as 10 per cent. The yield of fully refined shellac is about 50 per cent of the stick lac raw material.

Lac is used in many industries like food processing, cosmetics, varnish and printing, coating of fruits and vegetables, electrical, leather, adhesive, and pharmaceutical and perfumery industries etc. Lac is most widely used in making ornaments. The lacquer ware industry of Varanasi is about 400 years old. Etikoppaka of AP is famous for making coloured lacquer ware.

Within India 3 million people mainly tribals continue to have lac collection as an important socio-economic activity. Jharkhand, Chhattisgarh, West Bengal, Bihar, MP, Orissa and Assam are significant producers of lac in the country. Jharkhand produces 10000 to 12000 tonnes good quality lac per year. The lac potential in AP forests if not fully exploited yet. Lac fetches an average price of Rs.125 per kg. The quality and consequent the value of sticklac depend upon a number of factors like – the broodlac and the host tree, the climatic conditions and season of harvesting - whether the crop is harvested before larval emergence or after and how the lac has been dried and stored. Scientific methods of collecting and processing lac need to evolve. Trainings need to be given to lac



collectors. This can fetch up to Rs.15000 annual income for the tribals involved in lac collection and processing. Broodlac farms should be set up. Pest management is another area that needs much focus. Parasitoids for *K. lacca* can greatly damage the output. Also care should be taken to avoid birds from feeding on lac insects. 10 lakh insects can produce 1 kilogram of lac.

Two Organizations in India - Indian Lac Research Institute (ILRI), Ranchi and Shellac Export Promotion Council (SEPC) work towards developing, promoting and marketing lac. Lac is exported to other countries through SEPC.

In AP under Indira Kranthi Patham (IKP) program of the State Government efforts are on to increase production of broodlac. In the district of Adilabad lac worth Rs.70 lakhs was collected. 40000 palas trees have been identified. Self Help Groups (SHGs) of women have been formed and lac collection was undertaken by these groups. Before this intervention the tribes were selling their lac collection for less than Rs.10 a kilo. However the situation changed after linkages were established for scientific extraction, transportation and trading. The marketing

activity transitioned into the Village Organizations' hands. Now the tribes get anywhere between Rs.40 to Rs.60 per kilo of lac. Efforts are on to cultivate broodlac from kusum trees in Visakhapatnam and Paderu regions. In Paderu area 75000 kusum trees have been identified. Under the guidance of ILRI lac is being collected from 15000 trees in these areas. The quality of lac in these areas fetches Rs.70 to Rs.150 per kilo.

Lac is a promising NTFP that can significantly contribute to the increase in incomes of the tribals. Cooperatives of lac collectors can be formed so that the collectors get a better price for their labour. Trainings should be given to the lac collectors in scientific culturing of broodlac and collecting and processing lac. More markets should be explored.

* **Livelihoods February 2008**

76. Bulk Milk Cooling Units

Generally, interventions in the dairy sub-sector look at breed improvement, fodder development, access to insurance services, provision of veterinary services and linking the surplus milk with the dairy plants.

Experience shows that intervening agencies face several problems during the process of linking of surplus milk with the dairy plants. The problems are particularly acute when the area to be covered by the dairy plant is large, as in the cases of dry land and tribal areas.

Some of the problems are:

- The time of milking (3 am and 2 pm) in the areas from which the milk collection vans start are too inconvenient, both for the animal and the household. The beneficiary household has to lose the wages of other work due to two reasons:

1. At least one person cannot get adequate sleep during the night.
2. A person will have to attend to the milch animal before the end of the labour hours and hence forego the wages. It would be difficult for the landlord or factory owner to permit the person to leave early on all days.

- The time is odd and the procedures will have to be completed as quickly as possible so as not to delay the milk transport

vehicle. This dilutes the systems on which transparent milk collection at the village is built - the milk testing for Fat and SNF. This starts the vicious circle and the impairment sets in.

1. The milk testing is given a lip service and the record maintenance becomes irregular.
2. As the milk producers' cooperative society (MPCS) at the village level cannot function properly in such circumstances, the cooperative become hostage for power politics and government officials, rather than being a vibrant people's institution.

- The souring of milk increases due to the following reasons and reduces the price paid to the dairy farmers further.

1. The milk collection centre does not get enough time/ pay attention to clean the cans.
2. The time between collection and chilling of milk increases.
3. The variability of the time taken by the milk collection vans to reach the dairy plant increases. • The long journeys by the milk collection vehicle also increases the chances of spillage/shortage and adulteration, leading to fat losses. The Secretaries fudge the records as a way of saving face in view of the fat losses.

- In the initial stages of the intervention in the dairy subsector, the milk in the evenings is not sufficient to justify the costs of transportation. As a result, only a part of the milk gets sold, reducing the returns to the dairy farmer. This reduces the pace of grounding more milch animals and weans the dairy farmers away from the improved breeds and towards the non-descript varieties.

The motivation of a good dairy farmer to give quality milk goes down, as the price he gets does not depend on the quality at all. As the dairy farmer gets very low prices from the dairy (either in cooperatives or private service), they start selling the milk to the traditional dudhwallahs. This decreases the viability of the dairy cooperatives and reduces the chances of the banks financing for further increase in the milch animals. The existing animals are sold and the intervention leads to frustration among the development managers.

The bulk milk cooling unit (BMCU), a technological intervention, is the answer to several of these problems. The BMCU consists of a cooling tank used for storing the raw milk collected from the dairy farmers and chilling the same to a temperature of 4 degrees centigrade. The chilled milk is transported to the dairy plant in an insulated tanker. The capacity of the cooling tank is decided considering the availability of the milk in the area and the frequency of the transporting the milk.

As the BMCUs are installed near the target villages, the time between the milking and chilling of milk comes down to about 1 hour. This reduces the chances of souring. The time of collection of milk is not at odd hours of the day, but coincides with the normal milking cycles. This also allows for milk testing, record keeping and supervision of the collection process. As the transport of milk in the cans is over shorter distances, the management of transport becomes easier. As milk is transported from the BMCU to the dairy plant in an insulated tanker, the spillage and fat losses are avoided to a large extent. As the costs of transportation during the first lap are only up to the BMCU and not up to the dairy plant, the evening milk could also be collected, stored in the BMCU and transported to the dairy plant on the next day. This enables procurement of milk on both the times. In this manner, the BMCU solves several problems inherent in dairy intervention in dry land areas.

For BMCU to be successful some elements are key. This includes - adequate availability of water, uninterrupted supply of electricity, good approach road to the village, one person trained in handling milk including hygiene and one technician to handle cooling equipment and other technical issues.

Adopted strategically, the intervention also leads to strengthening of the people's institutions and empowers the dairy farmers in directly dealing with the market. A local federation of the MPCS (as in the case of Anantapur district) or a large MPCS (as in the case of Bangalore) can manage the BMCU. The milk collected in the BMCU can be sold in bulk to dairy plants in private or cooperative sector. In either case, the management committee of the BMCU comes into contact with outsiders and learns about marketing processes and negotiations. All this leads to building the capacities of the dairy farmers and their institutions.

* **Livelihoods March 2008**

77.Salt Farming

India is the 3rd largest salt making country in the world producing about 18 million tones a year. The state of Gujarat accounts for about 70 per cent of India's salt production followed by Tamil Nadu, Rajasthan, Andhra Pradesh and Maharashtra producing the remaining 30 per cent salt.

India's salt industry is labour intensive. There are more than 1.5 lakh workers and their families engaged in producing salt. Most of them operate on a contract basis for a period of eight months in a year and make about Rs.80 to 90 per day. Life on salt pans is far from easy. Salt farmers work in the desert and coastal areas under the scorching sun often devoid of basic amenities like drinking water, schools, hospitals or markets. They risk blindness, skin lesions, blood pressure. Their children are vulnerable to chronic cough and TB. The low wages they get by no means compensate the risk involved. The exploitation by intermediaries and government apathy is another reality the salt farmers/ workers live with.



In this context, SARDS, an NGO in Prakasam district of AP started working with salt farmers to improve their livelihoods in particular and socio-economic conditions in general. Infrastructure development in saltpans, social mobilization and institution building, revolving loan fund support for livelihood promotion, value addition and processing, advocacy and lobbying, children education and awareness creation on HIV/AIDS among salt farming communities are the major interventions taken up by SARDS for salt farmers.

Critical infrastructure needs that affect the livelihoods of the salt farming communities positively were taken up as part of the project intervention. Formation and strengthening of protective bunds to reduce the damages due to floods and high tides to the salt pans, construction of culverts that reduced the transportation costs, providing drinking water facilities in salt pans, electrification of the saltpans covering 0 Acres and storage platforms to protect the saltpans from the floods are the interventions taken up. Infrastructure facilities created by SARDS in the saltpans resulted in reduction of the vulnerability to the floods there by damages to saltpans, reduced transportation costs which is around 10 – 15% of the total investment in the salt production in addition to improved working conditions for the salt farming communities.

Salt farming communities are mobilized into Common Resource Groups and federated at village level as Nets and at project level as Forum. Various capacity building events were organized to institutionalize the systems and processes among the groups for ensuring the sustainability of the community based organizations. A revolving loan fund (RLF) is created to meet the credit needs of the salt farmers. The delivery of the revolving fund is made through Common Resource Groups. Nets and Forum became integral part of RLF program and other service delivery. As of now about Rs. 74 lakhs were released as part of revolving fund to the salt farmers. This is inclusive of Rs.13 lakhs to be distributed this year.

Three processing units are proposed to be established by the end of 2008, in the villages to facilitate small salt producers to take up salt processing collectively and thus earn better prices through value addition.

To increase the stock holding capacity by arresting the distress sales by the farmers at lower prices, SARDS facilitated stock based lending by the MACS. As a part of this effort 50000 quintals of salt worth Rs. 25, 00,000 was stored by the farmers. When the price of salt rose from Rs. 50 to Rs.70 per quintal it added Rs.10, 00,000 value to the farmers' salt stocks. At the same time Pakala Village Farmers Forum decided to procure salt from their members at Rs.50 per quintal. Rs.7.5 lakhs worth salt was procured and stored. At the existing rates the value of that stock is Rs.9.75 lakhs, which fetch the village federation Rs.2.25 lakhs as profit.

In association with Concern World Wide, SARDS has taken up advocacy platform to address the issues affecting the salt farmers. Workshops on the living conditions of the salt farmers were conducted, campaigns, rallies and public meetings were held and attention of the media and government on the plight of salt farmers was sought.

In addition to these interventions, SARDS established resource and educational centers for the children of salt farmers and working communities. 12 Balasanghas and 2 Grama Balala Vedikas are formed for the children to spread awareness about various issues including rights and protection issues.

SARDS formed women head load vendors groups with 300 members and provided credit to them to procure salt at low price and sell it at a later date when the demand is high during pickling season.

The interventions of SARDS among others, helped improve infrastructure and reduced transportation costs which accounts for 10 to 15 per cent in overall investment. With better access to credit through the revolving fund the salt farmers are not depending on outside loans with high interest rates. The forming of institutions helped create a platform of identity and fraternity among the salt farmers apart from delivering the benefits of collectivization.

These interventions can be replicated in other salt zones with customizations as needed. Improvements in institutions, credit access and market stand out as key.

* **Livelihoods May 2008**

78.LABS

While employment avenues are increasing rapidly in India's fast-growing economy, they are not being filled by people with compatible skill-sets. Dr. Reddy's Foundation (DRF) in Andhra Pradesh attempts to bridge the divide between those who have access to opportunities and those who are increasingly being marginalized.

DRF's Livelihoods Advancement Business School (LABS) addresses the needs of youth (18-35 years) who are constrained by low income levels, inadequate skills, irregular employment, absence of opportunities for training and development, family indebtedness and little bargaining power at the economic or social level.

To enable these youth to gain a foothold in the competitive job market, LABS gives them livelihood and soft skills in an environment of interactive learning and mentoring that develops their inherent strengths. The curriculum is constantly upgraded in tune with industry requirements. The aspirants are also put through intensive Communicative English, on-the-job training and work-readiness modules, to help them understand the workplace better.

The idea of providing sustainable livelihoods began on a modest note in 1996, with programs for guiding children at risk (Including child labour) into mainstream education through bridge schools. As these programs adversely impacted the family income of these children, DRF conceived the idea of providing vocational skills to their children having above 18 years of age.

Under a program titled 'Urban Neighborhood Sanitation Program', DRF trained a few young street dwellers in Hyderabad to become micro-entrepreneurs with responsibility for keeping individual colonies free of garbage. The municipality provided tricycles for garbage collection, while the colony dwellers paid the entrepreneurs for their services. The program was scaled up to 10 other cities/ towns in AP in collaboration with the UNICEF.

With the success of this program DRF widened its skill development programs to include hospital health care workers, office assistants, domestic workers, home nurses, and computer operators. In 1999, all these programs were brought under one umbrella - Livelihoods Advancement Business School (LABS).

The LABS process begins with a livelihood mapping exercise, which gives an idea of an area's employability potential, based on the local economy, culture, natural resources, labor market and industrial profile. Courses for the local LABS centre are determined in consultation with industry professionals. Every beneficiary who is taken into LABS fold is called an 'aspirant', and not just as a trainee or student. Even after he / she passed out of a training course and secured an entry level position, his/ her aspiration to climb higher is expected to remain insatiable.

Road shows are held to mobilize aspirants for the courses. Each aspirant is then administered an 'interest inventory', which helps in identifying the course most suited for him / her. After going through a life skills-oriented induction program, the aspirants undergo classroom training, which includes on-the-job training and Communicative English. An Individual Youth Development Plan (IYDP) monitors their personality development through the course. They are finally put through a 'Work Readiness Module', which teaches them to prepare their resumes, face interviews, cope with workplace-related issues, and balance their personal and professional lives.

LABS training courses are of 3-4 months duration, in which the aspirants are given technical inputs prepared in consultation with industry experts and professionals. The classroom sessions are supplemented with practical training, for which appropriate equipment and teaching software is provided.

To enable the aspirants to face the world confidently, they are trained in various life skills such as positive thinking, self-esteem, communication, team building, decision-making, SWOT analysis, goal setting, gender issues and time/ money management. As the ability to speak in English is an important prerequisite at the work place, a 'Communicative English' module has been designed to give the aspirants practice in public speaking and interpersonal communication techniques based on real-life situations.

In order not to restrict an aspirant's employability in a limited range of skill sets, he/ she is given multi-dimensional training. For example, the options available to an aspirant include front office, billing, data entry and accounting software. To be truly ready for the job market, the aspirants need to have, in addition to the requisite technical skills, a few other special skills, which are imparted through a 'Work Readiness Module'. The aspirants are taught how to prepare their resume and face an interview. They are briefed on work culture, coping with workplace and related problems, and striking a balance between personal and professional life.

The aspirants are put through a comprehensive apprenticeship training, which has the two-fold effect of helping them get an idea of real life work situations, as well as giving employers the advantage of orienting the aspirants to their organizational requirements before absorbing them. Presently LABS is providing training in various skills such as Automobile Mechanism, BPO services, Bedside Patient Assistance, Customer Relation and Sales/ Retail, Hospitality, IT-enabled services, IT Essentials, Machine Operator, Micro- Irrigation, Multi-Skilled Technician, White Goods Services, Refrigeration and Air-conditioning and Pre-Primary Teachers Training etc.

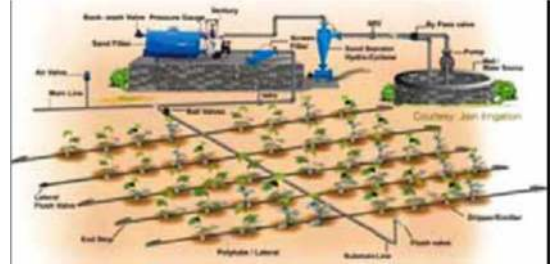
The simplicity and effectiveness of the LABS concept has won wide acclaim, both in India and abroad. Its ability to quickly create sustainable livelihoods through market-savvy vocational training programs has attracted several socially oriented organizations, who desire to replicate the model and scale up further to cater to many more niche segments in the new economy.

. * Livelihoods June 2008

79. Drip Irrigation

The concept of Irrigation is as old as the human civilization. Water is applied to crops through different methods viz. Flood, Sprinklers, Drip, Sub Surface Pressurized Systems etc.; Flood Irrigation is the oldest and most common. This method of irrigation consists of diverting a stream from the head of a field into furrows or borders and allowing it to flow across the slope by gravity.

The overall efficiency of an irrigation system is gauged by the relationship between the quantity of water that has actually wetted the root zone of the crop and the quantity of water released from the source. Normally Surface Irrigation methods are poor in their irrigation efficiency. About 60 to 70% of water released from the source is lost on the way by way of seepage and evaporation.



In spite of its low efficiency levels flood irrigation is still popular among farmers mainly because the initial investment is low and the expenditure on overhead and maintenance are negligible.

Presently, the problem facing the country is not the development of water resources, but their management in a sustainable manner. The need is to economize water in agriculture and to bring more area under irrigation, reduce the cost of irrigation on unit land, and increase the yield per unit area and unit quantum of water. This can be achieved by adopting Micro Irrigation systems.

Micro Irrigation not only improves the water productivity, but also results in arresting the water logging, checking salinity problems of the canal command areas, checking the receding water table and controlling the deteriorating water quality.

One of the popular micro irrigation systems is Drip Irrigation System. Drip Irrigation is based on the fundamental concept of irrigating only the root zone of the crop rather than the entire land surface. The system comprises a network of pipes including main, sub main and lateral lines along with suitable emitting devices spaced along the lateral lines. Water is applied at frequent intervals in controlled quantities as per the plant requirement. Water soluble fertilizers and nutrients can also be applied through drip irrigation.

Efficiency parameters	Methods of Irrigation Flood Sprinkler Drip		
	Flood	Sprinkler	Drip
Conveyance efficiency	40-50 (canal) 60-70 (well)	80-90	100
Application efficiency	60-70	70-80	80-90
Surface water	30-40	30-40	20-25
Overall efficiency	30-35	50-60	80-90

Drip irrigation results in improved yields due to controlled application of water thus maintaining

the right soil moisture levels. Wastage of water during transmission is less in drip irrigation method. Also drip method wets only the root zone and not unwanted areas. This helps in disease and pest control as well. Its proved that drip method saves 50 per cent more water than flood irrigation. Further it also results in efficient application of fertilizer which can be applied through drips. Drip methods resulted in uniform plant growth with consistent quality. Low pressure requirement of drip irrigation also conserves energy. Drip irrigation is more suitable for irrigating difficult terrains. Because one can control water application rates, drip irrigation can work with different soils.

For a marginal farmer a customized drip irrigation system called gravity and barrel irrigation works well. The system is ideal for a land size of 250 sq mts including backyard kitchen gardens. The system consists of a 1000 liter capacity tank along with a drip line system and a filtration system. The total equipment cost will be Rs.10,500. There are instances where farmers have earned Rs.9000 annually from kitchen garden. Sometimes the earnings were as high as Rs.25000.

Arthika Samatha Mandal (ASM), an NGO in AP has been working with farmers in Nalgonda district on integrated farming practices. The farmers were initially skeptical of taking up new methods of agriculture. ASM organized many awareness workshops to educate the farmers about improved methods of agriculture including drip and sprinkler irrigation systems. The farmers were taken to Bangalore for exposure visit. A demo project was done to successfully demonstrate the integrated farming practices including new irrigation techniques. Gradually farmers evinced interest. ASM facilitated the setting up of Farmers Club and created a forum for exchange of agriculture knowledge and networking with Mandal Agriculture Department. The farmers have come to an agreement to share the minimum water yield from the tube wells on their land to minimize the expenses in all aspects.

As of today 200 farmers came forward to adapt drip and sprinkler method of irrigation in 60 acres of land. Farmers are using drip and sprinkler for vegetable crops and fruit bearing crops. This is helping them to use less water for the same quantity of produce and use less electricity. It is not only the water conservation measures that are adapted by the farmers, but also vermi compost, non-chemical pest management, improvised cropping patterns and crop rotation. An integral way of agriculture is helping them to have higher produces.

*** Livelihoods July 2008**

80.Reviving Lift Irrigation

Irrigation systems are the life lines of agriculture across. About 40 per cent of the cultivable land in India is irrigated by rivers, canals, tanks, bore wells or other means. Irrigated lands are instrumental in producing the food grains of the country.

Most commonly it is assumed that with a large enough water body close by, the lands get adequately irrigated. However this is not true in the case of fields that are situated higher than that of the source of water. In earlier days such fields were irrigated by lifting water manually or with the use of bullocks. The advent of lift irrigation eased this situation and water is now made available to larger highland areas. Lift irrigation helped reduce avoid drought conditions and also helped provide for drinking water. It not only triggered increase in food production but also increase in the employment days.



Under lift irrigation system water is pumped from the source to the main delivery chamber which is situated at the top most point in the command area. This water gets distributed to the fields of the beneficiary farmers through a suitable and proper distribution system. The distribution system has its own challenges like the design of the gravity pipelines, scattered and varying topography, differences in the area of individual farmers, the diameter of the pipe carrying more water to lower level fields, control by valves based on time schedule etc. These challenges gave room for farmers' apathy, disputes and caused some systems to go defunct.

In India there are more than 1400 lift irrigation systems most of them financed by NABARD. These systems cover more 22000 hectares of land. India's biggest lift irrigation project, Devadula in the state of AP, became operational this year. Water will be lifted from Godavari to higher contours with the help of lifts. The project will lift five tmc feet of water in the first phase to irrigate 60000 acres.

In the state of AP, there are about 1068 lift irrigation schemes of which about 50 per cent have gone defunct and the rest are performing poorly. To improve their performance the government decided to handover the management to the beneficiary farmers. But this approach failed. Prerana, an NGO from Karnataka was asked to do root cause analysis. The study included 14 defunct and 2 working lift irrigation systems. The study thus conducted, stated institutional, financial and technical gaps that were not addressed before handing over to farmers. Lack of effective farmers committees, leaders, cooperation and participation of farmers, conflict resolution mechanisms, procedural systems, lack of awareness about participatory methods etc were identified. The design of the scheme was flawed in some cases, frequent motor repairs, low voltage etc contributed to technical failures. Nonpayment or irregular of water tax by farmers jeopardized the sustainability of the schemes. Prerana therefore suggested that a multi-pronged approach of stakeholder capacity building in institutional, technical and financial aspects is necessary including active coordination between different governmental agencies and with farmers' institutions. The NGOs should be given a proactive role in strengthening the farmers committees and to act as an interface between them and the government.

Prerana's interventions in the area of lift irrigation are commendable. The focus of Prerana was to develop irrigation facilities for small farmers. Accordingly 250 lift irrigation systems were established, covering 600 families in Raichur district of Karnataka on the banks of the river Krishna. Prerana organized farmers groups and facilitated their capacity building, extended handholding support, made the projects bankable and mobilized funds of more than one crore from government, banks and organizations. The organization also revitalized 4 lift irrigation systems in Mahaboobnagar district of Andhra Pradesh.

Prerana's intervention reiterates the importance of adopting community participatory methods at various stages including the design and implementation without which the target group can easily get alienated from the project. Prerana also undertook other initiatives like promoting SHGs, non-formal schools, etc in the project area.

* **Livelihoods August 2008**

81. Sulabh Way of Living

Scavengers, in India traditionally occupied to clean and carry human waste were for long regarded as untouchables. The Sulabh movement brought significant change in scavenger's lives, the society they are in and also raised the consciousness of the people towards healthy practices of sanitation as an individual and community. The movement that started in Bihar provided the most adaptable and affordable and culturally acceptable technology to the world.

In India many diseases are caused by lack of proper sanitation, affecting a large population in both the rural, semi urban and urban areas. The worst affected both socially and health-wise were the human scavengers. They were carrying the night-soil manually to throw in the outskirts of the town/ village. They had to live in the outside of the town/village for the dirty work they do. In order to save the population from diseases and the scavengers from dirty works, it was very essential to have proper sanitation facilities and an alternative to the scavenger's traditional livelihood. Sulabh provided the much needed alternative.



The Sulabh movement, the brain child of Dr Bindeshwar Pathak was born in Patna, Bihar out of concern for sanitation, ecology and scavengers.

The Sulabh system is twin pit pour Flush (TPPF) toilets where the waste is deposited alternatively in the two pits. Each pit can be used for a family of five members up to four years. Over this period the waste decomposes and forms into a rich fertilizer that can be used in improving soil fertility. It requires only 1.5 to liters of water for flushing thus conserving the water. The pit can be constructed with cement, bricks or any locally available material like wood, clay etc. This system can be attached to the biogas plant.

In 1970 Sulabh International Social Service Organisation was established in Delhi. Since then the organisation has been working towards a healthy and hygienic India, free of open defecation, a society free of untouchability and social discrimination, liberation and rehabilitation of scavengers, social upgradation of scavengers, promote indigenous technologies, educate people on best sanitation practices, promote vocational trainings and primary health care centers, promoting consultancy, research and development in technical and social fields and awareness through mass communication. Sulabh in the last three decades has tried Bio Gas plant in Public toilets, housing colonies and high rising buildings. Sulabh is providing vocational training in different trades like tailoring, dress, designing, computer, audio-visual, motor driving, electrician, beautician etc., to liberate and to liberate scavengers. The aim to have such courses is to show them an alternate self-sustaining livelihood. Sulabh trained the personnel involved in Sulabh latrine construction implementation programs.

Sulabh system has both individual and community toilets (public toilets, pay and use toilets). Sulabh has over 7500 public toilet complexes all over India and 10.5 million users. They are mainly located at the places like bus stands, hospitals, markets and slums. For the construction, operation and maintenance of these complexes, the organization plays as a catalyst and a partner between the official agencies and the users of the toilet complexes. For public toilets the cost is bared by the local body. And the maintenance charges are collected as user charges from 50 paise to one rupee. Sixty percent of the money generated from the operation of pay and use of community toilets in urban areas is given to former scavenger families or is used to pay for vocational training that helps them to reintegrate into society. The effluent from the biogas plant has good amount of micronutrients for plants. So, in order to use the treated effluent Biogas Plant Effluent Treatment system is established in few of the places in Delhi and Ranchi. The system works on principles of settlement, filtration through sand filter columns, charcoal chambers and UV column. Now the treated effluent can be used for aquaculture, agriculture.

Sulabh holds the credit of having largest toilet complex in the world at Shiridi, Maharashtra, a pilgrimage place with 148 toilets and 108 bathrooms. The complex is lit by the electricity made from the biogas generation from the latrines. Up to 50,000 visitors use these facilities every day.

The United Nations Centre for Human Settlements recognized Sulabh's cost-effective sanitation system as a global 'Urban Best Practice' at the Habitat – II conference. Sulabh has turned 640 towns scavenging free. Sulabh

is operating and maintaining around 7500 community complexes in 1200 towns in 25 states and 4 Union Territories of India. Most recently in July this year, Sulabh's work was chosen as one of the 50 successful business models for targeting the poor, in UNDP's report - "Creating Value for All: Strategies for Doing Business with the Poor". The case study used in the report reviews Sulabh critically.

Bindeshwar Pathak is now planning to set up a Sulabh Sanitation University with subjects like mass sanitation, hygiene, public health and waste management. The university will be set up in Gurgaon and will be modeled on the lines of London School of Economics to make its degrees acceptable across the world.

Around the world 2.6 billion of people are lacking in good sanitation facilities. 2008 is declared as International Year of Sanitation to recognize the urgency to provide human health, dignity, social development, support environmental management with total sanitation. NGOs like Sulabh and others working for sanitation with community are playing a greater role towards total sanitation. As of now Sulabh has nurtured 23 non-profit organisations to run similar projects. Still, a lot of villages need to come forward to achieve total sanitation. Sulabh has shown the right way forward for many to take up such interventions.

*** Livelihoods September 2008**

82. Tank Management

A tank is a low, earthen bund constructed across a shallow valley to hold the rainfall run off from its catchment area. Tanks may be either isolated or in cascades. In a cascade, when an upper tank gets filled the spill over surplus water is led in to the tanks lower down, one below the other as a cascade until the last tank spills into a drain or river. Tanks have been the main source of irrigation in India from time immemorial. With its scattered and at times intense monsoons followed by protracted droughts, India has a tradition of rain water harvesting to meet the local needs of water, especially for agriculture.

In India, the number of tanks varies between 2, 50,000 to 3, and 00,000. South India has more number of tanks because of its geography, climate, and terrain situations. Most of the land lying between Western Ghats and the eastern coast misses the intensive rainfall of the dependable south-west monsoon. But the north-east monsoon which is less dependable brings more rain over these areas. However, the north-east monsoon is often accompanied by cyclones and pours heavily in short spells. Unless the rain water is collected and stored, these areas will have acute water shortage and drought during the rest of the year. Hence tanks have come into existence in this part of the country in large numbers.



For several centuries the community owned, maintained and managed the tank systems, transferring the collective wisdom from generation to generation. After British government took over the tanks as state property for revenue purpose, the centralized management of tank systems alienated the local community from collective responsibility of the tanks. After independence, the governments have focused on major irrigation systems and neglected the tank systems which resulted in the decline of farm production. The share of tank irrigated area in India has declined from 16.51 percent in 1952-53 to 5.18 percent in 1999-2000, whereas the share of groundwater irrigation has increased from 30.17 percent to 55.36 percent during this period. With deteriorating tank systems, marginal and small farmers are increasingly at the mercy of monsoon and are forced into a cycle of deprivation and debt.

