

livelihoods

today and tomorrow

February 2008



ADIVASI

LIVELIHOODS



Happy Sankranti! Happy Republic Day!

It is already 60 years since Mahatma Gandhi left us but he 'lives' on. There are some arguments about what was his last word – Hey Ram, Ram Ram, Hey Ra.. or Ah. Great grand children of Gandhi have decided and immersed the ashes of Gandhi in holy rivers and seas after 60 years. His grandson, Ramachandra Gandhi concludes he is not Mahatma if you do