The major deficiencies in the tank systems now are siltation in the tank that lower the storage capacity, siltation in supply channels that affect the flow of water into the tank, encroachment of tank beds and supply channels, heavy weed infestation of the tank bed and supply channels etc..

India has number of tanks and ponds that, if rejuvenated, will contribute significantly to not only increasing food production but also provide a variety of livelihood options to the rural poor and women. Any tank management initiative will contain the following broad activities.

Acquisition of water to augment water inflow into the tanks by clearing weeds, evicting encroachments and cleaning and de-silting feeder channels, conservation and development: by restoring tank bunds to their original design, repairing or rebuilding sluice outlets and surplus weirs, planting and preserving fodder, fuel, horticultural or herbal plants on the tank foreshore and bunds. Improving the water use efficiency, replacing damaged or missing shutters in sluice outlets, rebuilding existing distribution channels, distribution boxes and lining the distribution systems.

Development of Humane Action (DHAN) Foundation based at Madurai, Tamil Nadu is focusing on rejuvenating the tanks and tank cascades in the states of Tamil Nadu and Andhra Pradesh. Their experiences can give us some valuable insights regarding tank management. DHAN Foundation firmly believes that the absence of people institutions to run, manage and govern the tank systems is one of the major reasons for the decline of the system and that only village level institutions can save these assets. Therefore to build the skills, encourage new initiatives, augment resources and ensure entitlements, they focus on building people organizations that will conserve and develop water harvesting structures. After the tanks are selected in a particular area for rejuvenation, Tank Farmers Associations (TFAs) are formed with the farmers of the village. Tank Cascade Associations (TCAs) are based on how the tanks are linked and are formed with the relevant TFAs. Tank Farmers Federations are then formed at the block level where all the TFAs and TCAs become members.

The TFAs take the responsibilities of enrolling the villagers having lands in the command area, planning and implementing development works, income generating activities related to tanks, building up corpus or endowment fund for maintenance of tanks and solving conflicts among members. The TCAs apart from development works undertake the responsibilities of resolving conflicts among TFAs, mobilizing funds across villages for improving the tank irrigation systems and providing improved services for agriculture and water management. The Tank Farmers Federation organizes tank farmers at the block and district levels, mobilizes funds from various sources for reclaiming tanks, conducts trainings on tank related aspects and also monitors the rehabilitated systems and the institutions built around them. Within a TFA, DHAN is also promoting Micro Finance Groups (MFGs) in order to sustain the institutions beyond the project period. DHAN Foundation also mobilizes the support of philanthropists to create endowments that will be made available in the villages through the TFAs to conserve and develop these common properties.

DHAN's success in reviving the tanks and cascades of tanks reiterates the importance of community participation at different levels including planning and implementation.

*** Livelihoods November 2008**

83. Wadi - Planting Hopes in People

Majority of tribals in India are dependent on forest resources for their livelihood. But with the depleting forest resources and the restrictions of Government on these resources, tribals are being deprived of their livelihood opportunities. Government and voluntary organizations are making attempts to rehabilitate these tribals and improve their quality of life. 'Wadi' is one such successful attempt that presents a case for a replicable model to rehabilitate the tribals. Wadi has also proved its applicability in dry land and other potential areas.

Wadi is a comprehensive tribal development program launched by Bharatiya Agro Industries Foundation (BAIF) in the year 1982 in Vansda block of Valsad district, Gujarat. The core program was development of orchard (locally known as Wadi) on degraded lands of tribals. In the first year only 42 families joined this program. The participating families established drought tolerant fruit crops such as mango, cashew, Indian gooseberry, tamarind, custard apple and ber on 0.4 ha of their degraded land. Inter space was used to cultivate their traditional arable crops. As the fruit crops give yield only after 5 years, these intercrops provided them food security in these years. Hardy shrubs and trees useful for fodder, fuel, timber and herbal medicines were established on field bunds and borders while some thorny species were planted on the outer boundary to serve as a live hedge-cum-wind break. A typical orchard, promoted under this scheme covering 0.4 ha, had 40-80 fruit plants and 500-600 other plant species.



Local youth, particularly women were trained in nursery management, grafting and budding. As the development of water resources is key to nurture these plants, activities like digging farm ponds, channel plugging and nalha bunding were taken up. After initial establishment of orchards, the responsibility of day to day maintenance was with the women as the men had a tendency of moving to nearby towns and cities to earn wages or to fulfill other social obligations. This means additional burden on women. Further, many women, who were engaged in occasional wage earning as farm and domestic helpers, lost the opportunity of earning additional income. To fill this gap women were organized to generate additional income through individual and group activities.

Wavli is a unique tribal tradition in Gujarat, wherein women enjoy exclusive rights over their income generated from certain activities such as backyard vegetable cultivation. It is their privilege to use this money as per their wish and priorities and men cannot demand a share in this earning. Appreciating this wisdom and custom, women were encouraged to grow vegetable crops in the inter space of their orchards. This ensured regular maintenance of the orchard, while women earned hand some money.

Experiencing the impact of Wavli, several new activities were promoted through SHGs of women. They were trained in fruit and forest nursery management, mushroom production, vermin composting, share cropping on barren lands owned by non-participating families, oilseed collection, etc. Apart from income generation activities, the groups were trained in management of community development activities.

Drudgery reduction and community health were the other major concerns of the women, which also motivated them to take active part in the development. The SHGs took up the responsibility of organizing Anganwadis, by training local girls who had studied up to secondary school apart from many other health and nutrition activities.

The wadis established in the year 1982 started bearing fruits by 1987. BAIF initiated post production activities and promoted Tribal Cooperatives for processing fruits and vegetables. With hygienic processing of pickle and pulp, establishing link with super markets, food processing became an important activity to support agro forestry.

To overcome the problems of pests and diseases, Integrated Pest Management practices were introduced, while utilizing the traditional knowledge. As the fruit plants started growing, the orchard owners started spending more time in the field. This helped in taking up intensive agriculture in the inter space, between the fruit species. Hence, the food grain yield increased by 50 to 200%, in spite of about 25% area being under tree cover. It was observed that on an average, the tribal families owning 0.4 ha of land used to earn a total income of Rs.8500

before participating in the program. This included Rs.4000 from agriculture and Rs.4500 from non-agriculture, mostly in the form of casual labour. After five years of participation in this programme, these families were able to earn Rs.20, 000 per annum from fruits, vegetables, food crops and wood. They did not have to leave their village in search of wages. Instead of migrating to cities, many families built houses in their orchards to spend more time in the field.

In the process of promoting agri-horti-forestry, people's participation was critical for the success of the programme. This was done effectively through people's organizations at various levels. The formation of SHGs and village planning committees has helped in developing better understanding and mutual cooperation among the villagers. This wadi program has now expanded to the many states. Over 0.1 million tribal families have established wadis over 40,000 ha in the states of Maharashtra, Gujarat, Karnataka, Rajasthan, Uttar Pradesh and Madhya Pradesh. The program presents a good case for being a replicable model. However as it has some gestation period the participants need support in the form of employment in the initial years to sustain their basic needs. Once this gestation period completes it will give an annual income of Rs 25,000- 30,000 to a family apart from food security. Wadi can be seen not just as an agro-horti-forestry program, but also as an approach to sustainable development.

*** Livelihoods December 2008**

84. Food Security through Millet Cultivation

Working towards food security assumes greater significance now than ever before. Dwindling agricultural productivity, increasing desertification, erratic monsoon due to climate changes, increasing shift towards cash crops, increased migration to non-farm occupations all pose lurking danger to food security. While the world's food needs are increasing, access to nutritious and affordable food is decreasing. This needs to be corrected.

In the context of food security, Center for World Solidarity (CWS), Andhra Pradesh based NGO, is working towards supporting and promoting sustainable agriculture and rural livelihood promotion activities in 5 states. The objective is to make the farmer self-reliant in the entire agricultural cycle, ensure food security and promote environment friendly farming and non-GM agriculture. Towards this end CWS adopted various approaches including non-pesticide management, organic farming methods, methods to enhance water productivity and water conservation.



In Tamil Nadu, CWS is partnering with 4 NGOs to promote food security through millets cultivation. With the financial support from CWS and technical support from KUDUMBAM, small and marginal farmers of 4 villages have brought 160 acres of fallow land in Pudukkottai and Trichy districts under cultivation. Crops cultivated in these lands include small and minor millets like sorghum, black sorghum, maize, foxtail millet, little millet, barnyard millet, kodo millet and finger millet and pulses like red gram, cow pea, black gram and groundnut are also grown.

Most of the farmers are women. They received orientation and motivation trainings from the NGOs in the initial stages. Each beneficiary of the project received about Rs.800 to Rs.1000 for land reclamation and inputs. Farmers having only upland rainfed lands, resource poor farmers, single women were given preference in providing the project support. Farmers were also given training on nursery raising, training on Low External Input Sustainable Agriculture (LEISA) methods and on food processing technology.

Majority of farmers under the programme have cultivated multiple cropping of millets in their fields. The yields were encouraging and the double share of seeds which we have been given to farmers have been collected and stored in the community seed banks established in all the four villages. Farmers were able to access the seed bank for cultivation of millets in the next season. Farmers from neighboring villages are also motivated now to bring the fallow lands under cultivation.

As a next logical step in the value chain, the farmers received support for making value-addition to the produce before selling in the market. Training in food processing was given to 40 farmers. Farmers were taught variety of recipes using finger millet, foxtail millet, little millet and other pulses and farmers also shared their knowledge of recipes using millets and pulses. Farmers were given small loans for processing and marketing the food grains. While some farmers used the loans to start mobile cart for selling pearl millet porridge, some farmers utilized the loan for cleaning and packing red gram. Some farmers used the loan for making 'Ragi Muruku' a local snack made from ragi millet. One of the partner NGOs is selling energy food made from millets and pulses. A recipe booklet of millets and pulses has been published in Tamil.

As a part of scaling up the efforts to promote food security, CWS and its partners NGOs plan to campaign advocating millet cultivation. Programs including village and district level campaigns, debates in a village schools, signature campaign in all the biodiversity network villages through the staff, school children and teachers will be conducted. The whole process and responses will be submitted to the state and central government along with a specific recommendation to provide locally-grown millets and pulse varieties in the PDS at subsidized prices. These efforts will encourage farmers to cultivate more millets and pulses and also encourage consumers to consume more millets and pulses thus contributing to food and nutrition security.

The program demonstrated low-cost integrated approach to promoting food security using environmentally sound practices. With an investment of just Rs.1000 per acre, 160 acres of fallow land was brought under

cultivation. This intervention not only enhanced food security but helped farmers improved access to seeds, revive the nutritional significance of native millets and promotion of environment friendly cultivation practices. With needed customization to suit different villages, this initiative can be scaled up with appropriate support systems and subsidies from government. According to London School of Economics estimates, India will need about 290 MMT of food grains by 2050 and CWS method can be one way forward.

*** Livelihoods January 2009**

85. Remitting Money-The Shramika Sahajoga Way

Migration has become an integral part of the livelihood strategies pursued by a large number of poor people in India. Although rural-rural migration still dominates there has been a sharp increase in rural-urban migration. Majority of these migrants leave their families behind at their villages. The major problem they face is the remittance of money to their families. 'Adhikar' is helping the poor migrants of Orissa in 'Shramika Sahajoga' way.



Orissa has a long history of supplying substantial numbers of migrant workers to various parts of India, including the economically important pockets of Mumbai, Calcutta and Gujarat. Lack of employment opportunities forced millions of Oriya people to work in the industrial hubs of the country as a cheap labour. In most cases the small savings from earnings of the migrant worker is the major source of the livelihood for the dependents in the native place. The money is remitted to the native place on an ongoing basis, for maintenance purpose. Their anxieties therefore, are to ensure, quick, cost effective and safe remittance and timely delivery of cash to their dependents in villages. The available institutional infrastructure like, post offices and banks were found inadequate to facilitate this.

The majority of migrant workers who send a part of their incomes to their families back home do it through money orders of the Indian postal department. A very small proportion of workers send money through bank drafts, because people in villages normally do not have accounts with banks. Even if a migrant worker has a bank account and purchases a bank draft, once the draft reaches his family, it has to be en-cashed at a branch of the same bank in their village. In case the bank on which the draft is made does not have a branch in the village, the draft is useless. Thus, unless banks expand their operations to every corner of the country, a bank draft as an option for remittance to families has very limited scope.

The families of migrant workers face a number of problems in remitting money through the post office too. A time lag of 20 days between sending money and its receipt by their families back home is typical. Post offices charge a fee of Rs 50 for every Rs 1,000 sent.

A number of private money remitters, who usually work as alternatives in few cities were found deficient in several respects particularly safety. Realizing the requirements Adhikar, a non-government organisation working for more than a decade in parts of Orissa, started the remittance work from Gandhidham of Gujarat and subsequently created a wing of its organizational frame for the purpose, named as Shramika Sahajoga.

Shramika Sahajoga was incorporated in August 2002 exclusively to look after remittance services for migrant workers. Shramika Sahajoga has its head office in Tangi in Odisha and a project office at Gandhidham. At both ends, bank accounts have been created in the name of Shramika Sahajoga in Corporation Bank. Through these accounts the money is transmitted from Gandhidham to Orissa. The most difficult part of the initiative is convincing workers at Gandhidham about the credibility of Shramika Sahajoga, especially in the initial stages. The staff from Adhikar conducted door-to-door meetings at Gandhidham, to build awareness about the initiative, its objectives and how it will help workers. The advantage Adhikar had was that Oriya workers in Gandhidham are from places where the organisation has had microfinance operations in place for quite some time. By cashing in on the goodwill of their Ma Bank (women's bank), Adhikar won the confidence of Oriya workers.

Oriya migrant workers get their names registered as members with Shramika Sahajoga. At the time of registration their address, details of family members, etc. are collected along with three passport size photos. A passbook is issued to each member. The field coordinator enters savings and remittance details in it, with a signature against each entry. This acts as record as well as receipt for the member. The field coordinator enters the same details in the Shramika Sahajoga ledger. Money meant for transmittal from the members is sent twice a week through bank transfers from the Shramika Sahajoga-Gandhidham bank account to Shramika Sahajoga-Tangi bank account.

Initially the money was sent through bank draft, which resulted in delays as the draft was sent by ordinary post. Later, Corporation Bank agreed to provide, free of charge, instant credit in Orissa against a cheque deposited in Gandhidham. Along with these transfers, Shramika Sahajoga-Gandhidham sends to Shramika Sahajoga-Orissa by email, the list of families in Orissa and the corresponding amount of money that they must receive. At Gandhidham, a transmittal fee of Rs 20 for every Rs 1,000 transmitted (plus Rs 10 per transmittal for door delivery) is collected from members. In Orissa, the money is delivered by Shramika Sahajoga's field staff. A receipt signed by the recipient and sometimes accompanied with a small message, is sent back to the member at Gandhidham. - Thus, the money gets transmitted in between three to seven days and the receipt reaches the member within 10 to 15 days.

Most migrants except short distance or seasonal migrants, are likely to have a need for remittance services. This innovative venture is finding favour with many organizations that are interested to provide this service for migrants.

*** Livelihoods February 2009**

86. Women as Para-vets

Support services are always a major gap in majority of rural livelihoods in India. Timely, affordable, qualitative support services can bring about a lot of difference in the lives of rural poor. IBTADA's effort to develop women Para-vets is the beginning towards the provision of such services in the area of animal husbandry. The success of IBTADA's program of training women Para-vets is showing right path to many NGOs across India.

Communities in rural India have been practicing livestock rearing for ages. Cattle, buffaloes, goat, and sheep - all these animals have formed part of rural livestock profile. The fact is that animal husbandry contributes to around 20% of household income, and this can be taken up to 30-40%. With agriculture becoming costly by-the-day, livestock as a source of income is becoming more crucial to provide the back up support and sometimes to stop migration problems.

Even though livestock rearing has such important role in India's rural economy there is very little focus from the side of government in providing veterinary services. Existing veterinary service providers, particularly the government dispensaries, do not offer regular and quality services. The cost of accessing the services from these personnel is also high.

Realizing this fact, many NGOs in India have taken up Paraveterinarian training programs. These Para-vets are selected from the local community, imparted training in veterinarian services and are available to the community to offer timely, affordable, qualitative services. Traditionally, the development sector trained males as Para-vets. However, this suffers from the following disadvantages:

- The males start catering to a larger area and want to make service provision as their primary occupation. These behaviors increase the cost of service and make the Para-vets behave like the regular government employees.
- Supporting the Para-vets does not contribute to the strengthening of the SHGs or their federations, as the male members are not part of these institutions.
- While most of the work related to the animals is done by the women, the male Para-vets have limited access to the women in traditional societies. Thus, the women receive no help from the Paravets and the good practices of veterinary care do not get widely adopted by the community.

These problems are solved when women, particularly the women from SHGs, are trained as Para-vets. These women, after training, cater to a limited area and hence do not use motorized transport. This keeps the costs at their lowest. The women, being good members of the SHGs, also help being role models to the other SHG women, and thus contribute to strengthening of the institutions. As these women are SHG members, they are more easily brought under the supervision of the SHG based community institutions. Regular contact with other women also helped these Paravets spread the message of good veterinary practices among the community. The women in villages served by these para-vets reported that the work of the para-vets resulted in the community adopting de-worm practices in the case of animals.

IBTADA (which means 'a beginning'), an NGO working Alwar district of Rajasthan, is pioneering the training of women Para-vets through a project called "Animal Husbandry and Empowering women through credit, self-help and Alternative fuels/ energy sources". The NGO is operating in the Mewat region of Rajasthan. IBTADA's target population is the Meo- Muslim and Scheduled Caste communities in Mewat area of Rajasthan.

Alwar district is one of the largest milk-producing centres in Rajasthan, but the quality and maintenance of animal is not sound as compared to other areas. The area has immense potential in terms of promotion of milk-based economy, which reduces the vulnerability level of rural folks (especially women) at the time of natural calamity and any other crisis. IBTADA has already experimented and generated enough interest in the community towards animal husbandry. In series of discussion with the community, disease attack and lack of veterinary support emerged as the major reasons for loss of cattle and low productivity of cattle in this area. In its discussions with community IBTADA also learnt that apart from community mobilization and awareness generation, there is also a need to develop local community para-vets who can provide qualitative services at affordable cost.

IBTADA has imparted Para-vet training to 14 SHG members. These women are named Pashu Sakhies. After the initial 6 days training to these women, ongoing inputs and handholding support is provided in the field. A monthly meeting is held with all these members. About 8-9 women are very active and doing good service in the field. They are able to effectively treat small animals such as goats. A kit is provided by IBTADA which contains necessary medicines. When these sakhies come for monthly meetings, they refill their kits from the amounts they recover from the field. They also do vaccination and de worming of the goats in Project area. In addition to the fact that these women earn some income from the service they provide to the community, this has increased the profile of women in these villages. Now these women are also seen as veterinary doctors.

More importantly, as these women Para-vets interacted with the veterinary department on a regular basis, functioning as Para-vets also contributed to the empowerment of these women. The supplementary income reported by these women was between Rs.800 to Rs.1, 800 per month after meeting all their expenses.

IBTADA's new beginning demonstrates the role that women can play in any development activity.

*** Livelihoods March 2009**

87. 'Dhani' Forest Management Program

Forests offer variety of livelihoods to the people who live in and around forests. But during recent years the degradation of forests has become an issue of great concern. Many initiatives have been taken up by the government and NGOs to protect the forests from degradation but with limited success, as there is no ownership and involvement of the community. The Dhani forest management program has proved that the community participation in forest management can offer better results in not only protecting the forests but also in protecting the livelihoods of millions of people.

Dhani Forest is located in the Khurda Forest Division of Orissa. It is a large tract of Reserved Forest (RF) having mixed dry deciduous type of forest vegetation. Dhani Forest has an area of about 2200 hectares. Until the early 60's the flora and fauna of Dhani was undisturbed, after which, the forest saw destruction, because of the pressure on forests for forest produce and increasing conversion of forest land to agriculture due to population increase. The revenue oriented exploitation of forest by the State only added fuel to the fire.

Forest degradation put the local people and their livelihoods in jeopardy. The cleared forest patch was no more able to meet the demand for fuel wood, house building materials, wood for agricultural implements, etc. The loss of forest cover resulted in decline in soil fertility thus giving poor yields to the farmers. Those depending on forest directly, were the worst sufferers.

In this context, the affected villagers along with few educated individuals resolved in 1986/87, to protect the forests. On 10th of September 1987, Dhani South Paancha Mouza Jungle Suraksha Samiti, the forest committee of the five villages (Barapalli, Arjunpur, Balarampur, Kiyapalla and Panaspur), was formed. The committee discussed extensively the various problems relating to the forest and their causative factors. The possible ways to tackle these problems were also discussed in detail and a work plan was determined by the committee to initiate forest protection.

In order to ensure the protection of forests and forest wealth, the Samiti adopted different management systems taking into consideration the forest based local needs, surrounding environment, their experience and ecological knowledge.

- Management through institution: Dhani South Panch Mouza Jungle Suraksha Samiti as the committee looks after the protection, management, utilization of the forest and related issues such as framing rules, resolving conflict, taking action against the forest offenders, maintaining records, implementation of decisions, conducting meetings, interaction with external agencies, disseminating information etc.
- Management through protection and restriction: In the initial period of forest management the communities took up complete protection of the degraded patch. People were restricted from entering into the forest area. No one was allowed to extract root stocks and graze their cattle in the forest.
- Management through sustainable utilization: The village communities also have traditions of conservation coupled with sustainable use. After the regeneration of the forest cover the communities allowed sustainable extraction of forest products to meet their bonafide requirements.
- Management through Economic Upliftment of the Poorer Sections: Recognizing the need to minimize the dependence of the people on forest resources, the committee has taken an initiative to negotiate with the Forest Department, and other government and nongovernment agencies to carry out economic developmental programs in these villages.

The present forest ecosystem of Dhani has more than 250 plant species, 40 birds, 19 reptiles and about 20 other types of animals. The committee has banned hunting in the forest. It has constructed a waterhole in the middle of the forest to provide drinking water to the animals. The villagers through the forest protection initiative have also established a school. Renovation work of a dilapidated pond near the forest has been undertaken by the committee to provide irrigation facility to the agricultural land.

The protection initiative has been recognized and lauded internationally. For the pioneering efforts towards community based forest management, the villages have been conferred with the Prakruti Mitra Award, the

highest award in the state of Orissa in the field of environmental protection. Also, The Dhani Success Story has been picturised in to a documentary film by the state Government to be used as a model for participatory forest management. The Dhani Case study has appeared in various publications in India and abroad, the most noteworthy being the report of IUCN, the World Conservation Union. The Dhani Forest is a unique case of Community Forest Management system. It is unique in the context of its strong community institutional structure and a case where a cluster of five villages have come together around the common cause of protecting and managing the forest. It is now more than a decade and the united efforts are still going strong. Dhani has offered the community - as well as the world - some basic lessons in the value, degradation, and restoration of forest ecosystems. Dhani's efforts have reiterated the faith that things can change for good by making the community participating owners of any development/conservation effort.

*** Livelihoods April 2009**

88. The Goat Development Project in West Bengal

Motivation of local goat keepers, formation of goat keeper groups and making them partners in the project, providing access to necessary support services and monitoring the functioning of these groups to undertake various activities are extremely critical. The intervention by BAIF in West Bengal goes to prove this. The project helped enhance the incomes of more than 10000 poor women in West Bengal.



Goats are a significant basis of local village economies, a source of food, income and quick cash as well. Goat farming plays an important role in the livelihood portfolio of a large number of small and marginal farmers and the landless particularly women inhabiting geographically isolated areas and who do not have much other means of survival.

In West Bengal, goat farming is widely practiced but there are some problems faced by the goat keepers particularly problem with breeding even though Black Bengal breed known for its superior quality meat and skin prevails here. In the absence of selection of bucks for breeding and prevalence of different strains of Black Bengal breed, there has been indiscriminate natural breeding impacting the quality of the herd. There is also seasonal difficulty in the availability of fodder. Further, most of the goats suffered from the infestations of ecto and endo-parasites, which suppressed the growth and affected the quality of the skin. Severe infestation of internal parasites occasionally caused the death of kids. PPR (Peste de Petitis Ruminants) is the major disease of goat, rampant across West Bengal which had caused 45 to 50% mortality. Even in the sphere of marketing since most of the goat keepers sell their goats to local traders or middlemen in their village for immediate need of cash they were victims' exploitation. There is absence of weighing practice and poor awareness about the price for goat meat. All these factors hurt goat keepers and goat farming. Goat keepers are struggling to make a decent earning from this livelihood.

To address these problems, on August 2005, The Goat Development Project in West Bengal was launched. The project was initiated by a dedicated leader of Burdwan District (Minister for Industries), who got concerned about the problems of local goat keepers. He requested Tata International Ltd, which has been procuring goat skin from West Bengal to help goat keepers to improve their income. Tata in turn invited BAIF (Bhartiya Agro Industries Foundation) Development Research Foundation to develop a pilot project.

The project area covered over 135 villages covering 10,000 goat keeping families from Raina II and Kanksha Blocks of Burdwan District and Ranibandh and Raipur Blocks of Bankura District. The project was implemented in each district through supervisors where each of them was responsible for 1-2 blocks and 1-2 villages handled by field guide. In each village, a goat group was formed and each group selected a leader called Mukhia, responsible for providing necessary facilities to the members. The member is responsible for taking care of her/his herd and implements the advice given by the Mukhia and field guide.

The project had four specific objectives: to motivate goat keepers to organise themselves to adopt sustainable goat husbandry without damaging the ecosystem, to promote improved breeding through use of superior breeding bucks, to promote best practices for feeding, health care and housing and to establish linkage with market for better price realisation.

Goat groups comprising 5-7 women members were formed. Most of the members are linked with SHG. These goat keepers were oriented about the project and best goat husbandry practices helpful to enhance their income. Each goat keepers' group was provided with elite bucks having typical Black Bengal breed characters, especially selected on the basis of their superior genetic characters for providing breeding service to the goats owned by members. Trainings were also given on feeding of goats, forage production, feeding of mineral mixtures and concentrates, housing, health care and control on goat population. De-worming and vaccination against PPR were undertaken to ensure good health and to prevent mortality. As the goat keepers lost most of their profit margin due to poor price recovery, they were exposed to market information on price of live goats and goat meat

in local and larger markets in the nearby towns. Further, to enable them to assess the value of their goats, a spring balance was provided at each village for weighing of the goat by the participants.

The main impact of the project is the mass awareness about the diseases and health care practices which was missing earlier. Together with good fodder and supplementary feeding, the mortality of the goats has come down drastically. Black Bengal bucks were largely used for breeding purpose. Now, the goat keepers also have knowledge about weighing and up-to-date market price information. This project demonstrated that by adopting the above best practices goat farming improved and resulted in enhancing the income of the goat keepers.

The project was implemented jointly by local voluntary organisations namely the Deepan Yuba Goshti in Burdwan and Socio- Economic Development Programme in Bankura, BAIF and the Animal Resources Development Department. Motivation of local goat keepers, formation of groups and monitoring the functioning of the groups to undertake various activities were extremely critical for the success of the project. The goat keepers' groups and their members were the key partners of the project. This intervention has since been scaled up to cover several other adjoining villages.

*** Livelihoods May 2009**

89. The Kunnathukal Labour Bank

Job security and the higher social status attached to the membership of the Kunnathukal Labour bank has made more workers come forward to do agricultural work. Indiscriminate increase in labour wages and consequent shift of farmer to less labour-intensive crops and resultant falling in farm employment left everyone in a dire situation. However, the efforts of Kunnathukal Labour Bank in Southern Kerala has proved that this situation can be reversed.

Since the mid-1970s, Kerala has set itself on the path of being a chronic food deficit State. Several factors including extreme fragmentation of land holdings, poor irrigation infrastructure, high production costs, low productivity and acute labour deficiency have made agriculture unprofitable and contributed to the deficit situation. Cultivation of rice and the staple food of its three crore people has been unprofitable. Kunnathukal in Southern Kerala is no different.

In Kunnathukal majority of landowners are small holders. With agriculture becoming unviable for most them they took up employment elsewhere and cultivation became their secondary livelihood. Most of them leased out their agricultural lands not because they were big landlords but because cultivation was increasingly becoming unprofitable, forcing them to look for low-paid unskilled jobs elsewhere. This caused wide spread poverty in many households.

In this context, in 1998 Kunnathukal Gram Panchayat embarked on finding a lasting solution to the crisis in agriculture in their region. As a part of People's Plan Campaign, the Kunnathukal Gram Panchayat started experimenting with alternatives. The Grama Sabhas convened in every ward as part of the campaign agreed that the trends noticed in the agriculture sector ought to be reversed if the people's livelihood was to improve. The solution lay in augmenting the income of the farmers and increasing the number of days of employment of the workers. Eventually, the experiments, which started initially in the name of 'Thozhil Sena' (Labor Army), culminated in the launching of the Kunnathukal Labor Bank in April 2000 as a society registered under the Charitable Societies Act.

The Kunnathukal Labour Bank in Southern Kerala is a different kind of bank altogether. More than 500 agricultural laborers of the village are the members. The bank guarantees not less than 20 days of employment every month to its members. It offers them the agricultural tools, machinery and training. Besides providing salary, they get a festival (Onam) bonus, an accident claim through groups insurance and a health card for concessional medical treatment. The payment is made in the form of monthly salaries. The salary depends on the work individual laborers did. In some cases, it is more than Rs.3000. The bank also provides workers credit coupons of various denominations to buy provisions at a village store, run by the women's self-help group - 'Samata', formed under the auspices of the Gram Panchayat under the People's Plan Campaign. The customers of the Kunnathukal Labor Bank are the majority of farmers with small landholding, all in the Kunnathukal Gram Panchayat, which has a population of 33,648.

Kunnathukal Labor Bank also undertook "co-operative farming" for landowners. Any landowner in the village can borrow from the bank, the services of its member laborers for cultivation of crops such as paddy, tapioca, coconut, plantain and vegetables. The "labor loan" need be repaid only after the harvest in the form of wages, with interest at 12.5 per cent. Farming operations in its entirety would be carried out diligently under the bank's supervision. The Labor Bank is also the implementing agency for all public workers authorized by the Gram Panchayat, such as the renovation of irrigation tanks, the repair of roads and the construction of houses for the poor.

The Kunnathukal Labor Bank ensures timely availability of workers to the farmers assures a minimum number of days work and a certain level of economic security and social status to the workers and helped reduce cost of production. According to Divakaran Nair, a worker and a member of the bank's "vigilance team" that reviews complains said that initially there was a complaint that the new arrangement did not allow the farmer to choose the worker. "But to a worker, the main attraction is the assurance that all members will get a minimum of 20 days' employment in a month," he said. If farmers were allowed to choose workers, it would not have been

possible for the bank to ensure this. "This bank, therefore, gives an assurance to the farmers on the quantum of work that each workers would do in a day. It has worked to everybody's advantage," he said. After the harvest season, in order to ensure the minimum number of days' work for its members, the bank undertakes public works on behalf of the Gram Panchayat.

The Kunnathukal Labor Bank has taken up farming on 211 ha of land, most of which was kept fallow. The change this has brought to paddy cultivation in the village is remarkable. According to Agricultural Officer K.G.Girish Kumar who along with former panchayat president Chandramati Amma, Kerala Sastra Sahitya Parishad activist Ravi Kumar and Vijayan has been a key figure in making the Labor Bank idea come true, in 1999-2000, 52 hectares of land was cultivated. Seventy per cent of the requests for labor force from the bank came from landowners who were either government employees or businessmen. In 1997, only 6 ha of land were under paddy and now it has doubled to 12 ha. For the first time in two decades, landowners returned to paddy cultivation without any compulsion. The Kunnathukal Labour Bank has thus found a win-win solution for both the farmers and farm workers through its interventions.

Somasekharan Nair, a traditional farmer, said that to people like him, the Kunnathukal Labor Bank primarily meant that an institutional mechanism was in place to make the required number of workers available "A farmer can now be sure that a certain amount of work would be completed within a specific period. The Kunnathukal Labor Bank has brought certain verve back into farming."

*** Livelihoods June 2009**

90.Cycle Rickshaw Project - Sammaan

SammaaN Foundation's intervention with rickshaw pullers stands out in several ways. It tries to convert this unorganized sector contributing to about 30% of urban transport into an organized one. The efforts have resulted in better social protection to the rickshaw pullers, and improved their dignity of labour. The technical improvements in the design of rickshaw reduce burden on the rickshaw puller while increasing passenger comfort. Further using innovative means of financing helped increase the income of the rickshaw pullers and also contribute revenues to the organization to sustain the intervention in the longer run. Learning's from this intervention can probably help us look at other unorganized sectors in a different light.

On a blazing hot summer afternoon in 1998, Irfan Alam was a passenger in a rickshaw. Feeling extremely thirsty, he asked the rickshaw puller if he was carrying any water. Unfortunately, the rickshaw puller was not carrying any water. For any other person, this could have been a one off incident. But it was not so in the case for Irfan. The incident set him thinking and sowed the seeds of the social entrepreneurship venture, Sammaan Foundation. Irfan started the enterprise by investing Rs.10 lakh of his personal savings in New Delhi, and launched a pilot project with 25 rickshaw pullers in Noida during 2006 to empower the rickshaw pullers socially and economically through trainings, capacity building, education and financial support. Sammaan means respect, and the motive of the Sammaan Foundation is to change the attitude of rickshaw pullers towards their labour – to make them see their job as a dignified job to live with. In his mind, rickshaws need to be taken seriously as a business opportunity.

It became clear that lack of ownership of rickshaws is the main impediment in leading a dignified life by the rickshaw pullers. Estimated 95% of 8 million rickshaw pullers in India are victims of high daily rentals. This situation makes it impossible for the rickshaw pullers to earn enough to own the rickshaw in their lifetime. In addition, they have to bear the cost of any accidental damage to the vehicle. Inability to do so not only leads to harassment - physical, mental and financial - but also compels them to flee from their place of residence. Thus lack of disposable income makes them unable to access basic utilities or provide adequately to their families. Moreover, this vulnerability is due to their lack of access to basic formal banking services such as loans, savings, insurance, etc. Based on this situation, Sammaan and Punjab National Bank launched the Rickshaw project. Under this model, rickshaws are given free of cost to the rickshaw puller while they have to pay a maintenance cost.

The Sammaan rickshaw that was designed by a team of experts from IIT is about 70-75 kilos less than the conventional rickshaw. It has more leg-room, space for luggage and the ride is much comfortable for the passengers. These bright red coloured Sammaan peddle rickshaw gives luxury to its passengers. The value added features in that rickshaw include music, magazine/newspapers, first aid, seatbelts and saleable items like cold water, fruit juices, mineral water, soft drinks, snacks and mobile recharge cards. Lower height and radio-headphones are likely to attract the passengers. The wheels are of mopeds and the pedicab, as it is now being called, has cycle-gears, shock absorbers and power brakes. These features reduce the drudgery of the rickshaw puller and increases the time of work. Besides, there is Rs.1 lakh insurance cover, both for the rickshaw-puller and passengers travelling in it. In addition to improving passenger comfort and reducing the drudgery for the rickshaw puller, the design added new lines of income both to the rickshaw puller and the foundation. The two feet by two feet advertisements painted on the back of rickshaw fetch between Rs.40 and Rs.80 a day for the rickshaw puller. Profits from sales of the merchandise are shared between Sammaan and the driver. "We pay 33 per cent of the revenue to the pullers. We don't charge them any rent. But every week, rickshaw pullers pay Rs. 15 to Rs. 25 as maintenance charges," Irfan said. The earnings from the rides go to the rickshaw puller, as usual.

SammaaN aims to transform this sector into an organized one and formalize industry mechanisms. The aim of these efforts is to set a standard and develop a system for the industry as a whole. Formalizing the industry processes would benefit the rickshaw pullers by improving their access to banking and insurance facilities, apart from providing them with uniforms and identity cards. This would also reduce the harassment that the rickshaw pullers face from traffic police and the passengers.

SammaN's success can be gleaned from the following case study. Five years ago, Kumar travelled 150 km to Patna from the outskirts of Jhajha, a small town in Bihar's Jamui district. After a year of labour at construction sites he could not earn enough to send money home. Then someone introduced him to a rickshaw-owner. Things improved a little. The rickshaw puller still slept on pavements, but he could save a little to send home after paying his vehicle's irritable owner a daily rental of Rs 25. Kumar took the daily abuses from passengers and police in his stride. He had very few options. But that was till last year. "In 2008, the babus of the SammaN Foundation gave me a new rickshaw. They taught me traffic rules and told me to avoid the main roads. I learnt to ply my vehicle on feeder roads. Passengers rarely abuse me now," Kumar said. He is one of the one lakh rickshaw pullers registered with the Patna-based SammaN Foundation. Now, Kumar makes between Rs.300 and Rs.800 every month from advertising revenues. This is besides the Rs 4,000-Rs 4,500 he makes from his passengers. "My monthly earnings have gone up by Rs 2,000. I have a bank balance of Rs 500 and the SammaN Foundation has got me insurance policy. And somewhere deep down, there is also a feeling that Irfan and his team will help in times of crisis."

*** Livelihoods August 2009**

91. Natural Regeneration of Common Lands

With a belief that the issues of Poverty and Hunger are closely linked to environmental degradation caused mainly by human actions such as market oriented and chemical intensive agricultural practices, deforestation, excessive mining of natural resources etc, Anantha Paryavarana Parirakshana Samithi, a Anathapur based NGO's collective, has been facilitating the development of people's institutions that would actively regenerate and manage common pool natural resources such as village common lands, water bodies, tank beds and stream banks etc through its Natural regeneration of common lands program.

Ananthapur is a semi-arid and drought prone district in the State of Andhra Pradesh. In this kind of district striving for strengthening the natural resource base is very important for sustainable livelihoods of the rural poor with focus on socially and economically marginalized communities. Natural Regeneration of Common Lands program initiated by Anantha Paryavarana Parirakshana Samithi, a collective of 13 NGOs in Ananthapur, is such an intervention aimed at strengthening natural resource base with people's participation.

Under this Natural regeneration of common lands program, APPS adopted 75,000 acres of revenue hillocks (common land) in the district for development of forest through, protection from fire, theft, felling of trees, overgrazing, encroachments, etc. APPS initially formed village level committees called Paryavarana Parirakshana Samithis (PPS) which later got federated as the mandal level Samakhyas. In 2004, a district level people's organization was registered called Anantha Paryavarana Praja Vedika for lobby and advocacy at the district and state level.



The APPS believes in the ability of Nature to heal herself, however this takes a lot of time and is only possible if further destruction and exploitation is first stopped. Therefore the first step was to protect the soil and plants by temporarily fencing it with thorn bushes, thus keeping sheep, goats and cattle out. In the process the members of the community at APPS realized that in order to make real regenerative development possible, they also had to protect the surrounding hills.

After lots of capacity building programs to the PPS, they were able to guide the people in the villages to form into local committees such as Konda committee (Hillock committee) and Chetla Committee (Tree committee). These committees surveyed the identified revenue common lands, marked out the area to be protected by drawing boundaries and protected them by themselves with little cooperation from organizers.

Over a period of time Natural regeneration as a concept for regeneration of forests was encouraged. This method involved protecting natural root stock of already existing tree and plant species along with collection and dibbling of local seed varieties on the revenue hillocks. Growing new plantation varieties raised in nurseries was discouraged. People were encouraged to collect and sow local varieties of fruits, fodder trees, grass and medicinal plant species on these lands.

The natural regeneration work consists mainly the activities that include protection of fires, protection from over grazing, protection from tree cutting, construction of small rock filled dams (RFD) to prevent soil erosion and increase water recharge etc.

Building bottom up linkages through Praja Vedika APPS has enabled the exchange of experiences and problems, the formulation of collective strategies, especially on policies related to livelihood issues like privatization of forest and impact of globalization on marginalized communities.

Under this program APPS is also promoting Eco-clubs with school children. So far 145 Eco-clubs have been formed and the children of these clubs involve mostly in activities like seed collection, seed dibbling and plantations.

With the active involvement of Vedika members APPS completed the construction of 30 water harvesting structures in the common lands. The Vedika leaders have successfully lobbied with the Commissioner of Rural Development, Government of Andhra Pradesh the state government of Andhra Pradesh for a special programme on Development of Common lands under NREGS-AP.

Realizing the importance of women's participation in developmental programs APPS focuses on active involvement of women in this program and encouraged them to be the part of various committees. In terms of usufructs and benefit sharing priority is given to single women and destitute women as well as the DAPs (Differently Abled Persons).

Under this Natural Regeneration of Common Lands Program, APPS and its partner organizations have planted 184160 plants in the Hillocks, 72534 saplings in school premises by members of Eco-club and 93673 plants in villages.

Natural Regeneration of Common Lands Program is a successful and replicable model for strengthening natural resource base through community participation in drought prone areas and is showing a green way for developing those areas.

*** Livelihoods September 2009**

92. Health Care on Wheels - 104 Services

Health is an important dimension of well-being. Despite many technological innovations in health care system it still remains inaccessible to many people in the country. To address this gap Government of Andhra Pradesh and Health Management Research Institute have launched 104 mobile services in the state that provide affordable, accessible and accountable quality health care services to the rural people.

To make healthcare facilities more accessible to remote villages of Andhra Pradesh, the Government of Andhra Pradesh and Health Management Research Institute (HMRI) have joined hands. They have designed and launched Mobile Health Units (MHU) called '104 Mobile' which provide basic healthcare facilities. The 104 mobile van offers a range of health services to villagers located beyond three kilo meters from any public health service provider. The programme is focused on complementing the existing public health systems to create a framework for comprehensive and easily accessible healthcare delivery.



104 Mobile was initiated in February 2008 with the signing of a Memorandum of Understanding between HMRI and the Government of Andhra Pradesh. Following a series of successful field trials, the service was formally launched on 22 August, 2008, in 4 districts of the state. As of today, 475 mobile health units (vans) have been deployed in 22 districts across Andhra Pradesh.

104 Mobile is a technology-enabled, comprehensive, once- month fixed day health service for the rural poor. Health services being offered to each village on a 'fixed' day of each month - complements the existing public health system to create a framework for comprehensive and easily accessible health care delivery. The service leverages information and communication technologies (ICTs) and modern management practices to take healthcare to the last mile. These interventions facilitate faster and more effective realization of the health objectives supported by the various national health programmes. 104 Mobile deploys mobile health units (MHUs) to render 4 hours service in a month in each habitation with a population of 1,500. Each mobile health unit covers two habitations in a day and 56 villages in a month.

With staff comprising paramedics, pharmacists, computer operator and lab technicians, each vehicle provides varied services to the rural beneficiaries such as ante-natal checkups; height and weight monitoring; nutritional supplements for mothers and children; basic blood and urine lab investigations and screening; advice and medicine dispensation for chronic illnesses such as diabetes, hypertension, epilepsy and COPD etc. The modern, state-of-the-art vehicles carry facilities to store blood/urine samples for testing, medicines and a television screen for public health education. The vehicles are also a blend of latest technology and excellent designing which can reach the corners of the country.

The Van is equipped with Geographical Information System (GIS), an information system that allows capturing, storing, analyzing, sharing and managing data. Patient information is stored in the server to be accessible later when the van visits the same place next time. This technology uses digital information where a hard copy data is transferred into a digital medium through the use of a computer aided design programme.

The Mobile Health Unit (MHU) cannot be sent anywhere any time, thus thorough planning and research is needed in order to ensure that they deliver the services at the right time and the right place. This thought process is practically supported by the Global Positioning System (GPS), an application that provides reliable positioning, navigation and timing services to users on a continuous basis. The user has to feed the longitude, latitude, altitude and the time in the system and this would provide the information of the location where the van is functional. This software is designed to plan the route between two locations using a journey planning engine specialized for road networks as a road route planner. This software is installed in the central data server which keeps a track of the required information. As a part of the operational structure, the van should not travel for more than 50 km per day. The software allows the calculation of the journey time.

Each mobile van consists of a television screen which is effectively used to transmit the short films developed by Information, Education and Communication (IEC) wing of HMRI. These films carry impactful messages for the

rural folk who visit the 104 Mobile vans at every service point. Each film is an interesting 90-minute capsule, which embeds a host of short health messages amid latest feature film song clips and trailers.

Apart from providing health services on a fixed day, 104 Mobile trains ASHA workers (Accredited Social Health Activists) in rural communities to conduct beneficiary visits. The ASHA workers are women in each village who take the initiative to work for the welfare of their community. 104 mobile services equips them with mobile phones to provide the people in their communities with 24-hour access to the health contact centre 104 Advice, a toll-free health help line providing standardized medical information, advice and counseling, which is also an initiative of HMRI.

104 Mobile is doing commendable job by bringing health care to the door steps of nearly 40 million people and it is now moving towards expanding its services to entire Andhra Pradesh by increasing the number of mobile units.

*** Livelihoods October 2009**

93. Millets Through Public Distribution System

Food security should become an important indicator of development. It is an essential indicator because any change that takes away availability of essential nutrients from the diet of people can harm the well-being. There are many reasons for food insecurity like non availability of food grains as they are no more being grown, change in food habits due to availability of cheaper alternatives and others. The issue of food security has gained grounds of late due to the gravity of problem the world is in today. Any intervention that can stop activities that take away food security from people or activities that can restore food security that is lost is a welcome step. Many efforts are being made by both NGOs as well as government in this regard. One such intervention is shared below.

The district of Ananthapur in Andhra Pradesh is the one of the drought prone areas in the country. It receives the second lowest rain fall in the country. Being far from the East coast, it does not enjoy the full benefits of North East Monsoons and being cut off by the high western Ghats, the South West Monsoon are also prevented from penetrating and quenching the thirst of these parched soils. The District occupies the lowest position in respect of Irrigation facilities with only 14.08% of the gross cropped area. Therefore only dry land crops like Ragi, Jowar and pearl millet are the only crops grown by the farmers here. Naturally all the people belong of this area were habituated to eating these millets which was also their staple food.

This food habit changed when rice was distributed through PDS for Rs.2 kilo. People's millets were misplaced and rice occupied that place. As the usage reduced, automatically the production also started reducing. People started buying millets from the market for higher prices which was not affordable for the poor. Millets that were locally available, cheaper than rice and most importantly provided essential nutrients disappeared from people's food intake. This was not a good sign and posed threat to the food security.

To reverse this situation and to add the millets again into people's diet District Rural Development Agency (DRDA) and Watershed Support Services and Activities Network (WASSAN) an NGO working on watersheds development and agriculture decided to start an intervention together. This is one of the several drought relief programs of "Andhra Pradesh Drought Adaptation Initiation" (APDAI). They were helped by Mandal Revenue Officer and Mandal Development Officer.

The objective of this intervention was to help people regain nutrition components into their diet, which is provided by these three millets and get back into traditional food habits of eating millets. As the land in this area is dry, paddy could not be cultivated; naturally people started concentrating on growing Ragi, Jowar and Pearl millet again. As a pilot the program was started in Nallacheruvu and Gandlapenta mandals of Ananthapur district and has a total population of 2,500 families.

They got permission in 2009 from commissioner civil supplies department to distribute ragi, jowar and pearl millets in five fair price shops. A grand inauguration was held to attract people to the shops. Staff of both the organizations campaigned in the villages to create awareness among people. Workshops were also held in which District Administration, District Water Management Agency (DWMA), District Civil Supplies Department, Fair Price Shop dealers, area coordinators of Mandal Mahila Samakhya and representatives from WASSAN participated. DRDA was decided as implementing agency and WASSAN was to give suggestions, and provide technical supports. APDAI would monitor implementation of the program.

The plan was to get MMS committee to procure millets either from the open market/whole sale market or directly from farmers. MMS would directly supply millets to the Fair Price Shop against security deposit placed by the dealer or the procurement centres of Department of Civil Supplies. Millets would sold in the ration shops and supplied at subsidized prices of 3/- per kg irrespective of purchasing cost, transport cost etc. This extra cost is absorbed by APDAI.

All the households irrespective of type of card are eligible to buy 1 kg of Ragi, quarter kg of jowar and pearl millets to each member of the households. MMS will design and distribute the tokens to the households through the respective Village Organizations. Fair Price shop dealer will be paid a commission of 30 paise against one kg grain of millet sold.

This intervention by DRDA and WASSAN is a very integrated approach as it has got all the concerned departments interested in the project. It has also initiated a sustainable process by making a community organization like mandal mahila samakya's to get into the administration of the entire process. We have to wait and see how this initiative will shape up. If this is found successful, one could expect it to be scaled up. Let's hope this intervention will be a model and give inspiration to other organizations to develop such sustainable models of food security.

*** Livelihoods November 2009**

94. Hydram

Ladakh situated in the state of Jammu and Kashmir is surrounded by two mountain ranges, the Karakoram in the north and the Great Himalayas in the south. It lies at altitudes ranging from about 9000 feet at Kargil to 5,170 feet at Saser Kangri in the Karakoram Range. Due to mountainous areas with little rainfall, water sources are often several hundred meters away from houses and fields. The people in these regions traditionally live off farming and have to walk over long distances to fetch water and carry it back to their villages.

In a place like Ladakh the land suitable for cultivation is confined to river valley basins where irrigation is available. There is little moisture in the atmosphere as the place receives less than 150 mm of rain fall per year. Given the low average annual rainfall, no farming is possible in the region without irrigation facilities. Because of the high altitude and sub-zero temperatures prevailing for 6 to 7 months in winter, only one crop is possible in about 95% of the villages in the region. Lack of clean drinking water was also a major problem for the people living in these regions. As socioeconomic development is hardly possible under these conditions, many migrate to the cities with the hope of better life.



Conventional local efforts to channel water over long distances from rivers or big reservoirs, or employ diesel motor pumps to deliver the water to mountainous villages are mostly very expensive and rarely show positive long term results. Conventional local and governmental water supply concepts have failed to respond to the specific needs and conditions of the target population in remote mountainous areas. In this situation BORDA which is a funding agency tried to bridge this deficiency by implementing water distributing program with the help of local NGO called Ladakh Ecological Development Group (LEDeG). BORDA selected this place to make such intervention particularly as this is the place where there is poverty and real need for water supply, as well as good participation from user groups. Since 1981 BORDA has been active in the dissemination of poverty oriented decentralized water supply systems in remote rural and mountainous areas. They thought that the water lifting technology of the Hydraulic Ram Pump (Hydram) is a feasible solution for the geographic and economic conditions of the farmers in the remote mountainous areas to supply water for the purpose of drinking water and for irrigation. As long as there is a river, stream or canal with sufficient inclination, the Hydram provides a simple solution for both, domestic and agricultural water supply – 24 hours per day, 12 months a year.

Hydraulic Ram pump (Hydram) is an automatic pumping device which utilizes a small fall of water to lift water to a greater height. It does not require any conventional energy source such as electricity or fossil fuels, which are otherwise very scarce in Ladakh. The main virtue of the hydram is that its only moving parts are two valves. It is, therefore, a very simple mechanical device that requires very little maintenance and has a long operational life. It is silent and eco-friendly as it does not require any fuel or electricity to operate, and instead use gravity to lift water.

Depending on the difference in heights between the inlet and outlet pipes, these water pumps will lift 1-20 percent of the water that flows into it. In general, a ram can pump approximately one tenth of the received water volume to a height ten times greater than the intake. A hydraulic ram pump is useful where the water source flows constantly and the usable fall from the water source to the pump location is at least 91 cm (3 ft). Essential criteria for selection of beneficiaries by BORDA are poverty and real need for water supply, as well as the participation of user groups. It is necessary that users can operate and maintain the supply scheme independently, particularly in remote areas. BORDA and LEDeG have implemented 63 hydraulic ram pump projects in Ladakh from 1993 till now. Through introduction of Hydram, LEDeG and BORDA enabled marginalized farmers to increase the area for cultivation, provide easy access to water and also enabled two crops in a year to be planted in certain areas of Ladakh. With the increase of incomes through improved irrigation many people stopped migrating to cities in search of work. Women and children in the area are feeling happy as they are relieved from the burden of fetching water from long distances to their homes all the way up hill. This wellproven

implementation concept was documented in the 'HydRam Handbook'. Together with regional studies and surveys the handbook forms the basis for further dissemination.

Hydram can give effective, efficient and sustainable basic needs service solution for decentralized water supply particularly to the people who are living in hilly, mountainous regions. This is an environmentally friendly technology as this does not require electricity or any fossil fuels to operate. Using this kind of technology can help people living in the hilly areas with improved irrigation and drinking water facilities.

*** Livelihoods December 2009**

95. Community Adoption of Good Stoves

The United Nations estimates that 2 billion people a day are still cooking using firewood. Respiratory disease is the fifth-leading cause of death in the developing world, and 1.6 million people per year die from breathing wood smoke. In India alone about 5 lakh people die every year due to indoor air pollution from cook stoves. Majority of the affected people are women and children. Biomass is the major source of fuel for cooking in rural areas for more than 90% of the households. In this context there is a need to understand the existence of thousands of stove models / designs in use all over the world, which gives us a cue to understand the communities' decision making process to adopt Good Stoves. There is a requirement of at least 1 billion good stoves on earth.

The 'STOVE' is one of the most basic needs of all human beings. One cannot imagine a family without a stove. There are many homeless families, but no family is without a stove. In majority of the cases, people are using very low cost and inefficient stoves. The silent death of people due to indoor air pollution never attracts media, or it is never a major issue for the governments. There is not a single college or institute which has a long term course to teach making good stoves. There is no mention in any of the school books or many environmental books about the term 'stove'. Provision of one billion Good Stoves is one of the biggest challenges we face today. There is not much honor to humanity and science if we fail to provide a good stove to the common man.

Geo-ecology Energy Organization [GEO] is working with communities in different parts of the world. GEO has designed 30 varieties of Good Stoves in the last 5 years and implemented their program of Good Stoves in two villages namely Kothur and Srirangapur of Andhra Pradesh. Based on the learning from experience with community over three years, GEO realized some major factors that the design of stoves should have in accordance to the community needs, utility, culture and aesthetics. These include –

- Flexible use of different types of locally available biomass
- Low maintenance cost
- Convenient sitting posture before the stove
- Safe from heat and flames to users
- Less smoke so as to not affect the health of user and their family
- Easy to operate
- User should be able to cook all types of traditional food
- Stoves should be long lasting preferably made with locally available good quality material.

With all these factors in mind, GEO decided to create stoves and planned to get communities interested in adopting good stoves. The staff of GEO conducted various sensitization and awareness programs. They started doing survey on kinds of existing stoves, biomass and other fuels in use etc. During one of the field visits, they found that majority of the existing stoves were created using three stones, releasing large amounts of smoke. To find a solution to this problem, GEO developed Good Stoves with metal and other materials. It made two series of stoves, one is AVAN (Earth) series and another is MAGH (Cloud) series. AVAN series of stoves are designed especially for poor people whereas MAGH series of stoves are designed for people who can afford to pay for a good stove. The above two series of stoves are based on scientific principles and latest technology. The cost of these stoves start from Rs.2 and the range is up to Rs.1000. The main beneficiaries of Good Stoves programs are women those who occupy the middle-and lower-income rungs of the society.

The process of facilitation plays an important role in community adoption of Good Stoves. GEO designed the stoves with locally available raw material in the presence of community and shared their performance with community through village level workshops. The process was started as a pilot with selected leaders of the community. The stoves are made in their presence and based on the needs the expressed modifications were made to the stoves. People who used the stoves for the first time were impressed by the performance of these stoves and they came forward to create awareness among large number of other people about these stoves.

GEO organized trainings to local youth, women and masons on the construction and maintenance of good stoves. The people who want to adopt a good stove were also assisted financially. As a result large number of people in

the two villages attracted towards adopting these good stoves. To monitor the performance of the stoves and also to make repairs if necessary, GEO trained some local youth who are always available to the community.

GEO implemented the program Good Stoves successfully and about 270 good stoves were adopted by the community which covered about 70% of the total number of households in the two villages where GEO is working. By seeing the performance of these stoves the remaining families in these villages and also the people in the neighboring villages are demanding for these Good Stoves. At present GEO is focusing on the preparation of wood gas stoves which are less costly and also useful to reduce indoor pollution.

Important learnings from GEO intervention of Good Stoves include that the technology when developed as a joint effort, where community, government, support organizations' and scientists role is adequate in development and dissemination will have good results. Further, through capacity building programs communities' knowledge on the advantages of a good technology need to be propagated.

*** Livelihoods January 2010**

96. ESHGs for Elders

In India currently 8% of the population is in elders' category and this proportion is expected to exceed 16% by 2020 (12% are more than 60 years and 4% are between 55-60 years). Today more than 75% elders are living in the rural areas. One third of the elders in the country live Below the Poverty Line (BPL) and more than 70% are illiterates.

Majority (more than 70%) of the old among the poor continue to work and make an earning till their physical abilities no longer permit them to toil. Of these old, who work, 92% are engaged in the unorganized sector and does not have any kind of social security schemes. Until recently, elders were not considered credit-worthy and therefore were denied access to cost-effective formal institutional credit. Also organizing elders into groups were not fathomed. But the initiatives by HelpAge India organization in Tamil Nadu and Kerala proved such notions wrong. It is now being widely accepted that poor elders can organize into groups and federate, can save, can borrow and repay and can take up all the economic activities that the non-elders undertake and can fight together for their rights and entitlements.



Immediately after tsunami struck Indian coast in 2004, HelpAge India (HI), the lead development organization in the country working for the cause of older people, undertook emergency relief operations in the worst affected coastal villages of southern India in Tamil Nadu and Kerala. Loss of family members, homes and livelihoods have left the poor, particularly the elderly worse -off. The quality of life of the elders suffered a severe setback on all fronts. As the elders and their families expressed strong desire/need to resume their livelihoods, HI, through its partners, went on to restore their livelihoods (assets). In the course of the project, elders were organized into Elders Self-help Groups (ESHGs). For destitute elders Adopt-A-Granny (AAG) program was taken up by offering monthly pension in kind and cash. Mobile Medicare Units (MMUs) continued to service the elders.

A Household Assessment Survey (need assessment) was conducted to select the target elders using vulnerability criteria. With the identified elders HelpAge started organizing Elders Self Help Groups. In 2006, the first Village-Level Federation (VLF) of ESHGs was formed. By 2007, the elders' organization grew in strength and Elders for Elders' Foundation (EfEF) was formed at the apex level with 4 District-Level Federations – Cuddalore, Nagapattinam and Vedaranyam in Tamil Nadu and Kollam in Kerala. At the regional/district level there is the District Level Federation (DLF) functioning as advocacy bodies. Over 4+ years, this concept has gained ground and now approximately 6483 elders are associated with this and organized into ESHGs. These 6483 elders organized into 419 ESHGs which are federated into 52 VLFs.

EfEF's main areas of intervention has been in promoting savings as a habit for the elderly, provide necessary credit for improving their economic earnings, organize the elderly for the cause of the aged including advocacy efforts for national and state level commission for the aged, old age pension for all destitute elders, work with district and local government for facilitating quality medical care for the aged in government run health facilities, etc. EfEF being registered as a trust is limited by the legal environment to take up microfinance and also its larger engagement in the social and welfare activities for elders can constrain the growth of microfinance culture.

The 6483 elders who organized into SHGs and their federations handle among themselves Rs.55 million funds for supporting the various needs of the members including credit. More than 95% of the members in the ESHGs have borrowed money (from within the groups and from the VLFs). The repayment rate is almost 100%, and about 98% on time. Some ESHGs have leveraged bank linkages for additional credit. The need for more funds is univocally expressed across all ESHGs and an additional fund absorption capacity to the tune of Rs.300, 000 to 1,000,000 per ESHG is vividly felt. To cater to this scale, the elders and their federations propose the setting up of a separate elders' micro-Finance institution - SRmFIE that can meet their credit and credit plus needs and also thrive in the micro-finance business culture.

EfEF has been able to successfully demonstrate the concept of productive ageing. It has amply proved that the elders have immense potential to be productive, can be collectivized, and require credit to pursue livelihood activities. They need some instruments to cope with their risks. EfEF has also demonstrated that the elders are better taken care of by themselves and their immediate families and social security measures have to be geared to cement this bonding rather than making the elders dependent solely on pension or other relief assistance measures.

*** Livelihoods February 2010**

97.The Miracle of Water– Hiware Bazar

Rome was not built in a day. The journey of Hiware Bazar from a semi-arid poverty struck village to the status of a model village has also not happened so easily. It took one strong leadership, entire community's participation and commitment to change the face of the village, once ridden with limited employment and poverty, into a village of prosperity.

The Village Hiware Bazar is located about 60 kms north-east of Pune and about 17 kms west of Ahmednagar city, which is the headquarters of Ahmednagar District in Maharashtra state. Until the early 1990s, Hiware Bazar was a typical semi -arid village in western India, with low agricultural productivity, scarce irrigation water, limited employment opportunities, and high levels of out-migration. Although it had at one time been famous for wrestling, this died out by the 1970s; from the early 1970s until the late 1980s, the village appears to have been a place of considerable strife due to rampant in-fighting and factionalism, accompanied by large-scale alcoholism and gambling. The status of the village was just similar to other villages with lot of socioeconomic problems, like scarcity of drinking water, no fodder, unemployment, heavy soil erosion, and rain fed cropping pattern, crime and less productivity.

In 1989, a small group of young villagers, who were tired of the prevailing socioeconomic situation, encouraged Popatrao Pawar, a M.Com graduate from the same village, to become the sarpanch of the village. He inspired the villagers to come together to undertake some common works such as the repair of the temple and school rooms. After this, Pawar started the process of consultation with the villagers about the most pressing changes needed in the village. The issues that everyone seemed concerned with were the availability of water (both drinking and irrigation) and the low productivity of agriculture. When the Adarsh GaonYojana was introduced in 1992, Hiware Bazar was one of its first applicants.

As soon as the village was selected under Adarsh Gaon Yogana (AGY), Pawar organized a visit to Ralegaon Siddhi, a model village in Maharastra which was led by Anna Hazare, so that villagers could see for themselves the benefits of watershed development. After visiting the village the villagers had felt a strong need for discipline in the village which was lacking in the village. All the villagers unanimously accepted to implement "pancha sutri" five important points for rural development. The 'pancha sutra' are 1.Shramadan (voluntary labour), 2.Ban on Tree cutting, 3.Ban on Grazing of Cattle in Forest or in Pasture land, 4.Ban on Liquor, 5.Family Planning.

The AGY scheme was implemented in the village from 1994–99. On 15th august 1994 Yashwant Krishi Gram & Watershed Development Trust was formed in Hiware bazaar to implement watershed development programme under AGY scheme. Under this scheme the entire village had put ban on using bore well for irrigation (bore well were used only for drinking water supply in the village), cutting trees, cultivation of water intensive crops, selling land to outsiders, any feeling of full & private ownership of groundwater occurring in individual farms. Along with this they have started various activities in the village like contour bunding, continuous contour trenching on hill slopes & planting of local, hardy trees, bushes & grasses over the watershed. New constructions and repairs of loose boulder bunds, cement bunds, farm bunds, farm tanks & percolation tanks have also been taken up. During this process the villagers of Hiware Bazar contributed Rs. 2.10 Million (The total cost of the water shed development programme was Rs.6.60 million) through Shramdan (Voluntary Labour).

Hiware Bazar's strong, participatory institutional set-up has facilitated its success. The gram sabha has the power to decide on a range of issues, including identifying sites for water harvesting structures, sharing water and types of crops to be cultivated. The village voluntary body is its implementing arm. The village prepared its own five-year plan for 1995-2000 for ecological regeneration which is an innovation by the villagers. The plan was the basis on which Employment Guarantee Scheme was implemented in the village. The village's another biggest innovation is its water budget. The village's second five-year plan (2000- 2005) focused on sustainable uses of the regenerated wealth.

The soil and water conservation works taken up under this programme has changed the status of the village. The number of active wells in the village has gone up to 318 in number (ie 2.4 times), electric pumps has gone up by 280 (ie 2.25 times), area under irrigation during the season has increased to 795 Ha.(ie 3.18 times), summer

cultivation increased from 7 Ha to 70 Ha (ie 10 times) and last but not the least the milk production per day has increased to 5000 litre from 140 litre as the increased availability of water and fodder encouraged the community to rear more number of livestock. At large this programme has helped to increase the water table, change in the cropping pattern, increase in the cropping intensity and availability of the fodder in the village. The per capita income of the village is twice the average of the top 10 per cent in rural areas nationwide (Rs 890 per month). In the past 15 years, average income of the villagers has risen 20 times. The improved economic and social situation has also resulted in some reverse migration, with many people who had moved out of the village for employment are returning to the village to live and work.

The success story of Hiware Bazar proves that if the local community realizes their real situation and the problems that exist and if they strongly believe that they can change, nothing can prevent them from achieving it. As development workers, we should be conscious of the fact that our critical job is to facilitate the community in realizing their current situation and in making decisions and be with them in realizing the way forward. This can pave way for more community driven Hiware Bazar's.

*** Livelihoods March 2010**

98. Fundraising Methods of CRY India

Fundraising for programs is always a challenge to most of the Non-government organizations especially for the programs related to rights and advocacy. However the case of Child Rights and You (CRY) is very different as it is one of the successful organizations in the country in terms of fundraising.

Child Rights and You (CRY), founded in 1979, is dedicated to restoring to deprived Indian children their basic rights to food, shelter, health and education. CRY plays a role of catalyst or enabler between two groups of people. One is development organizations and individuals working at grassroots-level with marginalised children, their families and communities and the other group are the people coming together from all walks of life who believe in the rights of children and are able to contribute resources. Fundraising during CRY's initial years was through person to person solicitations and marketing of greeting cards and promotional events. However, CRY has devised various methods to raise funds in due course many of which are very successful. CRY does not maintain a separate fundraising unit. Almost all of CRY's employees are engaged in fundraising in some way. Some of the important sources of funds for CRY are individual donations, corporate donations, selling products, organizing events, and others. Some of the successful methods of fundraising followed by CRY are explained below.



Sale of products: The sale of products, introduced with greeting cards in 1980, is the first and most popular of all CRY's fund raising methods. CRY added a desk calendar as a new product in 1985, a wall calendar in 1986 and, since then, the product range expanded to include telephone and address books and other paper products. CRY's strength is its work with and for children. And the products are an extension of this very energy. Each product tells a story - about children, their rights and the incredible courage and determination with which they surmount the deep inequalities of their lives. For bulk product purchasers, CRY offers facilities by which the purchaser can imprint their own name onto the CRY product. CRY also undertakes exclusive design and production orders on its range of paper products for orders of a certain magnitude. CRY also sells products through online shop which is called CRY World.

Volunteer Action (VA): Mobilising People for Child Rights had a shift in the approach by deciding not to engage volunteers in direct fundraising activities but in activities that help both, the volunteers and the public at large in understanding the root causes of social issues which might, in the long term, strengthen the fundraising spirit among the public as well. In line with that, volunteers go along with the resource generation (RG) team to corporate houses for awareness drives to share CRY's work and recruit more volunteers.

Organizing events: CRY regularly organizes special promotional/ fundraising events such as art exhibitions, featuring children's films etc. to educate the public and to generate funds.

Corporate donations: Corporate companies and their employees can support CRY through various ways. Corporates can choose one of the projects that CRY is supporting and provide funds to that particular program for which CRY is responsible for monitoring its working. CRY also continues to provide non-financial inputs to the project, like training, technical expertise, building capacity, information on child rights, communication and campaign support. Corporates can choose to support the entire project or a part of it based on their area of focus and work. CRY also provides an option of 'payroll giving' which is a simple yet effective option wherein the company's employees contribute by sanctioning an automatic deduction from their monthly salaries. This makes donating to CRY easy, eliminating paperwork. Corporates can also underwrite some of the CRY's operational costs to save its precious resources.

Cause related marketing: CRY helps organisations work out special promotions, from which a percentage of the profits is donated to CRY. For instance - Novartis India Ltd., in a cause-related marketing scheme, donated 2% of the value of sales of Ovaltine Plus towards CRY's Gujarat rehabilitation operations. Some companies are also providing a platform for CRY where the companies are using their goodwill and influence with their customers, clients, suppliers, and associates to provide a forum for CRY's efforts. For instance the Oberoi Hotels had specially

designed and printed envelopes placed in all Oberoi properties, wherein their guests could contribute to CRY which was a huge success, collecting more than Rs. 6.50 lakhs in 18 months.

Gift a Donation: This is an innovative online gifting idea. It offers potential donors the option of making a donation to CRY in lieu of buying or sending a gift to their friends and family. A CRY greeting card with their personal message is posted to the recipient, making them aware of this unique gift.

CRY has successfully inter mingled the functions of advocacy, fundraising and education as they all lead to the same goal-building support to CRY projects. By mobilizing funds through various ways, CRY along with its NGO partners have ensured over 1,500,000 children across India with opportunities they could not dream of.

*** Livelihoods April 2010**

99.Sanjeevani- Community Managed Health Program

Poverty is a vicious cycle where conditions of poverty like poor sanitation, under nutrition, damage the health of people due to which their ability to work and earn is reduced. Inability to work coupled with increased expenditure on health push the poor further into poverty. Reduction of health expenditure is important for reducing poverty and is always a challenge to the governments. 'Sanjeevani'- a community managed health welfare program seems to hold some promise in reducing the health expenditure for the poor.



India made significant progress in expanding the primary health care services but failed to provide the people with quality health care. Further, the country spends a meager 1% of its Gross Domestic Product (GDP) on the healthcare as against the requirement of about 5%. The government is unlikely to increase expenditure on health due to fiscal constraints both at central and state level. In fact there is distinct possibility of states cutting back on health expenditure in response to the stabilisation program.

In these circumstances a community managed health welfare programme seems to be viable strategy as these Community Based Organizations (CBOs) address the regular issues associated with the rural community. As a perspective Zilla Samakhya (District level federation of women self-help groups) of Vishakhapatnam District of Andhra Pradesh established a community based and community managed health insurance programme and named it as Sanjeevani. Sanjeevani was promoted as an intervention under the Indira Kranthi Patham program by the Society for Elimination of Rural Poverty (SERP). The community managed health insurance scheme, 'Sanjeevani' was started in 2007 with enrolment strength of about 32000 rural families with a maximum family size of 5 members. Owing to the benefits associated with the scheme, the enrolment has gone up more than 2 fold to about 72000 for the year 2008-2009. The Zilla Samakhya raised funds of Rs. 18.5 millions from the premium collected @ Rs.260/family of 5. The sum insured is Rs. 35000 and Rs. 5000 for surgical and medical cases respectively.

The scheme has agreement with 27 private healthcare facilities all over the district and has integrated its activities with about 40 Primary Healthcare Centres, Community health centres and Area hospitals. The mutual, informal understanding with the government facilities is to provide resource support to those facilities as may be required to make healthcare provision functional at those places for the Sanjeevani beneficiaries. The scheme ensures cashless treatment for about 180 ailments from 10 medical specialties. So far from May 2008 to October 2008, about 2000 members have availed free in-patient treatment under Sanjeevani and the expenditure has been about Rs. 8 millions (including spending on resource support to Govt. healthcare facilities). 800 and odd members have availed of free consultations at Sanjeevani health centres and discounts on medicines to the tune of Rs. 20000 have been covered just in 3 months. Apart from this, large number of free outpatient consultations at network hospitals, discounts on medicines and diagnostics are covered under the scheme. This programme is implemented and administered by Zilla Samakhya, in coordination with the mandal samakhya (Block level federation of SHGs) and village organisations (Village level federations of SHGs). They also established a call centre which is being supported by a senior doctor and a district project manager, case managers look after the PHCs and Network Hospitals at mandal level. There is one case manager for every 50 families in village level.

The process of claiming should be done through mandal samakhya. But this process is settled at Zilla Samakhya and the amount is directly paid to Network Hospitals. The Zilla Samakhya is responsible for the day-to-day operation of the programme and will ensure quality services at network hospitals and Sanjeevani clinics. It plays a vital role in entire process like maintaining member data base, issuing ID cards, counselling support to patient through case managers, regular monitoring through health subcommittees formed at all levels of samakhya, fund management, claim processing and bill settlement. First and foremost the beneficiary's claim is recorded by the PHC case manager. Then it goes to mandal samakhya which in turn comes from Network Hospitals, and then it goes to Health Sub Committee and finally to zilla samakhya. After getting the information, zilla samakhya takes a decision and sends the claimed money to the beneficiary through above cited route.

Further, expenditure on medicines accounts for a major proportion of health costs in developing countries. This means that access to treatment is heavily dependent on the availability of affordable medicines. It is estimated

that one third of the developing world's people are unable to receive or purchase essential medicines on a regular basis. The provision of access to medicines depends on various factors like rational selection and use of medicines; affordable prices; sustainable financing and reliable health and supply systems. In order to overcome the above constraint Jeevanadhara-Sanjeevani medical stores, a shop selling generic drugs at King George Hospital Vishakapatnam was set up by the zilla samakhya on 25th January 2010. Further, similar drugs stores were opened in many places of the district.

Social planners like Myrdal have pointed out that unemployment, illiteracy, hunger, poor sanitation, sickness and general insensitivity towards the stimuli for change, are the major cause of backwardness of a society. Health development is therefore, essential for social and economic development of a country. Interventions like Sanjeevani help foster this development.

*** Livelihoods May 2010**

100. Margin Free Markets

Inflation is going up. Prices of all commodities including the essential commodities are skyrocketing. Even the middle class people are not able to afford many things which they were able to earlier. Poor and poorest of the poor are the worst sufferers of the increasing prices. Many of them are not able to access even essential commodities like rice, vegetables, milk, medicines etc. For a country that is on the trajectory of growth, making the commodity prices affordable becomes important and margin free markets of Kerala are showing a way to make this possible.



According to this margin free concept, all commodities, including grocery, cosmetics, kitchenware and even consumer durables, are made available to consumers without fixing any profit margin. Some of the citizens in Trivandrum City thought of organizing a forum which could protect the consumers from rising prices. This is the background of the formation of Consumer Protection & Guidance Society registered in the year 1993. It is the policy of the Society to give full support to the Government, in controlling the price of essential commodities. Amongst other things, the Society has given importance to open a venue where the consumers can get products at reasonable rates. The idea of "Margin Free" programme came up as a first step, based on these ends in view. The Margin Free Market is a co-operative venture of the Consumer Protection & Guidance Society and the management, which came forward to take up the responsibility of launching it.

As Kerala is a 'consumer' state rather than a 'producing state', the idea instantly became a success there. Kerala depends on her neighbouring states for her consumer needs. Due to the large number of intermediaries involved and the transportation costs, the prices are high and there is a wide fluctuation in prices of groceries, fruits and vegetables. Groceries and FMCG goods are brought directly from the production units of the neighbouring states. In the process of direct purchase from farmers and manufactures, the intermediaries are removed and a part of the margin or 'profits' earned is disbursed among the consumers. The distribution to the different outlets under the chain is taken as a collective responsibility and is done with the objective to reduce the total transportation costs.

The Consumer Protection & Guidance Society currently controls margin free markets. The consumers are assured of quality, quantity and the fair price of the goods sold through the Margin Free Markets. Any retailer can upgrade his shop into a Margin Free outlet, by sending in an application to this society. If his application is accepted, he has to make the necessary investment required. These shops deal in the entire gamut of goods required by a home for its monthly consumption, viz., grocery, food and nonfood FMCG items, fruits and vegetables, consumer goods & household articles. Margin Free outlets are typical discount stores, offering one-stop-shop convenience and self-service facility at significant discount to its customers. Most of these customers, in time turn out to be its permanent customers, by taking discount cards, which permit them to obtain larger discounts than the non-card holders.

To get the products at margin-free price, one has to pay Rs. 50 for a consumer card. Validity of the card is for a year and Rs. 40 is charged for renewal. Assuming that a shop had 10,000 card-holders, the initial aggregate deposits came to Rs. 5 lakhs. And, every year, the shop proprietor got Rs. 4 lakhs by way of renewals. This deposit is interest-free. As the volume of trade and the purchasing power of the people of this state are very high, the commissions offered to supermarkets were tangible. The margin-free market, therefore, ensures better returns as there is commission along with the return on the deposits made by the consumers.

The success of the experiment has led to the setting up of such stores in other parts of the State. Margin Free Markets, now, is the largest retail chain in the state of Kerala and one of the leading retail chains in India. Margin free chain today has more than 350 shops in and outside Kerala and is proving as a successful model for protecting the consumers against the skyrocketing prices.

* **Livelihoods June 2010**

101. A New Dawn in Rural Journalism- “Navodayam”

Voice of the poor is always unheard and their issues are rarely represented. For the marginalized communities it is very important to make their voice heard. Navodayam, a community magazine managed by SHG women of Chittoor district of Andhra Pradesh, seems to offer a right way of not only presenting the issues of poor and vulnerable communities but also an important path to empower the rural women.



In Chittoor district of Andhra Pradesh, grassroots journalism is gaining momentum. Navodayam (which means `new dawn` in Telugu) which was launched on August 15, 2001, in Chittoor district as a government initiative under District Poverty Initiatives Program to create awareness on development issues has now turned into a publication which is completely owned and managed by rural women themselves.

After implementing the DPIP project for some months in Chittoor district, during one of the DPMU review meetings, it was felt that the essence of the project activities should be taken to the communities on a regular basis to serve as a source of inspiration for the others to follow. It is at this stage that ‘Navodayam’ took birth, a newsletter started with the purpose of putting into action ‘Information for Empowerment’. The four major aims Navodayam has laid out for itself are – (a) to amplify the voice of the rural poor, (b) to put rural women in charge of news coverage, (c) to place information within the reach of the rural poor, and (d) to adapt journalism as a tool for empowerment of women. Though the project is totally sponsored by the government, the women involved with the newsletter have been able to retain their independence and there is no editorial interference from the government. What makes Navodayam distinct from other magazines is it is the first of its kind newsletter that is completely managed by the poor, not much educated women.

Launched as a quarterly newsletter in Telugu with just eight pages, it has grown to a 24-page monthly on popular demand. Rural women, mostly Dalits, handle all the reporting, writing, editing, layout, artwork, photography and even circulation. More than 60 reporters have worked for the magazine so far and it currently has 10 staff reporters and 20 contributors. The magazine prints 20,000 copies and has a readership of more than 200,000 - much more than the state wide readership figures of some of the leading AP dailies. A system of annual subscription was then promoted and the Community Coordinators and Sanghamitras (village level activists of Indira Kranthi patham program) were instrumental in motivating the SHGs to pay the subscription. The reporters also facilitated annual subscription to the news magazine by the Line Departments and NGOs. The reporters approached all the line departments in the district and managed to secure advertisements for publication in the newsletter. The rates were earlier worked out by the team. The amount thus collected, contributed to the corpus.

A core committee had been formed from among the reporters to look into the technical aspects of publishing the newsletter, including financial management. The committee now manages the total budget of the newsletter. In order to make the magazine more sustainable the Zilla Samakhya (District level federation of SHGs) was called in for its services. As a result, a Navodayam Planning Committee was formed with 9 members. While 6 of them were the reporters, the remaining three were representatives of the Zilla Samakhya (ZS). The president of the ZS also acts as the editor of the Navodayam. Further, strengthening the professionalism of reporters is an important approach for the sustainability of the newsletter. The strategy, therefore, included networking with the regional newspapers which served as training ground. Further, the reporters were also given an opportunity to contribute to these newspapers, items specific to these rural communities. The tie-up grew stronger over time and the linkages are well established. The circulation boys of these newspapers also deliver the newsletters to the VOs every month, and at no cost.

Since the electronic media takes its own time to reach the village population, Navodayam has trained seven women in a 10 months period on video journalism and these women have made over 100 documentary films, providing video clips for major television networks. They made a video film on child marriage – rampant in some pockets – and showed this to the villagers. Women of self-help groups who have taken their children out of school to join in the bandwagon of child labour have been persuaded by the Navodayam women to bring the

children back from their labour camps and put them back to school. The impact of the magazine is real and visible. Mainly circulated among the women, each reader of this monthly ensures that her husband and the rest of the family read it too. The reporters of Navodayam swing into action whenever they get news about any social evil and actually carry out some good work while reporting it.

Navodayam Community Magazine (Telugu) won the UNFPA Laadli Media Special Jury Award for the year 2009. Many initiatives using other media like radios and films etc. have sprung up with the inspiration from successful community magazines like Navodayam. Navodayam continues to be the voice of the poor.

*** Livelihoods July 2010**

102. Institute for Livelihood Education and Development

India continues to live through the paradox- jobs openings awaiting suitable candidates, unemployed youth awaiting suitable jobs. There is a mismatch between the skills required by the industry and the skills that our unemployed youth possess. Institute for Livelihood Education and Development (iLEAD) is bridging this critical gap by providing market oriented employability skills to the youth from economically weaker sections.

iLEAD is a socio-professional training and insertion project implemented by Aide et Action in South Asia (India and Sri Lanka). iLEAD targets youth in the age group of 18-25, whose opportunities are compromised due to lack of education. Unemployed youth are provided with different types of vocational trainings to enhance their skills. The programme offers training that meets employment needs in local companies. This unique project is helping reduce the gap between viable, sustainable and remunerative job prospects and the existing skill levels of marginalised youth. In order to do so, the youth are trained in trades required in the local labour market, as well as in other skills that are more related to daily life.

The core project objectives are to create entry level employment opportunities for marginalised youth, focusing especially on youth from economically weakest sections; reduce the number of people living below the poverty line in the intervention area; enhance and provide necessary inputs for personality development; life skills and forward and backward linkages for the trained youth for sustainability of the efforts and better quality of life; help trained youths, having exceptional aptitude and interest, emerge as successful entrepreneurs and catalysts for generating more employment opportunities; and advocate for adoption of similar approaches in private and state run training programmes focusing on employability and entrepreneurship opportunities. To accomplish their objectives the Aide-et-Action team came forward with a strategy to implement and deliver the program effectively. As per the strategy the program would include a regular interface with local business, industrial and other potential employers for course development, training methodology, placements and building backward and forward linkages. Focus would be on ensuring social equity in project i.e. priority for inclusion of marginalized communities like dalits, tribals, landless, women, disabled persons etc. The project would aim to ensure that at least 80% of beneficiaries are from BPL families and project would have a major component on entrepreneurship development and progression of candidates to higher levels of income and responsibilities. The different trades which were included are Automobile Technology, Hospitality Services, Patient Care Assistance, Beauty Care Assistance, Refrigeration and AC Repair, IT Enabled Services, Sales and Marketing, Dress Designing, Desktop Publishing, Skilled Mason, Carpentry, Motor rewinding and electrician, Multi-Purpose Agriculture Service Supplier, Multi-Purpose Veterinary Services Supplier, Driving, Secretarial Practices, Mobile Phone Service and Repairs.

This initiative had started showing its impact and iLEAD was able to place people in various organizations and companies. iLead also anticipates a considerable increase in the demand from the industry for their trained people. The various top recruiters of iLEAD candidates include Dealerships of Honda, Bajaj, Hero Honda, Yamaha, TVS, ITC Welcome group, Shyaam group of Hotels, Nokia, EXIDE Bat-Mobile, Sparsh.com etc.

The collaborators/ partners implementing iLEAD at various places include Government of India under special projects of SGSY (Swarna jayanthi Gram Swarozgar Yojna) at Madhya Pradesh, Chhattisgarh, Bihar, Jharkhand, West Bengal and Orissa, Rajasthan Mission on Livelihoods (RMoL), Gujarat Urban Development Mission (GUDM), Tribal Development Department, Government of Gujarat, Adivasi Kalyan Ayukth, Government of Jharkhand, District Rural Development Agency, Government of Andhra Pradesh, Integrated Tribal Development Agency, Andhra Pradesh etc.

The achievements of the intervention so far includes, 101 iLEAD centres across India and Sri Lanka, a placement rate of 90% and completion of training to 22062 Candidates etc. In Tamil Nadu a pilot iLEAD program was launched to rehabilitate the women who are victims of trafficking. The programme rehabilitates female sex workers in shelter homes and seeks to train them on skills, which would eventually lead them to new livelihoods. In some states mobile iLEAD centres have also started. At present iLEAD is focusing on the introduction of new

courses relevant to rural and tribal areas. It is also planning to offer part time courses for alumni and other working youth.

iLEAD works on the premise that it is not the unavailability of employment opportunities but the lack of skills amongst the youth which is leading to unemployment. iLead is narrowing this critical gap and helping the youth avail various employment opportunities by providing them required skills.

*** Livelihoods August 2010**

103. Community Resource Persons

Many voluntary organizations and foundations are implementing various poverty reduction programs across the country since many years. Sustainability of the results of these interventions depends on many issues in which the strategy of using Community Resource Persons (CRP) is considered as the best strategy by many organizations. The CRP strategy is extremely effective for social mobilization, as a CRP's experience-sharing has a huge –often life-changing -- impact on women since they speak from their personal experience.

During the course of various interventions and activities it was felt by the communities and the organizations to formulate certain strategy where people from the community and from outside needs to be identified and trained to support the community at various levels. It was thought that the people from the same community can easily understand the basic problem and also can convince the people. Poor people also rely on the own community people's words than others who come from outside. So electing people from the same community and train those to make the projects succeed is the strategy that voluntary organizations and institutions are adapting. There after it had been developed as a strategy by several organizations across the country for sustainable rural development and make the community self-dependent in long run. Gradually this has become an acceptable idea and seen as an intervention in the field of rural development.



CRP strategy is a community to community cross learning approach. The women, who came out of poverty by participating in SHGs, supported strengthening her own SHG and become as a role model to SHG/community share her own experiences/her group experiences with other women to bring positive changes in their life. CRPs are the members who were poorest of the poor earlier and came out of poverty and who are having good track record as a member of SHG and their federations. Also they should be able to devote their time and effort into inspiring, motivating and mobilizing other poor women into organizing themselves. This is a major strategy by which organizations can overcome the shortage of adequate professionals and can overcome the handicaps of the scale. The strategy not only benefits the poor communities but also benefits the CRPs themselves by offering them attractive remunerations. The CRPs are generally paid on the basis of the number of days they worked. Their remuneration depends on area of their operation. There are CRPs who generally confine to a block or district while some other CRPs work in other districts and also in other states. There are CRPs who are considered as the best trainers in social mobilization across the country and are highly paid for their services.

One organization that is extensively using this CRP strategy is the Society for Elimination of Rural Poverty (SERP) of Andhra Pradesh. This government promoted society, which is implementing the major poverty reduction program Indira Kranthi Patham, is using CRPs to take its various programs like building institutions of the poor, health and nutrition, marketing, food security etc. to the grassroots level effectively. SERP sends CRPs to the villages in teams of 2-5 members. The CRP teams stay in the villages for certain period of time and complete their prescribed agenda in the village. During their stay the CRP teams identify some local SHG women who have the potential to become CRPs and orient them towards the program who later become internal CRPs and continue the program in their respective villages.

Rajiv Gandhi Mahila Vikasa Prayojana is another organization that follows this CRP strategy. RGMVP's CRP strategy pinpoints Internal CRPs as the main agents of social mobilization in the new blocks and districts where it starts working. Internal CRPs have been inducted into the newer blocks to scale up the process of inclusion of the poorest of the poor into the SHG institutional model. Fully equipped with training material, each team spends 15 days in a village, trains the poor women on reasons for poverty, on formation of SHGs, opens bank accounts for the new SHGs, facilitates discussion on best practices, identifies internal animators and book-keepers, facilitates the formation of village level federations, and saturates the village before moving out. The strategy of Community Resource Persons has become important to cover massive outreach, to build large social capital which is available within the communities, to develop sensitive support mechanism and to learn effective lessons from peers, to promote sustainability of people's institutions and to have multiplier effect on the quality of performance.

* **Livelihoods September 2010**

104. Shodh Yatras of Honeybee Network

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

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

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

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

Shodh Yatra participants also share the Honeybee database with the villagers. Shodh Yatra is also a journey to spread green consciousness and it is done by involving women and children to display their ecological knowledge through various competitions. To date, the Honeybee pilot kiosks based in villages have received a positive response from the user community. For instance, during the eighth Shodh Yatra in the village of Rajasthan, Honeybee workers began a demonstration of a multimedia database and abruptly stopped after 15 minutes. In an effort to encourage the involvement of women in India’s knowledge revolution, the workers called on the men to bring the women of the village from their homes before continuing the demonstration. This experiment worked in Rajasthan and in every other village, thus highlighting Indians’ appetite for knowledge and information sharing.

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

Since its inception, the Honeybee Network has lived the very spirit of the philosophy that it holds so dearly. Moreover, the actions that have followed the philosophy have grown and matured over a period of time and their trajectory of maturation has been based upon the strong realization of the essence of the philosophy.

Honeybee Network, over the last twenty years has documented more than 1, 00,000 ideas, innovations and traditional knowledge practices. Honeybee, true to its metaphor, has been the source of pollination and cross-pollination of ideas, creativity and grassroots genius, without taking away the nectar from the flower forever.

*** Livelihoods October 2010**

105. Building Paraprofessionals

Many times rural entrepreneur's like farmers engaged in cultivation or rearing of livestock, a weaver or carpenter suffer huge losses due to non availability of support services in time. Similarly in dire situations lack of immediate attention or proper advice can also lead to serious health problems and sometimes even to death. Accessing such services is difficult for the poor, because such experts or skilled persons mostly live in distant towns, their numbers are few and they also come with a cost which the poor might not be able to pay for. Making such services available at reasonable cost is therefore an important intervention in development of the poor. They thus become an important human resource to the community.

Building cadre of paraprofessionals; be it be para-legal, paraveterinarians or bare foot workers or any health workers; is being initiated to fill this need. Paraprofessionals are typically semiliterate and sometime illiterate individuals from the communities, who have an inclination to learn newer skills and a desire to serve needy in their community. Such people are trained by experts to provide basic and immediate advice and services required. Apart from this they are also regularly trained to enhance their skills as well as to find means of solving problems that they encounter during their work.

Paraprofession has generated employment opportunities for many in the villages. Many women from poor and marginalized communities like Dalits and tribals are especially engaged in this activity. Skills acquired as paraprofessionals have distinctly two kinds one which is completely new to the person learning it for example electrician, plumbing, water testers etc. other are not new, it is built on the existing skills that people have. For example training midwives as para health workers, intermediate student as night school teacher, farmer as agriculture extension worker, Women who play key role in livestock production are trained as paraveteran etc. Paraprofessionals generally charge a small fee for resource to the Community their services; they don't charge even that if they are paid honorarium or a fee from organizations promoting them. Encouraging community to pay for the services is important sustainability strategy.

Realizing the relevance of this strategy many development organizations are involved in building cadre of paraprofessionals today. Such organizations are many and work at various scales. Typically paraprofessionals trained by development organizations are limited in number, mostly limited to the area of work and issue on which they are working. Whereas para-professionals trained by the government mostly for health services like ASHA worker or Gopal mitra are many in number.

Markedly different from these two types is the Barefoot College in Tilonia, India. The organization was established to solve grave problems like drinking water quality, female education, health and sanitation, rural unemployment, income generation, electricity and power, as well as social awareness and the conservation of ecological systems in rural India. Barefoot trains community men and women from rural areas who have no hope of getting government job, they are trained as barefoot teachers, night school teachers, doctors, mid wives, dentists, health workers, solar cooker engineers, water drillers, hand pump mechanics etc. This is the only school with a policy, where women from the poorest of villages or students without verbal fluency in the languages of their teachers are taught to become professionals without requiring them to read or write. The trainees come from all over India to this college but language has not been a barrier; trainees learned to identify parts by shape and colour, to develop the skills required by following mimed instructions, and to execute technical tasks by example. Through its work the college has been able to break gender stereotypes by training its women to install solar electricity equipment in their villages, work which is generally considered as male domain.

Another organization which has turned out significant number of paravets is ANTRA. One of its focuses is protection of indigenous knowledge on livestock rearing. To make this program more sustainable as well as to ensure that the knowledge gathered during the entire development process remains with the community, women are trained as para vets. IBTADA is yet another organization which has made a name as an organization which has produced quality women paravets. Even though livestock rearing has such important role in India's rural economy there is very little focus in providing veterinary services. Traditionally men are trained as Paravets though most of the work related to the animals is done by the women. As precedence IBTADA started training women from SHGs as Paravets named Pashu Sakhies. After the initial 6 days training to these women, ongoing

inputs and handholding support is provided in the field. A kit is provided by IBTADA which contains necessary medicines.

These interventions have demonstrated that enabling paraprofessionals to provide support services is one of the successful strategies of building capacities of a community. The model is self-sustaining as it not only provides necessary services but also generates job opportunities for many. Building upon such models one need to think of creating designs to scale up such models so that such services are available to all the needy, because as of now the gap between the need for services and number of people who can provide is wide.

*** Livelihoods November 2010**

106. Cattle Insurance

India has the largest livestock population in the world and millions of poor in the country are depending on livestock rearing for their livelihood. These poor livestock farmers face many risks related to their livelihood which include non availability of inputs such as dry and green fodder for animals, diseases causing stoppage of milk production, cattle mortality, natural calamities, and fluctuations in the prices of livestock. Occurrence of these risks may lead to heavy financial losses. Insurance against these risks can help the livestock farmers to cope with these risks to some extent. However, the livestock insurance products in the country are generally expensive and their reach to the poor is negligible, except when linked to government schemes. Even after many years of government efforts, only 7% of cattle in India are covered under insurance. Of late, even though new insurers have entered the market, most are unwilling to offer livestock insurance due to its high risk perception.

The major challenge in the livestock insurance business is the incidence of moral hazard (fraud), and insurers estimate that more than 25% of the claims settled are fraudulent in nature. In this scenario, the Community Based Model (CBM) can make a difference. CBM helps to reduce moral hazard and transaction costs. CBM helps reduce false claims, documentation, and costs of insurance including transaction and time cost, and potential risks. One such example is the Loan Protection Scheme (LPS) by the Vizianagaram District Poverty Initiatives Project (DPIP) in Andhra Pradesh (AP), India. The Loan Protection Scheme for livestock is run by the community, which has an incidence rate of 2% compared to the country average of 4%.

Livestock rearing is central to the livelihood and survival of thousands of small and marginal farmers, and landless agricultural labourers in the dry regions of Vizianagaram. Animals are raised as part of mixed farming systems. However, water scarcity plays an important role in their choice of livestock. Cattle owners have a distinct preference for cows over buffaloes since they require less water and can survive without wallowing in ponds during the hot summer season. Due to this factor, more than 80% of animals in the Vizianagaram region are cows. So this scheme is preferred to be implemented here.

The main objective of the scheme is to protect the loan financed assets by assuring compensation to the farmer for the dead animal by providing insurance cover to livestock assets purchased by them. It empowers and enables them to manage their own assets and to mitigate their risk. The main attribute of the programme is the collaboration of different stakeholders such as the community (for governance, management and pooling of money), government (the state government and District Rural Development Agency for initial fund and implementation assistance) and the World Bank (for technical knowledge). It has helped empower the rural poor by developing and strengthening self-managed grassroots organisations such as the Self Help Groups. The programme provides access to technical and financial resources and methods to mitigate risks faced by the rural poor. During the Zilla Samakhya (District level federation of SHGs), Mandal Samakhya (Mandal/Block level federation of SHGs), Village Organization (Village level federation of SHGs), and SHG meetings, the members are briefed about the functioning of the scheme, moralities, enrolment, and claim settlement. The ZS informs members about new policies and products at these meetings. Pamphlets and flip charts are also used as communication aids to appraise the members. Field staff, i.e., Assistant Project Managers (APMs), Community Coordinators (CCs) and the community members including Community Resource Persons (CRPs), Village Organisation (VO) office bearers and in addition to Bima Mitras (Staff specially dedicated for the implementation of this program) are trained to conduct the program.

The household which wants to insure its animal should give application to ZS by the recommendation of MS and VO. Applications are taken along with an amount equivalent to 2% of the estimated value of the animal. The ZS will estimate the cost of the animal with help of the Animal Husbandry (AH) Department. Once the premium is paid for milch cattle (cows & buffalos), it will not be returned, nor is it transferable. The ZS approves the insurance and issues policy bonds. On the death of the insured animal the information should be given to nearer data centre. The call centre directs the Bima Mitra to visit the village. The Bima Mitra verifies the claim on visiting the village. The Bima Mitra, along with the VO conducts a local enquiry, takes photographs and submits the documents to the LPS sub-committee. After discussion, the LPS subcommittee will either settle or reject the claim as per the recommendations of the Bima Mitra and VO. The settled claim amount is disbursed through a

cheque to the VO. The VO will then settle the claim with the member, through cash or cheque as decided by member/SHG.

The experience of the Vizianagaram ZS with the Loan Protection Scheme has demonstrated that CBOs can successfully run livestock insurance schemes on a fairly large scale. The ZS is now the largest agency with 90,035 animals covered, which is much more than the coverage of all other livestock insurance schemes in Vizianagaram combined. Further, it is able to provide coverage to many poor SHG members. This community-based livestock insurance scheme is perhaps the first of its kind in the country and is a direct response of the community towards fulfilling its needs.

*** Livelihoods December 2010**

107. Induction Program of SERP

The Society for Elimination of Rural Poverty (SERP) of Andhra Pradesh, which is the implementing agency of the AP Rural Poverty Reduction Project, has inducted its cadre of livelihoods professionals called Livelihoods Associates in a unique way. Critically the Livelihoods Associates play the roles of training the village livelihood activists; train and support the Community Coordinator in Livelihood Framework-Livelihoods Enhancement Action Plan-Value chain analysis and converting them into sub projects; direct marketing/ sub-sector activities including market intelligence and linkages, marketing infrastructure; new livelihood opportunity identification; community handholding; cooperative development and entrepreneur development.

Keeping in mind the overall inputs that the Livelihood Associate would require to play her/ his roles effectively and efficiently, the learning program has been designed/ planned to give four different kinds of inputs (theory& concepts, skills, inspiration& motivation and sensitization to various issues in livelihoods in particular and the development sector in general). These inputs have then been divided into five Class Room Segments (CRS: Modules) spread over about three months, interspersed with four Field Work/ Market Segments (FWS) related to the theoretical background built in the preceding CRS and reviewed/ shared for learning in the succeeding CRS.

The induction training program was conducted over a period of 95 days in nine modules. The specific objectives of the Livelihoods Associates Learning Program (LALP) were to expose the Livelihood Associates to the vastness of the development issues, programs, strategies and organizations addressing these issues; to provide basic concepts related to poor, poverty, development, environment and livelihoods; to improve their understanding of villages from various dimensions; to impart the basic skills of research, tools and techniques to be used in their fieldwork and thereafter for understanding various aspects of poverty and livelihoods of the poor and possible intervention areas etc. In addition, LALP has been set around a certain key central messages such as multidimensionality of the development issues and livelihoods; multiple approaches to development and livelihood interventions; people first and tools next; existing first and new next; development begins from within and poor deserve serious, rigorous and hard work from the professionals etc.

The program has a mix of male and female participants as well as young and experienced. The rigorous class room and field work segments designed for the program has utilized this mix to provide enough opportunity for the inexperienced and the young learners to share and gain the knowledge and exposure from the experienced and the experienced learners to pick up the enthusiasm and curiosity from the young. Inter learning among the professionally qualified and not so professionally qualified has also occurred. A learning of this program is that a good mix of the learners is very important to maximize the outcome of the program.

The class room segments (CRS) of the program aimed at providing theoretical inputs regarding various rural development/ livelihoods issues while the field work segments (FWS) were dedicated to apply those theories in the field and to gain practical experience. The course is designed in such a way that the field work segments flow from CRS and CRS flow from FWS logically.

Apart from the assignments, the learners have also to review books in groups. The books have to be chosen on the first day of each of the CRS. Towards the end of the CRS, each group has presented the review to the entire batch. This has helped the learners to learn from at least 40 books reviewed by them and others, in addition to learning that there are books from which one can learn, get inspired from and draw insights from and refer to.

Further eminent development workers from SERP and other NGOs interacted and inspired during the sessions. Individual level interactions and mentoring, assignments, preparations for the presentations, reading the books and material, revising the class notes, intra batch interactions and discussions, daily report writing, cultural get-togethers, news round ups for the newsletters and reflection consumed most in the session. A combination of variety of methods has been used for the purpose of evaluation of the participants. Evaluation process held in various methods like surprise quizzes, assignments and presentations, tests, book review, class room participation and all. Every method of examination is evaluated in the form of grades. There were five grades and each grade carries different grade points, and covers certain range of points.

The most important part of the induction program is after LALP, the participants were sent to a village stay for one month where they were attached to a Community Coordinator working in that area. During the village stay and CC attachment, the learners have done a checklist based study in their respective villages. After completion of the village stay and cc attachment, the review and analysis of these components provided for cross learning among the participants. The reports and case studies that came at the end of these components were perused seriously and the feedback was provided to the learners.

This rigorous, both theory and practical based training has become quite successful in creating a committed, dedicated and skilled cadre of community professionals who played a key role in the success of the AP Rural Poverty Reduction Project implemented by SERP.

* **Livelihoods January 2011**

108. Villgro (Rural Innovations Network)

Villgro, formerly known as Rural Innovations Network, aims to enrich lives by enabling innovations to reach the market. Villgro identifies innovative ideas created in rural India, incubates them, and then helps them to scale as marketable products.

Many interesting innovations happen at micro level. As 70% of the county's population live in villages, thousands of grass root level innovations are invented to find creative solutions to meet basic needs for food, shelter, sanitation and others. Whether it is a remote village or overcrowded slums, creative and intelligent entrepreneurs build new technology or systems of management and production to ease their business or better their profits.

Most of these innovations normally don't attract world attention or required encouragement. The creativity is not sufficiently tapped to be scaled up to reach wider market. It is in this light the efforts made by the National Innovations Foundation and its partners are commendable.

One such partner is Villgro, which has special focus on documenting and encouraging innovations that happen in rural areas. It is a non profitable organization established in 2001 as Rural Innovations Network. Villgro has its base at Chennai and identifies grass root level rural innovators and provides them necessary space, technical support and resources to develop it further and for production enhancement. By doing this it aims to provide substantial means to improve income of the rural households. They primarily encourage innovations that make use of locally available material that are in abundance and to process it goods that have high consumer value.

Villgro identifies innovations that are done and exhibited in engineering colleges in Chennai, agriculture universities, research institutions, patent offices, local fairs, exhibitions and banks. When it is identifying innovations it looks at the scalability and marketability of such products apart from technical feasibility. Though it is appreciative of the enthusiasm of the innovators it selects only such innovations that can be produced numbers required by market.

Once such innovation is identified, next step is to identify all the support required by the innovator to bring it to the market. In its experience it has found that most innovators are not good entrepreneurs, so they seek support in various aspects like getting patents, market study, providing market linkages, technical feasibility test, helping innovators to sell their prototype to business houses. Improvising the innovation which is mostly presented in the crude form is yet another crucial role that Villgro plays. It requires a lot of engineering work. This is the crucial and most challenging aspect.

Villgro formulates and implements diverse programs to help the innovators to further fine-tuning and marketing their innovations. With programs such as Pre-Incubation Program (PIP), Lemelson Recognition and Mentoring Program (L-RAMP), Samruddhi (last mile outlets), Knowledge Management (KM), User center Innovative Design (UCID), Talent Development Program (TDP) etc Villgro brings together designers, fabricators, patent attorneys, market researchers, lab testing agencies, subject matter experts, mentors, social entrepreneurs, government and investors for the innovator to make his ideas into reality.

Villgro offers wide range of services to the incubates starting from seed funding to product design facilitation, field/ lab trial facilitation, pilot marketing services, facilitation of IP and Patenting services etc. Villgro also presents awards to committed innovators in different categories such as Grassroots Innovator, Incubator, Media House, Social Enterprise, Journalist and Lifetime Achievement etc.

Since 2001, Villgro has tapped into the experience and wisdom of rural farmers to successfully create close to 1,500 products for local users. Villgro has impacted more than 3.6 lakh lives so far.

Linking indigenous knowledge of the grassroots to various institutions and providing market opportunities is crucial for sustainable growth in India. Villgro is acting as a vital link between the innovators and the market. With its rigorous four step process of screening, incubating, transferring and marketing the innovations, it is providing timely and feasible help to the innovators to the innovators who does not have the time, money or

knowhow to change their ideas into a market ready form. Innovations hold the key for growth in a rapidly changing market situation and Villgro is unlocking the grassroots innovations to play a key role in the growth of the country.

*** Livelihoods February 2011**

109. Showing Opportunities to Unemployed

Unemployment problem is major challenge which India is facing. Lakhs of people coming with various levels educational qualification certificates. Mostly they are not finding jobs and they are suffering with unemployment. At other side in the job market skill candidates' requirement is a lot. Training the unemployed youth according to the job market requirement is one of most important thing to deal unemployment. In this context RUDSETI is contributing in remarkable way in by doing various placement oriented trainings to the unemployed youth.

Rural Development & Self-Employment Training Institute (RUDSETI) has become a brand name in the field of Rural Entrepreneurship. It was established in 1982 to mitigating the problem of unemployment. Apart from this it believes in resource utilization & capital buildup, demystification of technology, confidence building in rural youth, empowerment of women, promotion of service sector; in all building up of human capital. It is a joint initiative by Sri Dharmasthala Manjunatheshwara Educational Trust, Syndicate Bank and Canara Bank. RUDSETI collaborates with organizations like developmental agencies, institutions, voluntary organizations and government departments like NABARD, SIDBI, DICs, DRDAs, and NBCFDC etc. that have common objectives.

Any unemployed youth in the age group of 18-45 years, irrespective of caste, creed, religion, gender and economic status, having aptitude to take up self-employment or wage employment and having some basic knowledge in the related field are offered free training with free food and accommodation. So far, RUDSETI has trained 2.41 lakhs youth of which 1.69 lakhs trainees have settled with their self-employment ventures. They are able to earn an income in the range of Rs. 2500/- to 30000/- per month and in good number of cases, they are also able to provide employment for others.

RUDSETI offers two sets of training First generation Entrepreneurship development program for beginners and Skill-Up gradation Program & Growth Program for the Established Entrepreneurs. In total it offers more than 68 types of Entrepreneurship Development Programs (EDP) in various avenues. All the programs are of short duration intervention ranging from one to six weeks. The program has broad categories like:

Agriculture EDPs- comprises of 16 comprehensive trainings on all types of agriculture, horticulture, sericulture, Dairy farming, poultry, piggery etc and allied activities. Apart from this it also offers course on Advanced Dairy management.

Product EDPs – comprises of 18 different kinds of training on Gems and artificial jewellery, handicrafts manufacturing, Food processing and Bakery products, jute product making, agarabatti making etc. Process EDPs – 21 different kinds of training related to various services like Computer hardware, DTP operations, computer programs like Tally, servicing of electrical and electronic goods, plumbing and sanitary works, beautician courses, Driving, photography etc.

General EDPs- like Rural Entrepreneurship Development Program and Prime Minister's Employment Generation Program (PMEGP).

Special skill development program for established entrepreneurs include training to upgrade skills of photography, DTP, Beautician etc. Most of these courses are of a very short period of 10 to 15 days.

The widely acclaimed effectiveness of RUDSETI Institute's training is attributed to its unique training methodology. Trainings offered by RUDSETI are unique as the training program is lot more than just classroom lectures and demonstrations. It uses simulation exercises, group discussions, role plays, Field visits & experience sharing with role models and Interactions with Bankers /Govt. Officials.

Progress of the trainees is tracked for two years in order to motivate them, provide them credit linkage with banks to start micro enterprises, provide marketing support by organizing RUDSETI bazaars which gives them insight about market trends and customer behavior.

Most importantly all the training sessions are conducted in vernacular languages only. The training modules are reviewed periodically to update them.

The training methods of RUDSETI have been adopted and replicated in various corners of the country. To share its learning RUDSETI offers consultancy services to establish similar Institute. Some of the prominent assistance provided by RUDSETI includes KAWAD PROJECT SUJALA PROJECT, STHREE SHAKTHI AND SWASHAKTHI PROJECTS, SUVARNA GRAMODAYA YOJANA and PRADHAN MANTRI GRAMODAYA ROJGAR YOJANA. In order to share encourage and share the achievements of its trainees the institute also publishes an in house quarterly magazine 'Yashogatha'.

In recognition of its valuable services the institute has been honored with FICCI award for Rural Development, Suvarna Karnataka Rajyotsava award for Social Service and others. Entrepreneurs trained by RUDSETI have bagged many national awards for excellence in entrepreneurship. Representatives of the institute have been appointed as members in Central Level Coordination Committee meeting on SGSY (CLCC), National Council for Strengthening of Self Help Group Movement, Committee on Credit related Issues under SGSY and others. Interventions like this which have proved to be replicable at other places are an asset to the country. Such efforts will go a long way in creating more employment; reduce pressure on urban cities to create employment above all contributes significantly in eliminating poverty.

*** Livelihoods March 2011**

III. Context/Policies/Acts

1. Land in Limelight

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

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

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

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

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

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

Being reactive, Governments resort to crisis management with short term solutions. Therefore the need of the hour is to sensitize and educate people about agricultural sector, its importance for continued supply of food and

the travails of the poor farmers/ tenants/ agricultural labourers. Some of the long term solutions can be along these lines –

- Land survey should be taken up by an independent, impartial body
- The rights on land should belong to those who actually work on it
- The absentee landlords who depend on the income from land for their livelihood should be adequately compensated by the Government and their lands should be nationalized
- Farmers' cooperatives should evolve from village level and channels should be established to facilitate credit, technology and market facilities
- Agro-based industries should be established in the rural areas and local employment opportunities should be promoted
- At the global level we have examples of Israel that successfully transformed desert into orchards, and South Korea that moved on to become Asia Tiger. Many such countries adopted Cooperative Farming as a way forward for the agricultural sector.

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

*** Livelihoods November 2007**

2. National Policy for Farmers 2007

The focus of the government policy has shifted from 'agriculture' to 'farmer'. This marks a sea change in the view compared even to the last policy in this area in 2000. The movement is from a technical perspective to a humanistic (and thus, holistic) perspective. Thus, this is the first policy to deal directly with farmers, as against the policies on agriculture in the past that dealt with the farmers in an oblique fashion, mostly by implication.

Agricultural growth rate is declining and productivity and production of agriculture are stagnating. Both are a result of declining profitability in agriculture, which is partially due to fluctuating world prices of agricultural commodities and the efforts to keep the domestic prices low to protect consumers' interest. This situation has led to low income to the farmers.

To revive agriculture in the given background, socio-economic well-being of the farmers should be the prime consideration, rather than only production and growth. To achieve this, agricultural progress should be assessed in terms of improvement in the income of farm families, who should be able to meet their consumption needs and also invest in their farm related activities. As the farm households have multiple sources of incomes, the income can be augmented by increasing jobs in farm sector, rural non-farm sector and by developing clusters around towns/ market centres.

There is a need to promote security: community-centred food, water and energy security systems; nutrition security for every child, woman and man; bio-security of crops, farm animals, fish and forest trees; and social security for farmers.

All increases in the income and security of farm households need to be sustainable. For this, stability of major farming systems and ecological conservation would be required. This could be achieved by (a) creating an economic stake in conservation, (b) consolidating structural changes started but left undone, (c) training agricultural and home science graduates to be entrepreneurs, and (d) attracting and retaining youth in farming and processing of products for higher value addition.

For sustainable impact, the actors across a broad spectrum need to be supported. The definition of a 'farmer' now includes all persons actively engaged in the activity of growing crops and producing other primary agricultural commodities. This definition includes all operational holders, cultivators, agricultural labourers, sharecroppers, tenants, persons engaged in shifting cultivation, poultry and livestock rearers, fishers, beekeepers, gardeners, pastoralists, non-corporate planters and planting labourers, as well as persons engaged in various farming related occupations such as sericulture, vermiculture, agro-forestry and NTFP collection.

To increase the farmers' income substantially, asset reforms are need to improve possession and access to assets like land, water, livestock, fisheries, bio-resources, and animal genetic resources. Similarly, support needs to be extended to services based on science and technology, agricultural bio-security, agro-meteorology, climate change, inputs and services, credit and insurance, cooperatives and extension, training and knowledge connectivity.

Apart from focusing on social security, several steps would be taken to improve the price realization by the farmers. These include:

- Strengthening Market Intervention to respond speedily to exigencies especially in the case of sensitive crops in the rain-fed areas.
- Promotion of community food grains banks to help in the marketing of underutilised crops and thereby generate an economic stake in the conservation of agro-biodiversity.
- Enlarging the food security basket by storing and selling millets through the Public Distribution Systems (PDS).
- Developing a single national market by relaxing internal restrictions.
- Extending support to farmers' associations and SHGs to export on competitive terms by spreading awareness of the opportunities available for external agricultural trade and for value addition.

- Strengthening the agri-export zones to become places where farmers will get the best possible price for their produce.

The food processing industry can provide long-term economic sustainability to the farmers by adding value to their produce, improving post-harvest management, linking the farmers to the market and promoting demand driven farming. Efforts would be made to integrate the farmers' production with processing and other value chain activities.

Some farmers require special attention/ provisions. These are the tribal farmers, pastoralists, small plantation farmers, island farmers, urban farmers and organic farmers. Organic farming, green farming and protected (greenhouse) agriculture need to be supported. However, caution is required with regard to the genetically modified agriculture.

The proliferation of small farms and resultant low income of the farm households requires attention. Hence, methods of achieving economies of scale by these farmers would be popularised. These methods would include cooperative farming and service cooperatives, group farming by SHGs, small holders' estates, contract farming, farmers' companies.

The cooperatives have an important role to play in banking, input supply, marketing, agro-processing and other agribusinesses to protect farmers from the vagaries of existing imperfections in the supply of inputs, production, value addition and marketing. For this to happen, cooperatives should function as economic enterprises and not as an extended arm of the state. They require an entrepreneurial approach, competitive edge through suitable enterprise focus and strategic alliances with private and public sector units.

*** Livelihoods January 2008**

3. National Tribal Policy 2006

According to 2001 census there are about 84.3 million adivasis in India. Historically the adivasis were isolated communities practicing subsistence living in the hilly terrains and forests. Later day Government policies, improved communications, and other factors allowed outsiders entry into the natural resource rich tribal lands resulting in problems of land alienation, indebtedness, and disease. Forest policies deprived the tribes of their livelihood in several ways. Several plans/Acts have been made to address this situation in the past but progress has been dismal. In 2006 GOI drafted a more “holistic and integrated” Tribal policy.

The Constitution of India contains many provisions for ensuring better quality of life and livelihoods of the adivasis. In line with these provisions several plans/Acts have been formulated by GOI. In 1953 Tribal Blocks were created and in 1974 Tribal Sub-Plan was introduced. Several tribal development programs by government and NGOs have come into being. In 1996 the GOI passed The Provisions of the Panchayats (Extension to the Scheduled Areas) Act (PESA) to enable tribal societies to assume control over their destiny to preserve and conserve their traditional rights over natural resources. But the approach of the State Governments to make corresponding changes was lackadaisical. The tribal population in India today has the lowest Human Development Index. Many disenchanting tribal communities are taking to insurgency. The adivasis are joining the ranks of migrant labour, rickshaw pullers, head-loaders and the like. Talk about displacement and disease the adivasis are the worst affected. Literacy rates are dismal.

In this context the GOI came up with a National Tribal Policy drafted in 2006. The policy aims to uplift the tribes who have been facing acute poverty, alienation from land and lack of livelihood opportunities in many parts of India. The major issues covered include -

Land alienation - The policy aims to bring State laws in conformity with PESA and give more teeth to Indian Registration Act to prevent land transfers from tribals to non-tribals in tribal areas. Special fast-track courts will be created to resolve land disputes.

Tribal-Forest interface - The forest laws deprived the adivasis of their traditional rights to forest lands. 70% of tribal livelihoods depend on collecting minor forest produce (MFP) and this has been severely hampered. Monopoly of Forest Corporations on MFP will end. Small-scale forest-based enterprises will be promoted. SHGs will be formed and made partners in forest regeneration and protection.

Displacement, Rehabilitation and Resettlement - The policy proposes to follow the principle of least displacement and where displaced the community will be consulted. Social Impact Assessment is compulsory if more than 200 people are evicted. Compensation will be guided by the principle of land for land market value of land, net present value of assets, loss of opportunity cost, community rights, livelihoods etc. Where the acquired land has been used for setting up industries the tribals will get suitable benefits like employment etc.

Human Development Index - Tribals have lowest HDI in India. The policy aims to make improvements in the area of education, health and livelihoods of the tribals. The aim is to achieve 3% annual literacy rate and 100% enrollment in schools by end of 11th plan. Focus will be on eradication diseases to tribal areas. The availability of PDS and AAY will be enhanced. Livelihoods in the areas of traditional arts and crafts, agro and forest based activities will be promoted. Value addition activities in MFP will be taken up. Vocational trainings will be given for skilled workforce. SHGs will have access to credit to reduce dependency on moneylenders.

PTGs (Primitive Tribal Groups) - The word primitive will be replaced with particularly vulnerable. Strategies will be devised for socio-economic development of PTGs based on their level of access to mainstream society.

Other salient features of the policy include - strengthening Tribal Sub Plan, encouraging more involvement of NGOs, preserving and documenting traditional knowledge and wisdom of tribals, reorienting institutional arrangements, strengthening the administration of tribal areas by empowering tribal councils, making sure that the benefits granted to tribal communities are evenly spread among them and developing a quantifiable tribal development index.

Some of the glaring omissions identified in the policy include-

- lack of discussion on eviction of tribal communities from forest, problems of migrant tribals or bonded labour and on de-notified and nomadic tribes
- instead of committing the government to change the existing policies/laws, measures are suggested against them
- does not make rehabilitation a legally enforceable right
- no provision in the policy that makes it mandatory to have basic facilities in the rehabilitated areas

The state governments should formulate laws in line with spirit of the policy and implement them with integrity to make any positive dent in the adivasi lives.

*** Livelihoods February 2008**

4. National Policy on Older Persons

With the size of ageing population increasing ageing issues are gaining worldwide attention. While most of the developed countries already house a sizeable number of aged the developing young nations like India are quickly catching up. India will be home to about 175 million elderly by 2025. As a step to prepare for this transition the Ministry of Social Justice and Empowerment formulated National Policy on Older Persons in 1999.

Ageing has implications at the family, community and even at the national level. At the family level one has to take care of the dependent old along with preparing for their own ageing. The community should gear up to derive mechanisms to support the elderly populations. The country should plan for addressing age-related issues, improving social security and other benefits. The trends of industrialization and urbanization have complicated ageing issues further. Joint family system is getting disrupted increasingly. Among the poor the old are much more vulnerable and more so widowed women.

The National Policy on Older Persons aims to assure the elderly that their concerns/issues are of national concern/importance and that they will not live unprotected, ignored or marginalized. The spirit of the Policy states that the old should be able to live a life with purpose, dignity and peace. The elderly should participate in designing and implementing all policies and programs to which they are primary stakeholders.

The Policy strongly brings out the point that the elderly after 60 should not be treated as a dependent lot that depend on care. Instead they should be treated on par with other productive adults that should have all the opportunities like others to lead active, creative, productive and satisfying life. The old are not just consumers of goods and services but also producers. 70 per cent of the elderly in India work. Like the rest the elderly should be given remunerative works. The policy states that the education, training and skilling needs of the elderly will be met.

The Policy proposed a strong age integrated society. Intergenerational bonding is emphasized. Information should flow between generations and the knowledge and wisdom of the old should be recognized and captured. The young should be sensitized to respect the acquired experience and wisdom of the old and be receptive to their needs.

Increased budget allocations are needed for addressing the needs of the elderly and the rural and urban poor should get special attention. The Policy calls for various stakeholders - individuals, families, communities, civil society, governments etc to work together on aged care.

The Policy recognized that the financial situation of about 2/3 of the aged population is fragile. It proposes old age pensions to the poor elderly to supplement their existing incomes. PDS should cover all the elderly.

For employees of government, quasi-government and industries safe options to invest post-retirement benefits should be made available. Pre-retirement counseling programs should be taken up.

Organizations that provide career guidance, training and orientation and support services to the aged will be assisted. NGOs generating livelihoods programs for the aged will be encouraged. Age-related discrimination in the matter of entitlement to credit, marketing and other facilities will be removed.

A heavily subsidized health care system for the poor will be evolved. Health insurance to cater to different income segment levels will be given high priority. Primary health care system will be strengthened to meet health care needs of older persons. Geriatric facilities will be provided at various levels. Medical and para-medical personnel at various levels will be trained in aged health care. Nurse training will include modules on geriatric care. Health education programs and material will be given at all levels.

Older persons will be given easy access to loans towards purchase of house or upgrade of existing house with easy repayment schemes. Senior citizen community housing will be promoted. Public facilities will be made aged friendly.

Institutional care for the elderly will be a last resort. Non-institutional services by voluntary organizations will be promoted. Assistance will be given to organizations for construction and maintenance of old-age homes. Older people will be encouraged to form informal groups for solidarity. A Welfare Fund for the elderly will be set up.

Protection of life and property of the aged will receive priority at all levels. Special provisions in IPC will be made. Police will be directed to keep friendly vigil.

Since then government (s) have made some interventions in the aged care domain. National Council of Older Persons has been set up. Old age pension is now given to all 60 + elderly that belong to BPL families. Government put forth affordable health insurance schemes. Most recently, the government announced setting up of national institutes of ageing, eight regional centers and a department of geriatric care in one medical college or tertiary-level hospital in each State during the 11th Plan period. Many NGOs have stepped in to take the aged care agenda forward. Initiatives can be taken up to design useful, age-friendly, remunerative livelihoods for the aged who wish to work.

*** Livelihoods March 2008**

5. National Rural Employment Guarantee Act

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

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

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

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

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

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

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

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

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

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

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

*** Livelihoods April 2008**

6. Right to Information Act

India passed the historic Right to Information Act in 2005 to uphold the democratic values of transparency and accountability in the Government. Lack of awareness and illiteracy are hampering the usage of the Act to its fullness.

Increasing transparency and accountability in any organization is a huge challenge to the administration. In a big democratic country like India, increasing accountability in governance is a much difficult task. But it is the responsibility of governments to be accountable to the people in order to safeguard the democratic spirit. Towards achieving transparency and accountability in administration, the Indian government has taken a remarkable step by passing the right to information act in the year 2005.

The Right to Information Act (RTI) is enacted by the Parliament of India to give all its citizens access to the records of central and state governments. This bill was passed by the Parliament on 15th June 2005 and came into force from 13th October 2005. The Act applies to all States and Union Territories of India, except the State of Jammu and Kashmir. Previously information disclosure was restricted in India by the Official Secrets Act 1923 and various other special laws. The RTI Act now relaxed the previous Acts and made information accessible to all.

The RTI Act defines "information" as any material in any form, including records, documents, memos, e-mails, opinions, advices, press releases, circulars, orders, logbooks, contracts, reports, papers, samples, models, data material held in any electronic form and information relating to any private body which can be accessed by a public authority under any other law for the time being in force.

Under the provisions of the Act any citizen may request information from a public authority, which is required to reply within 30 days. The Act also directs every public authority to computerize their records for wide dissemination. The public authorities also should maintain their records duly catalogued and indexed.

All complying departments must appoint their Public Information Officer (PIO). Any citizen of India may submit a request to the PIO for information in any format, paper or electronic. It is the PIO's responsibility to ensure that the information is obtained from the appropriate department or section. If the request pertains to another public authority (in whole or part) it is the PIO's responsibility to transfer/forward the concerned portions of the request to a PIO of the other within 5 days. In addition, every public authority is required to designate Assistant Public Information Officers (APIOs) to receive RTI requests and appeals for forwarding to the PIOs of their public authority.

A person, who desires to obtain any information under this act, shall make request in writing or through electronic means in English or Hindi or in the official language of the area in which the application is being made, accompanying such fee as may be prescribed. The citizen making the request is not obliged to explain why the information is needed.

The Act specifies time limits for replying to the request. If the request has been made to the PIO, compliance is expected within 30 days of receipt. If the request has been made to an APIO, compliance is expected within 35 days of receipt. If the PIO transfers the request to some other public authority the time allowed to reply is 30 days but computed from the day after it is received by the PIO of the transferee authority.

Information about Human Rights violations by Security agencies is to be provided within 45 days but with the prior approval of the Central Information Commission. However, in any of the above cases, if life or liberty is involved, the PIO has to reply within 48 hours. If information is not provided within this period, it is treated as a refusal. Refusal with or without reasons may be ground for appeal.

Under the Act right to information includes the right to - inspect works, documents, and records and take notes, extracts or certified copies of documents or records and also take certified samples of material. The applicant can obtain information in form of printouts, diskettes, floppies, tapes, video cassettes or in any other electronic mode or through printouts.

However, there are certain exemptions to the Act. Certain information which would prejudicially affect the sovereignty and integrity of India; which has been expressly forbidden to be published by any court of law or tribunal; the disclosure of which cause a breach of privilege of Parliament or the state legislature; information including commercial confidence, trade secrets or intellectual property, the disclosure of which would harm the competitive position of a third party etc were exempted from disclosure.

Central intelligence and security agencies like IB, RAW, BSF, CRPF, Central economic intelligence bureau and Directorate of enforcement etc were also excluded from the Act. But the exclusion is not absolute. These organizations have an obligation to provide information pertaining to allegations of corruption and human rights violations.

The RTI Act clearly specified the Government's role in the implementation of the Act. Governments have the responsibility to develop educational programs for the public especially disadvantaged communities on RTI, encourage public authorities participate in the development and organization of such programs, promote timely dissemination of accurate information to the public, train officers and develop training material, compile and disseminate a user guide for the public in the respective official language etc.

Many feel that RTI can be a powerful weapon in the hands of common people which can be used to check corruption and also to increase transparency. Still lot of awareness need to be brought about RTI Act among common public to realize the real fruits of the Act.

*** Livelihoods May 2008**

7. National Skill Development Policy

India is a young nation. A large percentage of people comprise productive age group. The economic growth that the country is witnessing has placed huge demand for skilled and semi-skilled labour force. A number of educational institutions with generalist and specialist curriculums are adding up each year. However many of these institutions do not seem to be producing quality human resource with appropriate employable skills. There is a sizable gap between the skills sought by the market and the actual skills available. Large scale skill development to the existing and potential workforce is an imminent imperative. The National Policy on Skill Development assumes critical significance in this context.

Time is ripe for India to increase its base of skilled and knowledge workers. The country is emerging as an important player in the global market and so is the demand for quality skilled labour. Further, many traditional livelihoods like agriculture, handlooms etc are over populated. People particularly the youth are desperately looking for incomes from non-traditional livelihoods. But there is dearth of employable skills and avenues for building skills. As we are progressing towards inclusive growth skill development of persons in the unorganized sector is critical.

The mission of the Skill Development Policy is to empower individuals through improved skills, knowledge and internationally recognized qualifications to enable access to decent employment and promote inclusive growth and ensure India's competitiveness in the global market. The key objectives of the Policy include – creating opportunities for all particularly youth to acquire skills throughout life, promoting stakeholders commitment to invest in skills development, and developing quality skilled workforce relevant to the market needs.

The coverage of the Policy includes – school/institution based training, formal apprenticeship, workplace learning and training by industry, adult learning and retraining, non-formal training and learning, informal apprenticeship, lifelong learning and vocational education and vocational training. It is proposed to have a National Skills Development Authority (NSDA) for overall coordination, as the autonomous apex body. There will be Sector Skills Councils (SSCs) primarily led by industry that will facilitate greater and active participation of the social partners including employers in private and public sectors, training providers, NGOs, CSOs etc. By taking a sectoral approach the SSCs will enable better linkage of skills in demand and in supply in the concerned sectors. To absorb the unorganized workforce a Partnership Development Council will be established. This Council will work towards gradually incorporating the unorganized sector into the SSCs. A National Accreditation Authority to evaluate training providers will be set up. There will Assessment and Certification Bodies to assess and certify the candidates. Labour Market Information Systems and HR Planning Mechanisms will be established to reduce the mismatch between the supply and demand of skills.

The target groups for skill development include more than 450 million labour force both potential and existing. But the current skills development system in the country can only support about 3.3 million. This demands substantial expansion of the skills development system. It is proposed to expand to 15 million of which 25 per cent would be women, during the 11th Plan. The Policy proposes to lay special focus on socially and economically backward communities and minorities. To ensure participation of the disabled, the Policy aims to double the number of Vocational Rehabilitation Centers. The number of vocations covered for skill building currently is very limited. During the next two Plan periods it is proposed to expand the vocations base to some 4000. For undertaking this massive expansion, innovative delivery models including public private partnership, decentralized delivery, distance learning and computerized vocational learning will be explored.

The government will provide definite budgetary allocation towards skill development. In the 11th Plan the allocation will be 2 per cent of GDP rising progressively going forward. A National Skill Development Fund will be created with funds from various sources including budgetary allocations. National Skill Development Corporation is established to build skills of the people.

The Policy will focus on building quality and relevance of vocational education and training system through various ways like improving the resources of development institutions, improving the quality of teaching and learning process and quality and size of trainer resource etc. To ensure competency the Policy aims to develop

National Competency Standards in consultation with the industry. A National Vocational Qualifications Framework will be established to support reforms in the vocational and training system and to meet international standards.

Housing more than 90 per cent of the workforce in the country, the unorganized sector is characterized by low skills, low productivity and poor incomes. The Policy targets at owners, workers and apprentices in the micro enterprises, household workers, casual labor, peripatetic workers and migrant labour, out of school youth, farmers and artisans etc. The Policy lays emphasis on informal apprenticeship, literacy and soft skill development, skill development for self-employment etc to embrace the unorganized sector.

The Skill Development Policy will be reviewed every 5 years to keep current with emerging trends. If executed rightly, the Policy can help in adequately building the people and the country to achieve inclusive growth in the true spirit.

*** Livelihoods August 2008**

8. Domestic Workers Act 2008

In many households particularly in urban areas, domestic workers are increasingly playing a crucial role in sharing domestic work. Being unorganized work force domestic workers are highly vulnerable on various fronts including the insecurity imposed by the temporary nature of their livelihood. In this context the Domestic Workers (Registration, Social Security and Welfare) Act assumes significance.

Domestic worker is a person who is employed for remuneration whether in cash or, kind, in any house through any agency or, directly, either on a temporary basis or, permanent, part time or, full time to do the household work or, allied work. Household work and allied work include the activities such as cooking or a part of it, washing clothes or, utensils, cleaning or, dusting of the house, caring and nursing of the children or sick or old or handicapped.

Many a time domestic workers in urban areas, cities, metros and semi urban areas face exploitation by the employers or, placement agencies for several reasons. They stand to be the worst affected in cases of human trafficking. They are work for about 18 hours a day and the remuneration they get is no where close to meeting the rising prices of essential commodities. High urban dwelling costs is cutting deep into their pockets and their quality of life is significantly reduced. Sometimes their children are also involved in domestic work. Their living conditions and facilities are poor to minimal. They are forced to cut off from their village and social groups and kinship ties, they are also in some cases come as bonded labours and subjected to sexual exploitation by the agent, office and also households.

Domestic workers are important segment of the workforce in service sector, but, unfortunately they are not in the reckoning under any law for their rights and benefits. The ignorance of their identification leads to their exploitation. Their dire need for eking out a living by earning some money make them mute victims. On the other side of the coin, the households employing the domestic workers face the risk of theft and at times even crime by the domestic workers. The households especially those of old and sick are vulnerable.

In this context Domestic Workers Act 2008 was drafted to support the welfare of the workers and also ensure that the households have access to workers with good credentials. Three things in the Act are significant - registration of the domestic worker, domestic welfare fund and fundamental rules for the employer to follow. The domestic worker should be 18 years of age but should not exceed 60 years of age. Only those that have been engaged in domestic work for not less than ninety days during the preceding twelve months shall be eligible for registration under this Act. Each worker will be provided an identity card. Domestic worker, employers or service providers can apply to the district board within one month of the commencement of the employment of the domestic worker in the household. If the domestic worker is not engaged through any placement agency the worker himself or, herself has to register with the district board. The worker may be working in one or more than one household. If the worker is moving out of the district for work then the worker or, agency need to inform to the district board and to the board at new working place also. After registration it needs to be renewed every year with the prescribed fee by the board. The domestic worker needs to provide prescribed fee for registration and other details. This Act will apply even if the worker is working at one house or, more on part time or full time basis. No child should be employed as domestic worker otherwise legally the employer and the agency will be punishable.

A domestic worker registration will cease after attaining sixty years of age and also when the worker is not engaged in any domestic work for not less than ninety days a year. The absence from work can be exempted in few cases of injury. Workers Facilitation Centers are provided in the district to facilitate the registration of the domestic workers under the supervision of district board. Centers are Local Panchayat Raj Institutions (PRI) or urban local bodies, Resident welfare associations or, society and nonprofit organizations working with the domestic workers. In these centers other services such as renewal of the registration, identity cards, trainings, skill developments, information on social security schemes and the collection of workers share towards fund are provided.

The domestic worker welfare fund may be a grant or fees collected for registration, fines and incomes. A beneficiary may contribute to the fund from monthly salary. In other case beneficiary may authorize the employer to deduct the money from wages and remit the same to the board within fifteen days. Only the registered members can be the beneficiary of the fund. . In special cases the payment from beneficiary may be exempted for 3 months. The sanction of the money is in aid of any scheme for the welfare of domestic worker including family welfare, family planning, education, insurance and other welfare measures. The fund is administered and applied by the state board.

Employer shall ensure a daily rest period between ending and commencing of work for the domestic worker who lives in the premises of the work place. Annual leave with wages for at least 15 days to the domestic worker who lives in the household should be provided. The wages should be paid as per the minimum wages act. The placement agencies should ensure that unless the worker is registered he/she should not be provided to any employer. Any agency, employer who violates the law is punishable with fine and imprisonment up to 7 years and depending on the offence.

This Domestic Workers Act if implemented as stated and with integrity will to some extent streamline the livelihoods of domestic workers and ensure safety for both workers and employers. At the same time caution should be followed to not let bureaucratic procedures overwhelm the workers. A forum bringing together the employers and workers to discuss implementation of the Act will help.

*** Livelihoods September 2008**

9. National Policy on Voluntary Sector, 2007

Voluntary sector has contributed significantly to finding innovative solutions to poverty, deprivation, discrimination, and exclusion, through means such as awareness raising, social mobilization, service delivery, training, research and advocacy. Hence to encourage, enable and empower an independent, creative and effective voluntary sector, with diversity in form and function a National Policy on Voluntary Sector has been formulated in 2007 by the GOI.

National Policy on Voluntary sector defined Voluntary Organizations (VOs) as the organizations engaged in public service, based on ethical, cultural, social, economic, political, religious, spiritual, philanthropic, or scientific and technological considerations. It also mentioned that VOs include formal as well as informal groups, such as Community Based Organizations (CBOs), Non- Government Development Organizations (NGDOs), charitable organizations, Support organizations, networks or federations of such organizations; as well as professional membership associations.

This policy has been formulated with specific objectives of creating an enabling environment for VOs that stimulate their enterprise and effectiveness while safeguarding their autonomy, enabling VOs to legitimately mobilize necessary financial resources from India and abroad, identifying systems by which the Government may work together with VOs and encouraging VOs to adopt transparent and accountable systems of governance and management.

National Policy on Voluntary sector opined that it is crucial that all laws, policies, rules and regulations, relating to VOs categorically safeguard their autonomy, while simultaneously ensuring their accountability. The policy stated that the Planning Commission, as the nodal agency between the Government and the Voluntary sector, will encourage state Governments to review prevailing laws and rules relating to licensing and registration of VOs and simplify them as far as possible. It also mentioned that the Government will examine the feasibility of enacting a simple and liberal central law that will serve as an alternative all- India statute for registering the VOs, particularly those that wish to operate in different parts of the country and even abroad.

The policy opined that the Voluntary sector has to address the issues of governance, accountability and transparency through sustainable self- regulation. Hence it stated that the Government will encourage the evolution of, and subsequently accord recognition to, an independent, national level, self-regulatory agency for the voluntary sector. It also stated that the Government will encourage Central and state level agencies to introduce norms for filing basic documents in respect of VOs, which have been receiving funding by Government agencies and placing them in the public domain in order to inculcate a spirit of public oversight.

As public donation is the important source of funds for the voluntary sector, the policy mentioned that, the government will simplify and streamline the system for granting income tax exemption status for charitable projects under the Income Tax Act and it also encourage transfer of shares and stock options to VOs. To encourage International funding to VOs the Government will review the Foreign Contribution (Regulation) Act (FCRA) and simplify its provisions that apply to VOs, from time to time, in consultation with the joint consultative group to be set up by the concerned Ministry.

The Policy recognized the importance of the Government and Voluntary sector working together. Hence it envisages a partnership in all development activities between these two entities. The partnership may include, wherever feasible, other entities such as Panchayat Raj Institutions, Municipalities, academic institutions etc. This policy recognized three instruments of partnership, viz, consultation through a formal process of interaction at different levels, strategic collaborations to tackle complex interventions and project funding through standard schemes. It stated that the Government will encourage setting up of Joint Consultative Groups/ Forums or Joint Machineries of Government and Voluntary sector representatives at Central, state, district and local levels. It also mentioned that the expertise of Voluntary sector will be utilized, by including experts from the VOs in the committees, task forces and advisory panels constituted by Government.

The Policy stated that the Government will support and encourage existing, as well, new, independent philanthropic institutions and private foundations to provide financial assistance to deserving VOs. As training is

a crucial requirement for people working in the voluntary sector, it mentioned that, the government will support and encourage organizations that train aspirants to enter the voluntary sector, as well as those already working in the sector.

Databases of VOs working in different fields and at different levels are useful for communication within the voluntary sector, as well as between the voluntary sector and the public and private sector. Hence the policy stated that the government will commission suitable agencies to prepare and update such databases.

Many VOs are facing difficulties in accessing information about government programs and policies. The National Policy identified this difficulty and to address this it suggested that the websites of various government agencies to be redesigned to provide links to key documents and databases including those related to project funding schemes.

This National Policy on Voluntary Sector is a positive move and it has the potential to boost up the voluntary sector. The Government has recognized the need for working with the voluntary sector to address the issues of poverty and development. However one should observe caution to make sure that the government does not scuttle the non-bureaucratic freedom of the voluntary sector. In true spirit of the policy the voluntary sector can also gear up to work with the government.

*** Livelihoods January 2009**

10. The Unorganized Sector Worker's Social Security Bill

It is estimated that the workers in the unorganized sector constitute more than ninety-four percent of the total employment in the country. On account of their unorganized nature, these workers do not get adequate social security. Recognizing the plight of these poor unorganized workers the Government of India has formulated the unorganized sector worker's social security bill in the year 2007.

The notion of social security as enunciated by the International Labour Organization (ILO) Convention 102 of 1952, caters to a broad spectrum of nine social security contingencies compensated by benefits, namely, sickness benefit, medical benefit, maternity benefit, employment injury benefit, old age benefit, invalidity benefit, survivors' benefit, unemployment benefit and family benefit. This Convention has not been ratified by India. However, India has ratified other conventions of the ILO: Workmen's Compensation, Occupational Diseases (Convention 18 and Revised Convention 42 of 1934); Equality of Treatment (Accident Compensation) (Convention 19 of 1925); and Equality of Treatment (Social Security) (Conventions 1 and 8 of 1962).

Some welfare schemes are being implemented by the Central Government for specific groups of unorganized sector workers such as beedi workers, non-coal mine workers, cine workers, handloom weavers, fishermen etc. State Governments are implementing welfare programs for certain categories of unorganized sector workers and some Non – Government Organizations also provide social security to certain categories of workers. Despite all these efforts, there is a huge deficit in the coverage of the unorganized sector workers in the matter of labour protection and social security measures ensuring the welfare and well-being of workers in the unorganized sector, such as agricultural workers, construction workers, beedi workers, handloom workers, leather workers etc. In the light of this Government has formulated the Unorganized Sector Workers Social Security Bill 2007.

The Unorganized Sector Workers Social Security Bill, 2007 aims to provide for social security and welfare of the unorganized sector workers. As per the bill, the central government may formulate suitable welfare schemes to the unorganized sector workers on matters relating to life and disability coverage, health and maternity benefits, old age protection and any other benefit as may be determined by the central government. Similarly the state governments may formulate and notify different welfare schemes suitable to different sections of the unorganized sector workers including schemes related to provident fund, employment injury benefit, housing, educational schemes for children, skill upgradation of workers, funeral assistance and old age homes.

The bill mentioned that the central government shall constitute a National Board to be known as National Social Security Advisory Board to perform the functions such as recommending the central government suitable schemes for unorganized sector workers, advising the central government on such matters arising out of the administration of this Act, monitoring such social welfare schemes for workers in the unorganized sector, reviewing the progress of registration and issue of identity cards to the unorganized sector workers, reviewing the record keeping functions performed at state level and reviewing the expenditure from the funds under various schemes etc. This bill also mentioned about the constitution of the board. It suggested constituting a State Social Security Advisory Board in similar lines which can perform similar functions at state level.

As per the bill, every unorganized sector worker shall be eligible for registration. Every eligible unorganized worker shall be registered and issued an identity card by the district administration which shall be a smart card carrying a unique identification number and shall be portable. If a scheme requires a registered unorganized sector worker to make a contribution, he or shall be eligible for social security benefits under the scheme only upon payment of such contribution.

According to Clause 2(k) of the Bill, "the unorganized sector means an enterprise owned by individuals or self-employed workers and engaged in the production or sale of goods or providing service of any kind whatsoever, and where the enterprise employs workers, the number of such workers is less than ten."

The bill defines unorganized sector workers as of three types, viz.: (i) Home-based workers [Clause 2(b)];(ii) Self-employed workers [Clause 2(j)]; and (iii) Wage workers [Clause 2(m)]. There are workers, who continue to receive salaries/wages but are not on the regular pay roll and unless the nature of the work is deemed as regular, no pension benefits become due to them. The scope of the bill needs to be comprehensively and exclusively defined.

Even though this Bill represents the first step in the direction of comprehensive definition and identification of the unorganized workers, it has been criticized for being vague about much else. For instance, the powers contemplated for the Central and state governments under the Bill are already with these governments under previous programmes. At the same time, the advisory boards possess no such substantive powers. It has also been said that several valuable recommendations of the National Advisory Council and the National Commission for Enterprises in the Unorganized Sector have been ignored.

Recognizing the need for social security for the unorganized sector workers and bringing out a bill to provide social security is a positive sign. If the governments can formulate policies in line with the spirit of the bill and implement them with integrity, it can help majority of the work force in the country in a big way.

*** Livelihoods February 2009**

11. Different Acts for Collectivization

S.No	Contents	Societies	Trusts	Section 25 Companies	MACS	Cooperatives	NBFCs
1	Act	Societies Registration Act 1960	Indian Trust Act 1920	Companies Act 1956	APMACS Act 1995	Various cooperative acts by state and central government	Companies Act 1956
2	Spirit	Not for profit			Mutual benefit		For profit
3	Ownership and control	No ownership to beneficiaries	No ownership to users	Shareholders concept	Shareholding concept	Shareholding members	Shareholding
		Managed by GB. GB is elected generally	Managed by Board of Trustees (self appointed)	Managed by an elected Board	Managed by elected BODs		Managed by elected Board
		Less accountable to the beneficiaries in the common parlance	Less accountable to users in common parlance	Greater accountability to share holders			
4	Regulatory Authority	Registrar of Society	Registrar of Trust	Registrar of companies	Registrar of cooperatives	Registrar of cooperatives and RBI	RBI & Registrar of companies
5	Microfinance Licensing Clause	MF not through licensing			MF MACS rules	MF under cooperative rules	MF under RBI Act 1934, NBFC rules
6	Barriers	Govt. can appoint special officer	Absence of democratic character in the election of GB	Reporting and compliance hassles	Not enacted by many states	State controls politicization	Profit orientation

7	Norms	No capital adequacy norms				Capital adequacy norms are 10-12% of risk weighted assets
		No prudential norms for income recognition and asset classification				Prudential norms exist
		No clear guidelines on whether savings deposits can be mobilized, the types of deposits can be taken, interest payable on deposits and deposit insurance		Clear guidelines on deposit taking including types of deposits and interest payable on deposits		Deposit taking is well deregulated and not permitted until an NBFC is rated A.
8	Accountability and Transparency	Easy to establish but less accountable/ transparent as an MFI	Relatively easy to establish but greater level of accountability	Easy to establish and high levels of accountability	Easy to establish but low levels of accountability due to political interference	Relatively difficult to establish but high levels of accountability and transparency as an MFI

* Livelihoods March 2009

12. Forest Rights Act 2006

Millions of people have been living in forest for the centuries in India. Many of them belong to Schedule Tribe category. They are living in and around forest area and most of the people depend on shifting cultivation, NTFP, livestock rearing and fishing. These people are living in most vulnerable conditions due to the lack of rights, sustainable livelihoods, health, education, sufficient food, housing, electricity and other facilities. Their rights were not recognised and recorded. They are forced to live in the insecure conditions.

Schedule Tribes and other traditional forest dwellers are suffering for centuries in the name of conservation of forest and wildlife. Governments are declaring some areas "Protected Forest Areas" and "Wildlife Conservation Areas" in the forest. Some Acts were formulated which curtailed the tribal people's rights. Forest dwellers are not allowed into these protected forests for their livelihoods. Governments are displacing them for various reasons such as project construction, mining, forest conservation, wildlife protection and also on the name of peace maintenance. If forest dwellers dare to enter in the forest, they get severe punishments including extortion of money, harassment, evictions and sexual molestations. The tribal people throne from their homeland forest. Most of the forest land was illegally occupied by non-tribal people in the name of the tribal. The tribals are alienated from their home land and traditional livelihoods and suffering with poverty. The tribal people and pro tribal organizations have been struggling for decades demanding the restoration of the traditional rights of tribal people on the forest lands and their livelihoods security.

In this context "The Schedule Tribes and Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006 was formulated by Government of India on December 2006. The Act is also called "Forest Rights Act", "Tribal Rights Act", "Tribal Bill" and "The Tribal Land Act". This Act is recognising and vesting the forest rights and occupation in forest land of Scheduled Tribes and traditional forest dwellers, who have been residing in the forest for the generations. The Act recognised the rights of the Schedule Tribes and traditional forest dwellers and while ensuring livelihoods and food security it also included the forest dwellers responsibilities and authority for forest resources, conservation of biodiversity and maintaining of ecological balance.

The Tribal Rights Act describes itself as a law intended to correct the "Social injustice" done to the forest dwellers by the failure to recognise their rights on forest. The Act grants different types of rights to. These rights broadly can be divided into four categories. 1. Title rights: - Ownership on land which they are cultivating (maximum of 4 hectares to the family). 2. Usage rights: - To use and having ownership on forest produces. They have given right to sell all non-timber forest products. 3. Relief and development rights: - To protect tribal rights in the case of illegal and forced displacement and also ensuring to provide sufficient rehabilitation and secure livelihoods before their displacement. 4. Forest Management Rights: - The tribal people get authorised right to protect forest and conservation of wildlife. They already have been doing this voluntarily for the generations. The Act gives legal rights to them regarding forest protection and wildlife conservation.

The Act is the first legislation to clearly mention about nature and extent of forest rights. The rights in the Tribal Rights Act are confined for the people those who depend predominantly on forest and forest land for a livelihood and they must belong to Scheduled Tribes and also they have been residing in the forest for at least 75 years. Regarding the process of recognition of rights, initially the Gram Sabha pass a resolution recommending the tribal people rights on land under their cultivation family wise. This resolution will be screened and approved at mandal level and also at District level. The screening committee will be constituted with three Government officials and three local body members.

The Act concerns particularly on displacement of tribal people at the time of conservation of wildlife. As per the Act, before displacement of tribal people, Government have to prove that the relocation is scientifically necessary and there are no other alternatives except relocating them from their home place. The second step is that the local body must consent to the resettlement. Finally, resettlement must provide sufficient compensation including secure livelihood.

The Tribal Rights Act has some drawbacks. The Act excluded non-tribal people those who are residing in the forest. There is no clear distinction between those who are in the forest for survival and livelihood and those who

are in the forest for commercial purpose and profit making. The Act includes "Other Traditional Forest Dwellers" but there is no clear definition. It fails to exclude the vested interested people. The Act says that those who are to access the tribal rights, they have to prove that they have been residing in the forest for 75 years. It means that they have to produce residence certificate from the date of 1930. In that colonial period there was no records regarding residence. The Act is merely regularising forest which is already cultivating by tribal people. That too these lands are only heritable but not saleable or transferable. The community should regulate and manage the common resources and it should have right to punish the persons who violate the community decisions on common resource conservation. In the Act there is no legal means for forest conservation. On common resources if problems arise between the two Gram Sabhas, there is no clear procedures to solve the problems.

Despite the short comings, the Forest Act 2006 is very important and significant for tribal and other traditional forest dwellers that depend on forest and its resources. It is the first Act, which recognized and gave the rights to the tribal communities on their cultivating forest land and also mentioned about forest protection and wildlife conservation. Formulation of the Forest Dwellers Act 2006 is the beginning of the process of restoring traditional rights of people over resources and also it is a victory for the tribal people's united struggle to protect their rights. We hope this Act will be implemented in true spirit and provide justice to the Schedule Tribes and other traditional forest dwelling people.

*** Livelihoods April 2009**

13. National Environment Policy 2006

Environmental degradation is a major factor in enhancing and perpetuating poverty, particularly among the rural poor, when such degradation impacts soil fertility, quantity and quality of water, air quality, forests, wildlife and fisheries. The loss of the environmental resource base can result in certain groups of people being made destitute, even if overall, the economy shows strong growth. Urban environmental degradation, through lack of waste treatment and sanitation, industry and transport related pollution, adversely impacts air, water, and soil quality, and differentially impacts the health of the urban poor. This, in turn, affects their capability to seek and retain employment, attend school, and enhances gender inequalities, all of which perpetuate poverty.

In this context a comprehensive policy that would protect the environment and put stringent curbs on exploiters and polluters becomes necessary. In India, the National Environment Policy is a response to our national commitment to a clean environment, mandated in the Constitution in Articles 48 A and 51 A (g), strengthened by judicial interpretation of Article 21. This policy was approved by the cabinet on 18-05-2006.

The National Environment Policy intends to mainstream environmental concerns in all development activities. It briefly describes the key environmental challenges currently and prospectively facing the country, the objectives of environment policy, normative principles underlying policy action, strategic themes for intervention, broad indications of the legislative and institutional development needed to accomplish the strategic themes, and mechanisms for implementation and review.

The principal Objectives of this policy are;

- i. Conservation of Critical Environmental Resources: To protect and conserve critical ecological systems and resources, and invaluable natural and man-made heritage, which are essential for life-support, livelihoods, economic growth, and a broad conception of human well-being.
- ii. Intra-generational Equity: Livelihood Security for the Poor: To ensure equitable access to environmental resources and quality for all sections of society, and in particular, to ensure that poor communities, which are most dependent on environmental resources for their livelihoods, are assured secure access to these resources.
- iii. Inter-generational Equity: To ensure judicious use of environmental resources to meet the needs and aspirations of the present and future generations.
- iv. Integration of Environmental Concerns in Economic and Social Development: To integrate environmental concerns into policies, plans, programmes and projects for economic and social development.
- v. Efficiency in Environmental Resource Use: To ensure efficient use of environmental resources in the sense of reduction in their use per unit of economic output, to minimize adverse environmental impacts.
- vi. Environmental Governance: To apply the principles of good governance to the management and regulation of use of environmental resources.
- vii. Enhancement of Resources for Environmental Conservation: To ensure higher resource flows, comprising finance, technology, management skills, traditional knowledge, and social capital, for environmental conservation through mutually beneficial multi stakeholder partnerships between local communities, public agencies, the academic and research community, investors, and multilateral and bilateral development partners.

The dominant theme of this policy is that while conservation of environmental resources is necessary to secure livelihoods and well-being of all, it is important to ensure that people dependent on particular resources obtain better livelihoods from the fact of conservation than from degradation of the resource. Important principle on which the policy operates is that the human beings are at the centre of concerns for sustainable development.

The policy expects the State and Local Governments to formulate strategies or action plans consistent with the National Environment Policy. Empowerment of Panchayats and the Urban Local Bodies, particularly, in terms of functions, functionaries, funds, and corresponding capacities, will require greater attention for operationalising this policy. The policy also has instruments that create incentives to minimize wasteful use and consumption of natural resources.

The policy stated that to attain the environmental sustainability the strategies and actions required like, integration of environmental concern in all developmental process, setting the regulatory institutions and frameworks, reviewing the legislation at state and local level and designing regulations for environmental conservation, adopting the institutional techniques, policies and programs and ensuring accountability in all levels.

Access to information is the principal means by which environmentally conscious stakeholders may evaluate environmental standards and legal requirements. They would also be enabled to stimulate necessary enforcement good practices, motivate others to join them and participate in various consultation processes, such as for preparation of environmental impact assessments, and environment management plans of development.

We live in a rapidly changing times especially with respect to the climate, the salient environmental issues may evolve over time. Scientific understanding of environmental matters, changes in economic structure, technologies, and resource availability are likely to change. To set forth an immutable National Environment Policy in this dynamic situation would be unwise. Though the desire of the policy and its intentions are appreciable, a prudent course of action would be to undertake comprehensive review and update the policy every few years.

*** Livelihoods September 2009**

14. National Disaster Management Act, 2005

India has been familiar for disasters for the centuries because of its unique geo-climate conditions. Floods, earthquakes, droughts, cyclones and landslides have been recurrent phenomena in India. About 60% of the landmass is prone to earthquakes of various intensities; over 40 million hectares is prone to floods; about 8% of the total area is prone to cyclones and 68% of the area is susceptible to drought.

For the last 2 decades thousands of the people lost their lives, lakhs of animals died and millions people effected by disasters. Many poor people are loosing their livelihoods and they are becoming more vulnerable to even smallest disasters. Recent floods in Andhra Pradesh and Karnataka caused heavy loss in terms of lives, assets and livelihoods.

Though substantial scientific and material progress is made, the loss of the lives and property has not decreased. In this context it is relevant to discuss the country's Disaster Management Act to understand how the Government respond to the disasters.

Government of India passed the National Disaster management Act 2005 on January 9, 2006 to provide for the effective management of disasters and for matters connected there with or incidental thereto.

The Act defines 'Disaster' as a catastrophe, mishap, calamity or grave occurrence in any area, arising from either natural or man-made causes, or by accident or negligence which results in substantial loss of life or human suffering, or damage to and destruction of property or damage to or degradation of environment, and is of such a nature or magnitude as to be beyond the coping capacity of the community of the affected area.

It defines 'Disaster management' as a continuous and integrated process of planning, organizing, coordinating and implementing measures which are necessary or expedient to prevent danger or threat of any disaster, mitigation or reduce the risk or severity or consequences of any disaster, capacity-building and preparedness to deal with any disaster, prompt response to any threatening disaster situation or disaster, assessing the severity or magnitude of effects of any disaster, evacuation, rescue and relief, rehabilitation and reconstruction.

The Act empowers the Central Government to appoint the National Disaster Management Authority with the Prime Minister of India as the Chairperson. The National Authority has the responsibility to lay down, approve the policies, plans and guidelines for disaster management prepared by various departments of Government of India to ensure timely and effective response to disaster.

National Disaster Management Act recommended to prepare a national plan for disaster management that includes the prevention of disasters, the integration and mitigation measures in the development plans, the preparedness and capacity building to effectively respond to any threatening disaster situations or disasters.

The National Authority is to recommend guidelines for the minimum standards of relief to be provided to persons affected by disaster like the minimum requirements to be provided in the relief camps in relation to shelter, food, drinking water, medical cover and sanitation, the special provisions to be made for widows and orphans, ex gratia assistance on account of loss of life as also assistance on account of damage to houses and for restoration of means of livelihood and such other relief as may be necessary. In cases of disasters of severe magnitude, the National Authority may recommend relief in repayment of loans or for grant of fresh loans to the persons affected by disaster on such concessional terms as may be appropriate.

Similar to the National Authority at the center, the Act mentioned to establish State Disaster Management Authorities at each state headed by the Chief Minister of the state to lay down state disaster management policies and to approve the state plans. The Act also directed to establish District Disaster Management Authorities at each state headed by District Collector to act as the planning, coordinating and implementing body for disaster management and to take all measures for disaster management in the district.

The Act empowered the Central Government to constitute an institute to be called the National Institute of Disaster Management. The institute is responsible for planning and promoting training and research in the area

of disaster management, documentation and development of national level information base relating to disaster management policies, prevention mechanisms and mitigation measures.

As per the Act, a National Disaster Response Force has to be constituted for the purpose of specialist response to a threatening disaster situation or disaster. It also recommended to set up a National Disaster Management Response Fund. The fund is made available to meet the expenses for emergency response, relief and rehabilitation in accordance with the guidelines laid down Central Government in consultation with the National Authority.

Though the Act recommended to have various authorities at various levels, it has not clearly laid down and delegate the roles and responsibilities of these authorities. In a country like India, which is more prone to disasters, there should be a clear policy towards prevention of disasters rather than responding to the disasters. It is also important to prepare the communities for the disaster management. It is a known fact that Non-Government Organizations (NGO) and Civil Society Groups (CSO) are performing better than the Government in case of any disaster management. Government should redesign its policy towards disaster management basing on previous experiences and challenges. It can also partner with NGOs and CSOs in implementing disaster management policies to utilize their expertise. Designing a comprehensive policy and implementing it with integrity can help the country in managing the disasters in a better way there by saving millions of lives and livelihoods.

*** Livelihoods October 2009**

15. Manual for Drought Management

The Drought Management Manual was developed by the National Institute of Drought Management (NIDM) through consultative process involving Central Ministries, State Governments, scientific, technical and research organizations and the grass root level organizations working for mitigation and management of drought.

The manual suggests a system for drought management and programs related to mitigate the drought impact. It focuses on common elements of drought management at national level while allowing specific schemes and programs of the states. This manual serves as a hand book to all decision makers and administrators ranging to national level to village level. The manual is divided into 5 sections namely understanding drought, monitoring drought, declaring drought, providing relief and mitigating drought.

The manual emphasized on relief based approach which provides space for other mitigation programs for crop failures. It strongly expresses the need for new drought management system which is based on technological advancement and innovative crop and water management. It feels the need of long term strategies apart from short term strategies. It suggests a uniform approach in drought management to guide all the states. It also suggests employment and area development works in drought mitigation.

The manual defines drought as a temporary aberration unlike aridity, which is permanent feature of climate and it differs from the natural hazards like cyclones, earth quakes, floods, volcanic eruptions and tsunamis etc. Drought has both direct and indirect impacts. As per manual the direct impacts of drought are physical such as decrease in the agriculture production, livestock grazing and ground water levels which lead to malnutrition, starvation and migration that are called indirect impacts.

As per the manual, rainfall, reservoir/ lake water levels, surface water/ ground water, soil moisture and sowing / crop condition, fodder supply and its prices, position of drinking water supply, demand for employment, agricultural and nonagricultural wages status, supply of food grains and prices situation of essential commodities are some of the important indicators of drought. If the deficiency percentage with actual average rain fall is 25%, it will be called as drought, if it is 26% to 50% it is called moderate drought and if it is above 50% it is called severe drought.

The drought manual explains that decline in ground water levels is also an important indicator of drought. An annual decline in the water table of up to 2 meters is considered normal and can be tolerable, a decline up to 4 meters is a cause for concern and decline above 4 meters is considered as severe condition. Another important indicator of drought is the net sown area. A delayed sowing manifests the rain fall deficiency and indicates the onset of drought. Crop conditions also indicate the severity of the drought situation.

Along with these indicators, the manual explains other several drought indexes in the country like Aridity Anomalies Index, Standardize Precipitation Index, Palmer Drought Severity Index, Crop Moisture Index etc.

Declaration of drought at appropriate time is very important for the effected people as it helps people to be provided with timely relief assistance and concessions. Thus the manual provides the mode of drought declaration. It analyzes traditional method of drought declaration usually practiced in India, the process which recommended by the district collectors to State Government for drought declaration basing on crop production only. When it falls below 50% of crop production and the State Government send the memorandum to the Central Government for the relief fund from National Contingency Calamity Fund (NCCF). It explains that State Governments are responsible to declare drought and collectors can notify drought only after State Government declares the drought.

The manual explains the need for planning and implementation of drought relief and response measures which help the effected people come out from the drought hardships. It suggests for preparation of contingency plans for drought management by taking measures like crop planning to support farmers, providing relief employment linking with National Rural Employment Guarantee Scheme, preserving water resource by proper water management systems.

The manual emphasizes for proper water resource management system and it explains that shortage of water is one of the earliest indicator of drought which affects the entire society in rural and urban areas and assessing the water demand and meeting the needs of all user groups is extremely important thing in drought management. It explains the process of water resource management which starts with estimating the water demand. This manual also emphasizes on the need of providing food security particularly in the time of drought situation by providing food grains through Public Distribution System (PDS), providing nutritious food to the children through Integrated Child Development Services (ICDS) etc. It suggests various measures that need to be taken to rehabilitate people particularly those who are vulnerable.

As per the manual drought relief measures should include programs like permitting concession to tax waivers, arranging cattle camps, supplying fodder, providing service to the cattle through Animal Husbandry Department, taking necessary services through Forest Department, Agriculture Department, Irrigation Department and Health and Hygiene Department. The manual emphasizes strong institutional structure to monitor and provide timely response to drought. The focus of this manual is equally on both prevention and management of drought. The manual appreciates the critical role of Drought Prone Area Program and Desert Development Program in preventing droughts. The manual rightly recognized the role of watersheds in confronting droughts.

*** Livelihoods March 2010**

16. Activating Gram Sabha

Although the Gram Sabha forum has high potential for grounding democracy at the grassroots, facilitating socioeconomic inclusion, participation in planning and implementation of development programmes and ensuring accountability of the Panchayat to the electors, it is generally seen that meetings of the Gram Sabhas are not held regularly and are marked by thin attendance particularly of women and marginalized groups. There is little discussion on the proposals put forward for approval by the Panchayat. Issues of common interest and of the marginalized sections are often not discussed. The general perception is that the task before the Gram Sabha is approval of the lists of beneficiaries, approval for issue of utilization certificates and passing of the annual accounts.

Panchayat heads bring their own supporters and potential beneficiaries to attend the meetings so that while the quorum is completed, most of the other electors keep away. Hence, a sense of cynicism has developed about the efficacy of Gram Sabha meetings. State Governments have been rather slow in formulating Rules under the PESA Act, issuing executive instructions and vesting the Gram Sabhas with the requisite powers. Here also, the Gram Sabhas continue to be essentially ineffectual. It is stated to be one of the primary causes behind the rise of Left Wing Extremism in the Scheduled Areas & vicinity.

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

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

The meeting of the Gram Sabha should be chaired as designated in the State Act. The official so designated should act as the secretary. At the beginning of the meeting, the Chairperson or the Secretary should read out the decisions of the previous Gram Sabha and explain the important activities/events in the Panchayat. If something could not be done, the reasons may also be explained. The main agenda items may subsequently be taken up one by one. The Chairperson should take care to ensure that every one is allowed to speak, and a few people do not dominate the proceedings. Special care needs to be taken with respect to women and marginalized groups.

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

If any of the Panchayat representatives or officials does not participate in a Gram Sabha despite invitations, the reasons thereof should be ascertained by the Gram Sabha after the meeting is over. The indifference of the absentees can be pointed out to them and in due course, this would cause a change in their mindset and they will start participating. If some persons or communities do not attend three consecutive Gram Sabha meetings, the matter should be discussed in the Gram Panchayat, and they should be motivated to attend. The minutes of the meeting should be displayed in the Panchayat office, including details of beneficiaries selected, projects

recommended etc. The Village Panchayats should discuss and act on the minutes of the Gram Sabha. Special reports made by committees of the Gram Sabha should also be discussed. If suggestions of the Gram Sabha need to be forwarded to any of the Panchayats or government officials, action should be taken.

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

*** Livelihoods October 2010**

17. Common Guidelines for Watersheds

The last one and half decade witnessed the implementation of watershed programs on a massive scale in the country. But the programs have been implemented in a fragmented manner by different departments and organizations with rigid guidelines without well design and people's participation. An initiative has been taken up by Government of India to formulate "Common Guidelines for Watershed Development Projects" in order to have a unified perspective. These guidelines are therefore applicable to all watershed development projects in all Departments / Ministries of Government of India concerned with Watershed Development projects. The new guidelines designed by modifying all previous guidelines including Hariyali guidelines. New watershed projects will be implemented in accordance with Common Guidelines with effect from 1st April 2008.

These Guidelines broadly indicate a fresh framework for the next generation watershed programmes. The key features of this new unified approach can be broadly outlined as follows:

I. Delegating Powers to States: States will now be empowered to sanction and oversee the implementation of watershed projects within their areas of jurisdiction and within the parameters set out in these guidelines.

II. Dedicated Institutions: There would be dedicated implementing agencies with multi-disciplinary professional teams at the national, state and district level for managing the watershed programs.

III. Financial Assistance to Dedicated Institutions: Additional financial assistance would be provided for strengthening of institutions at district, state and national level to ensure professionalism in management of watershed projects.

IV. Duration of the Program: With the expanded scope and expectations under this approach, the project duration has been enhanced in the range of 4 years to 7 years depending upon nature of activities spread over 3 distinct phases viz., preparatory phase, works phase and consolidation phase.

V. Livelihood Orientation: Productivity enhancement and livelihoods shall be given priority along with conservation measures. Resource development and usage will be planned to promote farming and allied activities to promote local livelihoods while ensuring resource conservation and regeneration.

VI. Cluster Approach: The new approach envisages a broader vision of geo-hydrological units normally of average size of 1,000 to 5,000 hectares comprising of clusters of micro-watersheds.

VII. Scientific Planning: Special efforts need to be made to utilize the information technology and remote sensing inputs in planning, monitoring and evaluation of the program.

VIII. Capacity Building: Capacity Building and training of all functionaries and stakeholders involved in the watershed program implementation would be carried out on war footing with definite action plan and requisite professionalism and competence.

IX. Multi-Tier Approach: There would be a multi-tier ridge to valley sequenced approach, which should be adopted towards the implementation of the Watershed Development Projects.

The guiding principles

The common guidelines for Watershed development projects are based on the following principles:

I. Equity and Gender Sensitivity: a) enhanced livelihood opportunities for the poor and enhancing role of women in decision-making processes and their representation in the institutional arrangements.

II Decentralization: Project management would improve with decentralization, delegation and professionalism. Establishing suitable institutional arrangements within the overall framework of the Panchayati Raj Institutions.

III Facilitating Agencies: Social mobilization, community organization, building capacities of communities in planning and implementation, ensuring equity arrangements etc need intensive facilitation.

IV. Centrality of Community Participation: Involvement of primary stakeholders is at the centre of planning, budgeting, implementation, and management of watershed projects. Community organizations may be closely associated with and accountable to Gram Sabhas in project activities.

V. Capacity Building and Technology Inputs: Considerable stress would be given on capacity building as a crucial component for achieving the desired results.

VI. Monitoring, Evaluation and Learning: A participatory, outcome and impact-oriented and user-focused Monitoring, Evaluation and Learning system would be put in place to obtain feedback and undertake improvements in planning, project design and implementation.

VII. Organizational Restructuring: Establishing appropriate technical and professional support structures at national, state, district and project levels.

The new guidelines have been designed in very purposeful way. There are number of good features in the guidelines which are promising good results.

*** Livelihoods February 2011**

18. National Food Security Act 2011

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

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

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

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

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

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

An approach focused on the provision of subsidized resources can play a vital role in protecting the poor and the vulnerable from catastrophic outcomes, and can contribute to the establishment of a more productive and healthy population that is capable of bringing about a higher level of national development. It can serve ends which are both intrinsically and instrumentally important.

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

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

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

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

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

*** Livelihoods February 2012**

19. Constitutional (111th Amendment) Act, 2009

The 'Constitutional (111th Amendment) Act,'2009, aims to protect cooperative societies from the political and government interference and strengthen the movement.

The Constitutional (111th Amendment) Act, 2009 was passed in Parliament on 30 November 2009.

The salient features in the Act are as follows...

- * Gives fundamental right to every citizen to form cooperative societies and guarantees freedom for voluntary formation of cooperatives; facilitate autonomous functioning, democratic control and professional management in the cooperative societies
- * Directs state legislature to ensure cooperative society's board members number up to 21 and serve a tenure of 5 years. It also suggests to reserve in every board one seat for Scheduled Caste (SC) or Scheduled Tribes (ST) and two seats for women
- * It urges the states to legislate to make election of board members mandatory before the tenure of the existing members expires
- * Calls for states to make provisions to co-opt at least two experts in banking, management, finance or in related fields into the boards. These members would not have voting rights or be no eligible for the posts like Chairman, President, Vice-President and Vice-Chairman of the cooperative
- * The board of the cooperative society can be declared defunct in government records in the case it defaults on its duties or does activities which damage the interests of the members and society
- * Suggests that the cooperative society board cannot be inactive for more than six months. In this scenario an administrator should be appointed to manage the activities and conduct elections according to procedure
- * Specifies that the cooperative society which does not have any financial support, guarantee, shareholdings and loan cannot put in outdated in government records
- * Suggest that Banking Regulations Act, 1949 provisions be applicable to the banking cooperative societies
- * Directs the states to design mechanisms to combat violations such as filing false returns, willingly disobeying the summons or requests issued under the State Act, Employees of the cooperative society who does not pay the amount to the society, the specified amount should be deducted from the salary of the employ, any officer of the cooperative society willingly does not submit books, accounts and cash to the authorized persons and any person member or office bearer does the incorrupt practices are taken as the violations of the norms and penalties have to impose on them.

The Constitutional (111th Amendment) Act is a landmark amendment in the cooperative movement. Basically, it evolved from the learnings of the cooperative societies.

The Amendment has brought to effect long-awaited reforms to the sector, by seeking to bring about more systematic processes in the cooperatives. It has also attempted to democratize the cooperatives and reduced government involvement.

* **Livelihoods August 2012**

20. People With Disabilities Act, 1995

The People With Disabilities (PWD) Act, 1995 was passed in December 1995 in Parliament and enforced from 7 February 1996. It is a milestone in the history of disabled persons' rights movement in India. It aims to provide equal opportunities, protection of rights and full participation for disabled people. The Act's objectives are as follows:

- * To define state responsibilities in prevention of disabilities, protection of the rights, provision of medical care, ensuring training, providing employment and providing rehabilitation to the disabled persons
- * To make barrier free environment and provide opportunities to the disabled persons
- * To take action on any abuse or exploitation on disabled persons
- * To provide special provisions to the disabled person to integrate with mainstream society

The Act recognizes seven disabilities namely blindness, low vision, leprosy, hearing impairment, locomotor disability, mental retardation and mental illness.

To realize aims and objectives the Act define specific responsibilities to the national, state and local level governments in different areas such as prevention and early detection of disabilities, providing equal opportunities in education and employment, designing helpful programs to disabled people in providing aid and instruments and preference in allotting land for house construction at concessional rates to disabled persons. The Act also recommends to set-up business, special schools, factories and research centers for disabled persons. It suggests removing physical barriers for equal participation, providing research staff for development, set-up institutions and providing social security schemes to the disabled persons.

Prevention and Early Detection of Disability: Prevention of disabilities' occurrence is important in combating disability. The Act, mentions measures to government authorities to prevent disabilities -

- * Conduct surveys, research and investigations to find out the causes of disabilities
- * Promote various methods to prevent disability possibilities
- * Test all children once in a year to identify the symptoms of the disabilities
- * Provide training to medical staff to find the symptoms of disabilities in the children
- * Organize health awareness programs on general hygiene, health and sanitation
- * Take measures in pre-natal and post-natal of mother and child to prevent disabilities occurrence in the children
- * Campaign through primary schools, schools, primary health centers, village level organizations and anganwadies to educate people on disabilities
- * Conduct awareness programs through television, radio and other mass media on the causes of disabilities and preventive measures

Education Facilities: The Act recommends some measures to provide equitable opportunities in education to disabled persons. The Act recommends different measures such as ensuring every disabled child free education up to 18 years in suitable environment, promoting integration of disabled students with other students in schools, encouraging special schools for disabled students, providing education through special classes, literacy centers, open schools, open universities, electronic media and providing special books and equipment to the disabled children. The Act instructs to provide 3% seats in all government and government aided educational institutions to the disabled persons.

Employment: The Act, suggests crucial measures to the national and state level governments to provide employment to the disabled persons. The measures include reserving some posts for disabled persons, regular review once in three years about the status of disabled person's employment situation, reserving 3% jobs in government departments, providing training, giving age relaxation, creating suitable employment to the disabled

employees, constituting responsible authorities to ensure grounding the schemes to the disabled persons and establish special employment board to direct all government departments to provide employment to the disabled persons.

Schemes: The Act recommends various schemes and measures for the development of disabled persons. They are providing aid and instruments, giving priority or reserving quota for loans with subsidy, allotting land at concessional rate for housing, business, recreation centers, special schools, research centers and factories managed by disabled persons. It also instructs to create barrier free environment in railway stations, bus stations, hospitals roads and all public buildings.

The Act recommends that separate institutions should be set up to implement the schemes and programs for disabled persons development. These institutions have to design rehabilitation policies for disabled persons in government and non-government institutions. It suggests providing financial assistance to the non-government organizations which are engage in disabled persons. It says to frame insurance schemes to the disabled person's social security. It also suggests to providing unemployment allowance to the disabled persons.

The Act recommends to set-up national and state level coordination committees to facilitate programs and evaluates the policies of the disabled persons. It suggests appointing Chief Commissioner and Commissioners to monitor the Act implementation and ensure to protect the rights of disabled persons.

The PWD Act, 1995 sounds committed towards the comprehensive development of disabled persons and their rights. But in reality only 20% of the disabled persons accessing the education facilities and discriminations on disabled persons are practicing at large scale. There is lot more required to implement the Act with commitment.

*** Livelihoods January 2013**

21.Land Acquisition, Rehabilitation and Resettlement Bill, 2011

The Act has provisions to provide fair compensation to those whose land is taken away, brings transparency to the process of acquisition of land to set up factories or buildings, infrastructural projects and assures rehabilitation of those affected. The Act establishes regulations for land acquisition as a part of India's massive industrialization driven by public-private partnership. This will replace the land acquisition Act of 1894.

Aims and objectives:

- * The Act aims to establish the law on land acquisition, as well as the rehabilitation and resettlement of those directly affected by the land acquisition in India. The scope of the Act includes all land acquisition whether it is done by the Government of India, or any State Government of India, except the state of Jammu & Kashmir. It will be implemented from Jan' 1, 2014.

- * Provide just and fair compensation to the affected families whose land has been acquired.

- * Government acquires land with the ultimate purpose to transfer it for the use of private companies for stated public purpose. The purpose of LARR 2011 includes Public-Private-Partnership (PPP) projects, but excludes land acquired for state or national highway projects.

- * Government acquires land for immediate and declared use by private companies for public purpose.

The provisions of the Act does not apply to acquisitions under 16 existing legislations including the Special Economic Zones, Atomic Energy , Railways etc..

What happened by the land acquisition: most of the people lose their livelihoods. The displaced people are called project affected people.

Rehabilitation and Resettlement:

- * Compensation in rural areas would be calculated by multiplying market value by two and adding assets attached to the land or building and adding a solatium. In urban areas it would be market value plus assets attached to the land and solatium.

- * Developers to get the consent of up to 80 per cent of people whose land is acquired for private projects. For PPP projects, the approval of 70 per cent of land owners is mandatory.

- * Multi-cropped, irrigated land cannot be acquired unless it is for defense or emergency caused by natural calamity. Land should be returned to original owner if not used in five years for the purpose for which it is acquired, subject to the refund of one-fourth of the compensation amount with interest from date of payment

- * The government will not acquire land for private companies for private purpose.

- * Both land acquisition and resettlement and rehabilitation provisions of the Bill will apply to projects when government acquires land for its own use or on behalf of private companies for stated public purpose, including PPP projects. In case companies directly acquire over 40 ha of land from land owners, they will be responsible for resettlement and rehabilitation

- * The Bill also proposes amenities like schools, health centers and civic infrastructure in places where project-affected people are resettled

A basic principle is recommended is that Government should not only compensate for assets owned or acquired, but also loss of livelihoods and shelter. The Families dependent on the common lands, forests or water bodies, for their livelihoods. Including forest gathers and hunters, fishing communities, boatmen etc.

The resettlement and rehabilitation package would be gendered and guarantee women's rights. Land and other assets need to be provided in the joint names of women and men. All cash, both lump sum and annuity will be paid into joint accounts. Which must include all adult women of the household.

In cases where PPP projects are involved or acquisition is taking place for private companies, the Bill requires the consent of not less than 70% and 80% respectively (in both cases) of those whose land is sought to be acquired. This ensures that no forcible acquisition will take place.

Where awards are made but no compensation has been paid or possession has not been taken, compensation shall be paid at the rate prescribed under the new Act. Where the award has not been made, the entire process shall be considered to have lapsed. Also, where acquisition took place five years prior to the commencement of the new law but no compensation has been paid/possession has taken place, the proceedings shall be deemed to have lapsed.

The objective to actively encourage other less displacing options such as lease and private purchase. In the case of the latter, the rates will be those negotiated between parties. In fact, in 20 years' time, there should be only purchases and no government acquisition except in well-defined extraordinary circumstances. It has been said the land Bill could potentially dissuade companies from investing in India. This is a statement of opinion rather than fact. In fact, these fears are largely exaggerated and overblown. The acquisition of land, if necessary, need to be beneficial to the farmers, tribals, dalits and the marginalized sections and not at their cost. .

Any Bill that protects the interests of these weaker sections is in the national interest. Any Bill that closes the door on forcible acquisition is also in the national interest. Industry is certainly an important stakeholder but the Bill has to be judged in totality and not from a sectional point of view.

*** Livelihoods December 2013**

22.Lokpal Bill, 2013

Lok Sabha passed the Lokpal Bill on 18 December 2013 to prevent corruption in the country.

The UPA Government drafted Lokpal Bill in 2010. But it was being opposed by the India Against Corruption (IAC) civil society activists due to the ineffectiveness of the Bill. However, public support for the Jan Lokpal Bill draft started gathering steam after Anna Hazare, a Gandhian, These efforts also led to the Government of India, agreeing to set up a Joint Drafting Committee, which would complete its work by 30 June 2011. In this process the Lok Sabha passed the Lokpal Bill, 2013. The Lokpal Bill argues that the current laws are inadequate, in light of the large number and size of scams in India. There is no authority independent of the government and free from ministerial influence in its investigations. There has been considerable delay in many cases for grant of sanction for prosecution against corrupt government officials, acting as a deterrent in the drive to eradicate corruption and bring transparency in the system.

Key features:

- Lokpal at the Centre and Lokayukta at the level of the States.
- The Lokpal will consist of a Chairperson and a maximum of eight Members, of which fifty percent shall be judicial members. Fifty per cent of members of Lokpal shall be from amongst SC/ST/OBCs, Minorities and Women.
- The selection of Chairperson and Members of Lokpal shall be through a Selection Committee, consisting of Prime Minister, Speaker of Lok Sabha, opposition party leader in the Lok Sabha, Chief Justice of India or a sitting Supreme Court judge nominated by Chief Justice of India, Eminent jurist to be nominated by the President of India, on the basis of recommendations of the first four members of the Selection Committee.
- Prime Minister has been brought under the purview of the Lokpal.
- Lokpal's jurisdiction will cover all categories of public servants.
- All entities receiving donations from foreign sources in the context of the Foreign Contribution Regulation Act (FCRA), in excess of Rs. 10 lakhs per year, are brought under the jurisdiction of Lokpal.
- Provides adequate protection for honest and upright Public Servants. Lokpal will have power of superintendence and direction over any investigation agency including CBI, for cases referred to them by Lokpal
- A high powered Committee chaired by the Prime Minister will recommend selection of the Director of the CBI.
- Directorate of Prosecution headed by a Director of Prosecution under the overall control of Director;
- The appointment of the Director of Prosecution, CBI on the recommendation of the Central Vigilance Commission;
- Transfer of officers of the CBI, investigating cases referred by Lokpal with the approval of Lokpal
- The Bill also incorporates provisions for attachment and confiscation of property acquired by corrupt means, even while prosecution is pending.
- The Bill lays down clear time lines for Preliminary enquiry & investigation and trial and conviction/acquittal.
- Towards this end, the Bill provides for setting up of Special Courts.
- A mandate for setting up of the institution of Lokayukta through enactment of a law by the State Legislature, within a period of 365 days from the date of commencement of the Act.

The Lokpal Bill rightly recognized the need of an independent agencies role in eradication of corruption. But The Bill did not include the corporate sector which may be root cause of many large scale corruptions. Designing good Bill is first step in fight against corruption. But the implementation is the crucial thing in eradication of corruption.

* **Livelihoods January 2014**

23. Manual Scavengers Prohibition Bill, 2013

Manual scavenging refers to the removal of human wastages/excreta from dry toilets. It is a social stigma, as it is supposed to be the hereditary occupation of Dalits, according to the caste system. Manual scavengers use brooms and tin plates for removing human excreta. They pile excreta into baskets and carry it on their heads, to dumping locations. Sometimes, they go to several kilometers from the latrines for dumping. A vast majority of women workers are involved in this work.

Manual scavenging is prohibited by the Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, 1993. 23 states and all Union territories have adopted the 1993 Act. But Rajasthan and Himachal Pradesh have enacted their own laws. So far, as per the 2011 Census, about 23 lakh pit latrines (insanitary latrines) continue to exist in the country.

In 2003, the Safai Karamchari Andolan was taken up to eliminate manual scavenging and implement the 1993 Act.

Indian parliament has put forth the "Prohibition of Employment as Manual Scavengers and their Rehabilitation Bill" and it was passed in the parliament September 2013.

The purpose of the Bill is to eradicate manual scavenging and to find alternate, safe and dignified livelihoods to those who are dependent on this evil occupation and to provide for the prohibition of employment as manual scavengers, rehabilitation of manual scavengers and their families.

Salient features of the Bill:

- * The Bill prohibits the employment of manual scavengers, the manual cleaning of sewers and septic tanks, without protective equipment, and the construction of insanitary latrines.
- * The Bill seeks to rehabilitate manual scavengers and provide for their alternative employment.
- * Each local authority, cantonment board and railway authority is responsible for surveying insanitary latrines within its jurisdiction. They shall also construct a number of sanitary community latrines.
- * Each occupier of insanitary latrines shall be responsible for converting or demolishing the latrine, at his own cost. If he fails to do so, the local authority shall convert the latrine and recover the cost from him.
- * The District Magistrate and the local authority shall be the implementing authorities.
- * It has a wider scope for higher penalties than the 1993 Act. Offences under the Bill shall be cognizable and non bailable, and may be tried summarily.
- * Vigilance and monitoring committees at the sub division, district, state and central level Identification of insanitary latrines and manual scavengers

Every local authority (Municipality, Panchayat, Cantonment board and railway board) has to do a survey of insanitary latrines and manual scavengers, within their jurisdiction. The authority has to publish insanitary latrines list, within two months after the law came into being. The Authority has to give notice to the occupier to demolish or convert the insanitary latrines within six months after the Bill passed.

Prohibition and conversion of insanitary latrines:

State government may provide help to occupier for constructing a sanitary latrine. Every local authority has to conduct campaigns to enforce the above provisions of the Bill. Prohibition and rehabilitation of manual scavengers:

Existing contracts with manual scavengers shall be cancelled, once the law comes to force. However, the employer shall retain full time scavengers, on the same salary and assign different work to them. All persons listed as manual scavengers shall be rehabilitated with a one-time cash assistance, scholarship for their children, and a residential plot, with financial assistance for constructing a house. One adult member of the family will be

trained in a livelihood skill and given a monthly stipend of at least Rs 3,000 during training. A subsidy and concessional loan shall also be given for taking up an alternative occupation.

Implementing authorities: Each District Magistrate and local authority has to implement the Bill and also has to take responsibility- 1. People should not be engaged as manual scavengers within their jurisdiction 2. People do not construct insanitary latrines 3. Manual scavengers are rehabilitated.

- The Bill creates provisions for the construction of a number of sanitary community latrines and the use of technological appliances for cleaning sewers and septic tanks.
- The state government may appoint inspectors, responsible for examining premises for latrines, persons employed as manual scavengers and seizing relevant records.
- Central and State Monitoring and Vigilance Committees have to be established to oversee implementation. The National Commission for Safai Karamcharis shall monitor implementation and inquire into complaints against contraventions of the Act.

Penalty: The penalty is one year and/or a fine of Rs 50,000 for failing to demolish insanitary latrines for the first offence and for subsequent offences, is imprisonment up to two years and/or a fine Rs one lakh.

The penalty for the hazardous cleaning of septic tanks and sewers is imprisonment of two years and/or a fine two lakh for the first offence and subsequent offences, is imprisonment up to five years and/or a fine of five lakhs.

Under this Bill, offences are cognizable and non bailable. Complaints have to be made before the court, within three months of the offence.

Though this Bill is a significant step towards eradication of manual scavenging and to give the manual scavengers an alternate and a dignified livelihood, it still leaves some questions unanswered.

Neither centre nor state is mandated under the Bill to provide financial assistance for the conversion of insanitary latrines. This may adversely impact implementation of the Bill.

Cases-punishable with imprisonment up to five years under this Bill but Code of Criminal Procedure (CrPC) says certain types of offences, particularly those of a minor nature, the maximum imprisonment was two years.

*** Livelihoods February 2014**

24. The Street Vendors Act, 2014

The Street Vendors (Protection of Livelihood and Regulation of Street vending) Act, 2014 was passed on 19 February 2014. The Act aims to protect the rights of the street vendors, to regulate street vending activities and to create a helpful atmosphere for street vendors.

Around 10 million people depend on street vending in India. They work an average of 10-12 hours daily. They are harassed by the authorities, police etc. Over the years the street vendors have formed trade unions and associations.

These street vendors form a very important segment of the unorganized sector in the country besides contributing towards poverty alleviation, as a source of self-employment.

Salient features:

Any person intending to undertake street vending needs to register with the Town Vending committee (TVC). Street vendor may then apply for a vending certificate that will be issued based on various criteria.

The state government shall frame a scheme for street vendors. The local authority shall frame a street vending plan in consultation with the planning authority for every five years.

The TVC comprises of the Municipal Commissioner, representatives of street vendors, local authority, planning authority, local police, resident welfare association and other trader's associations.

This Act shall not apply to railways land, premises and in the trains.

The Act provides for the creation of a Town Vending Authority (TVA), in each Local Authority for implementing the provisions of the Act and to do a survey of all existing street vendors. Local authority has to do subsequent surveys for every 5 years to avoid arbitrariness of authorities with consultation of planning authority. It has to issue certificates to the street vendors identified in the survey. It gives preference to SC, ST, OBC, Women, Persons with Disabilities, Minority's etc.

Street vendors will be accommodated in designated vending zones. All street vendors should be above 14 years of age, for issuing certificate. The certificate may be cancelled if a vendor breaches the condition of the certificate. There will be a Town Committee in each zone or ward of the local authority.

The Act states that no street vendor will be evicted, until the survey has been completed and certificate of vending issued to the street vendors. The Act has also provided that in case a street vendor dies or suffers from permanent disability or illness, his / her family member can vend in his / her place till the validity of the certificate of vending. Thus, the mechanism is to provide universal coverage, by protecting the street vendors from harassment and promoting their livelihoods.

Procedure for relocation, eviction and confiscation of goods has been specified and made street vendor friendly. The entire planning exercise has to ensure that the provision of space or area for street vending is reasonable and consistent with existing natural markets. Thus, locations where there is a constant congregation of buyers and sellers, will be protected under the Act.

There is a provision for establishment of an independent dispute and grievance redressal mechanism under the chairmanship of retired judicial officers to maintain impartiality. The Act provides a time period for release of seized goods. The local authority is required to release nonperishable goods within 2 working days and perishable goods on the same day.

The Act also provides for promotional measures towards availability of credit, insurance and other welfare schemes of social security, capacity building, research, education and training programs etc. for street vendors, by the Government. Section 29 of the Act provides for protection of street vendors from harassment by police and other authorities. Relocation of street vendors should be exercised as a last resort.

The Act provides that the Rules under the Act have to be notified within one year of its commencement, and scheme has to be notified within six months, to prevent delay in implementation. A street vendor who vends without a certificate, may be penalised with a fine of up to Rs.2000.

Key issues and analysis:

Currently, street vending is regulated under municipal laws enacted by state legislatures. Parliament's competence to legislate on this issue depends on whether the Act is interpreted as substantively addressing rights and obligations of street vendors or relating to municipal zoning (state list).

The Act does not specify principles for issuing vending certificate, allocating vending zones and the number of vendors per zone. Absence of such norms could defeat the purpose of the law to ensure uniformity in legal frame work.

The Act does not provides space the stakeholders to be consulted in the formulation of the street vending plan. This could lead to lack of safeguards in ensuring that plan is determined in a fair manner.

The central law will have overriding effect on state laws that are inconsistent with the Act. Current state laws differ with the Act in terms of powers of the TVC, and mechanism for dispute resolution. The standing committee suggests making the Act applicable to the railways, incorporating specific provisions of the scheme in the Act, and consultation with the TVC on the vending plan.

Government has given recognition to street vendors. They may get social security and rights by this Act. Most of the cities have lakhs of street vendors, who depend on various small enterprises. Government has to spread awareness about this Act to the street vendors.

* **Livelihoods March 2014**

25. The Protection of Women Against Sexual Harassment at Work Places Bill, 2013

This Bill (Prevention, Prohibition and Redressal), seeks to provide protection of women against sexual harassment at work place, in unorganized and organised sector. It was passed on 26th February 2013, in Rajya Sabha

The Bill provides for the constitution of an Internal Complaints Committee at the work place and a Local Complaints Committee, at the district and block levels. A District Officer (District Collector or Deputy Collector) is responsible for facilitating and monitoring the activities, under the Act.

The Bill makes it mandatory that all offices, hospitals, institutions and other workplaces should have an internal redress mechanism for complaints related to sexual harassment.

Salient features:

- The Bill defines sexual harassment at the work place and creates a mechanism for redressal of complaints. It also provides protection against false or malicious charges.
- Every employer is required to constitute an Internal Complaints Committee at each office or branch, with 10 or more employees. The district officer is required to constitute a Local Complaints Committee at each district and if required at the block level.
- The Complaints Committees have the powers of a civil court, for gathering evidence.
- The Complaints Committees are required to provide for conditions before initiating an inquiry, if requested by the complainant.
- Penalties have been prescribed for employer/employers.

Non-compliance with the provisions of the Act, shall be punishable with a fine of up to Rs 50,000. Repeated violations may lead to higher penalties and cancellation of license or registration to conduct business.

Structure for redressal of complaints:

Every employer is required to constitute an Internal Complaints Committee, at all offices and branches with strength of ten or more employees. Members of the committee shall include a senior women employee, two or more employees and one member from a Non-Government Organization (NGO) committed to the cause of women. A member of this committee may not engage in any paid employment outside the duties of the office.

A Local Complaints Committee is required to be constituted in every district. An additional Local Complaints Committee shall also be constituted at the block level to address complaints in situations where the complainant does not have recourse to an Internal Complaints Committee or where the complaint is against the employer himself.

The Local Complaints Committee to be constituted by the district office, shall include an eminent woman as the chairperson, a women working in the area, two members from an NGO committed to the cause of women, and a Protection Officer appointed under the protection of women from Domestic Violence Act, 2005.

At least 50 percent of the nominated members in any Internal or Local Committee must be women.

Procedure for filing complaints and initiating inquiry:

An aggrieved woman may complain to the Internal Committee.

In the absence of such a committee, she may file a complaint with the Local Committee.

All complaints must be in writing. The committee shall provide for conciliation if requested by the complainant. Otherwise, the committee shall initiate an inquiry.

Duties of the employer:

The Bill assigns certain duties to each employer. These include: Providing a safe working environment. Constituting an Internal Complaints Committee and conspicuously displaying the order constituting the committee. Undertaking workshops and training programmes at regular intervals for sensitizing employers. Providing assistance during an enquiry. Initiating action against the perpetrator.

Penalties and appeal:

If the allegation is proved, the committee shall recommend penalties for sexual harassment, as per service rules applicable or the Rules under the act.

If the allegation is proved to be false or malicious, the committee may recommend action against the complainant. However, action may not be taken against a complainant merely on the inability to substantiate a complaint or provide adequate proof.

Appeals against the recommendations of either committee shall lie with the courts.

Penalties have also been prescribed for employers who fail to comply with the provisions of the Act. Non-compliance shall be punishable with a fine of up to Rs 50,000. Repeated violations may lead to higher penalties and cancellation of license or registration required for carrying on the business.

Key Issues:

There could be a feasibility issue in establishing an Internal Complaints Committee at every branch or an office with 10 or more employees.

The Internal Complaints Committee has been given the powers of a civil court. However, it does not require members with a legal background nor are there any provisions for legal training.

The Bill provides for action against the complainant in case of a false or malicious complaint. This could deter victims from filing complaints.

Two different bodies are called Local Complaints Committee. The Bill does not clearly demarcate the jurisdiction composition and functions of these committees.

Cases of sexual harassment of domestic workers have been specifically excluded from the purview of the Bill.

To effectively prevent Sexual Harassment at the work place, we need both a top-down initiative by the state and employers, civil society initiatives from citizens' groups, women's organisations and trade unions etc.

*** Livelihoods May 2014**

26. The Micro, Small and Medium Enterprises Development Bill, 2006

Micro, Small and Medium Enterprises (MSME) contribute nearly 8% to the country's GDP, 45% of the manufacturing output and 40% of the exports. They provide the largest share of employment after agriculture.

The Small and Medium Enterprises Development Bill, 2005 was introduced on May 12th, 2005 and passed on May 22nd, 2006 in Rajya Sabha and was renamed Micro, Small and Medium Enterprises Act, 2006. It became operational on October 2nd, 2006.

It is an Act that facilitates the promotion, development and enhancement of the competitiveness of micro, small and medium enterprises and for matters connected to it. It seeks to classify enterprises as micro, small or medium enterprises, empower the central and state governments to take steps to promote these enterprises, streamline inspection procedures and improve procedures to address the problem of delayed payments.

Enterprises engaged in the manufacture/production of goods pertaining to any industry. Manufacturing enterprises have been defined in terms of investment in plant and machinery (excluding land and buildings). Micro Enterprise, where the investment does not exceed Rs.25 lakh

Small enterprise, where the investment is more than Rs.25 lakh and does not exceed Rs.5 crore Medium enterprise, where the investment is more than Rs.5 crore and does not exceed Rs.10 crore

The service enterprises have been defined in terms of their investment in equipment (excluding land and building). Micro enterprise, where the investment does not exceed Rs.10 lakh

Small enterprise, where the investment is more than Rs.10 lakh and does not exceed Rs.2 crore. Medium enterprise, where the investment is more than Rs.2 crore and does not exceed Rs.5 crore

Salient features:

- The act defines medium enterprises to facilitate achievement of economies of scale.
- It provides statutory basis to purchase Preference Policy for goods and services provided by micro and small enterprises.
- It also strengthens the legal provisions to check delayed payments to micro and small enterprises.
- The Act provides statutory basis to the National Board for Micro, Small & Medium Enterprises. The cumbersome two-stage registration process of SSI has been substituted with an optional filing of memorandum by Micro, Small & Medium Enterprises.
- Central Government-appointed advisory committee shall make recommendations on classification of enterprises. The central government can vary the criterion of investment and also consider other criteria such as employment and turnover while classifying enterprises.
- Every person who has established a medium enterprise shall file a memorandum as specified by the central government. A person who has established a small enterprise may at his discretion file a memorandum as specified by the state government.
- The National Small and Medium Enterprises Board shall be established to make recommendations to the central government on policies and programmes for development of Small and Medium Enterprises (SME).
- The Board shall consist of ministers and secretaries of specified central and state ministries, chairpersons of specified entities as ex officio members, an RBI officer, ten members from associations of small enterprises and one person each from the field of economics and industry appointed by the central government.
- Measures to promote, develop and enhance competitiveness of micro, small and medium enterprises:

The central government may facilitate promotion, development and enhancement of the competitiveness of micro, small and medium enterprises, particularly micro and small enterprises by way of development of skill to employees, management and entrepreneurs.

Provisioning for technological upgradation, marketing assistance or infrastructure facilities and cluster development of such enterprises, with view to strengthening backward and forward linkages.

The policies and practices in respect of credit to the micro, small and medium enterprises shall be progressive and such as may be specified in the guidelines issued by the Reserve Bank. Notwithstanding provisions relating to inspection in any other Act, inspection of MSME shall be carried out with a view to promote self-regulation and self-certification of SME and as prescribed by the central government.

If buyer fails to make payment, he shall be liable to pay interest at 9% plus the Bank Rate. Dispute relating to recovery of amount from the buyer shall be referred to the Industry Facilitation Councils, established by the state governments.

Appeals shall be entertained only if 75% of the due amount has been deposited with the court/ authority. The buyer is required to give details of unpaid amount and the interest in his annual accounts. The interest payable shall not be allowed as deduction while computing income under the Income Tax A

*** Livelihoods June 2014**

The Livelihoods People



Support [Visioning→Learning] to TRUE Livelihoods Support Individuals, Entrepreneurs, and Organizations

Akshara Livelihoods Private Limited (ALPL, Akshara) has come into being in 2007 as an independent unit of Akshara Network of Development Support Services (initiated: 2 October 1998, by development/ livelihoods management professionals).

Akshara [Livelihoods People] identifies, inducts and mentors 7Is – insights, ideas, initiatives, instruments, interventions, individuals and institutions - for 7Ls - life, living, livelihoods, linkages, leadership, learning and love - in livelihoods, poverty reduction and development domain.

With outreach of influence exceeding 100 million families Pan India, inductees to livelihoods thinking/practice exceeding 50,000 and community, civil society and government partners exceeding 100, its critical focus is on enriching and spreading new TRUE Livelihoods thinking/practice, and identifying, building and mentoring mentors/ anchors/life-workers towards increasing availability of reliable quality livelihoods support [individuals, entrepreneurs & organizations - LSIs/LSEs/LSOs] for poor.

Akshara's Current Portfolio includes –

- ◇ 'livelihoods' (e-monthly-50000+ readers, journal, info-portal, channel, books, videos and other resources)
- ◇ Visioning, Planning, Leadership, Management, Institutions, Learning, Mentoring, and Consulting Support
- ◇ Livelihoods Learning, Influencing curriculum/students/teachers, Interns and Fellows, Talent Support
- ◇ Support to Intervention Organizations, Enterprises, Collectives, PRIs, Governments and Civil Society
- ◇ National Network/Collective(s) of L-PR-D Professionals, Volunteers, and Community Professionals
- ◇ Livelihoods leadership and management learning efforts; and
- ◇ Field practice and stations

Collective Expertise

- Understanding of TRUE (Tribal, Rural, Urban and Emerging) Livelihoods-Poverty Reduction-Development
- Understanding Poverty, Vulnerability and Marginalization and ways forward
- Livelihoods Analysis, Scoping and Enhancement Processes
- Participatory Processes, Institution Building, Collective Action and Integration
- Visioning, Planning and Learning Processes and Writeshops
- Strategy, Design, Assessment, Leadership and Management Processes/Systems
- Induction, Mentoring and Learning from Co-practice

Strong team of 15+ practitioners with combined experience exceeding 300 person-years, pool of 250+ practitioner-resource persons, and network for 100+ field stations

Akshara Livelihoods

HIG II B 12 Flat 1, APHB Colony, Baghlingampally, Hyderabad— 500044

09848930034, akshara@aksharakriti.org; alpl.akshara@gmail.com

Livelihoods-People AKSHARA LIVELIHOODS akshara-livelihoods aksharakriti.org; livelihoods.net.in

Hope

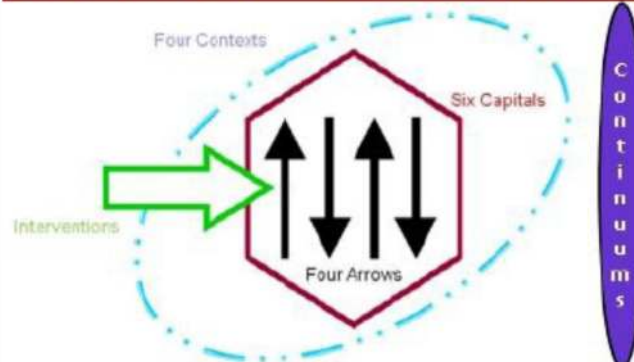
Faith

Promise

Akshara Livelihoods



Support [Visioning→Learning] to TRUE Livelihoods Support Individuals, Entrepreneurs, and Organizations



Akshara livelihoods framework understands improving the livelihoods of the poor in the continuum(s) as increasing their stock of and access to Six Capitals - natural, physical, social, human, financial and spiritual and by bringing appropriate changes in the Four Contexts - techno - economic, ecological, distribution and income - expenditure pattern that result in Four Arrows - Increased income, Decreased expenditure, Increased employment, Decreased diversified risk(s).

Contributed to Development and Livelihoods Management Praxis

New Thinking and Practice in Livelihoods Domain – Integrated TRUE Livelihoods Framework, LEAP Processes, Value-chains [500+ LEAPs; 100+ value-chains]; Insights - Multiple subsectors, Watersheds+, Collectivization, Social Enterprises

Insights in Dairy, Oilseeds/oils, Paddy, Handlooms, Crafts, Artisan Clusters, NTFF, Livestock, Labor, Endogenous Tourism, ICT, Media, Services, Job-Wage-Self-employment, Micro-enterprises etc.

- **Akshara Direct Efforts include -**
 - ◇ Gurukulam (Livelihoods Learning); Akshara Sakthi (Livelihoods Time Volunteers); Livelihoods Professionals' Collective
 - ◇ Pochampally Kalanetha; Aksharakshetra (Field Practice)
 - ◇ 'livelihoods' since 2007 (on ground lens)
- **Co-authored 'Framework for Implementation, National Rural Livelihoods Mission'**
- **Associated Intensely and Deeply with Movements of Cooperation, Participation, Inclusion, Self-help, Natural Farming and Livelihoods of Poor**
- **Worked Closely and on Scale with Marginalized and Vulnerable Groups (Women, Elderly, Farmers, Weavers, Artisans, Labour, Migrants et al), Communities [Tribal, Nomadic, Coastal, Dalit, et al], and Areas**
- **Mentored/Supported - 20000+ Livelihoods Support Individuals; 100+ Livelihoods Support Organizations; 10+ long-term Partners**
- **Facilitated/mentored 20+ Livelihoods Support Organizations**
- **Led Learning Facilitation - 50000+ People → livelihoods thinking/learning; 10000+ → development/livelihoods management; 20000+ → induction; 20000+ → community leadership/facilitation**
- **Experimented and benchmarked 6-month, 1-year and 2-year Programs in Livelihoods Management; 1-year Livelihoods Management e-course**
- **Designed a variety of institutional models, forms & structures, piloting and restructuring for People's Institutions/Collectives/Support Organizations**
- **Facilitated Visioning, Strategic/Business Planning and Institution Design/Building (50+) – CBOs, Support Organizations/Trusts, Social Enterprises, Advocacy/Volunteer Organizations, Networks, etc.**
- **Led Design/Strategic/Project Management (Resources, Systems, Processes) Support to 20+ Large Livelihoods-Poverty Reduction-Development Projects [Rs.3000+ Billion; 100+ Million families]**

Hope

Faith

Promise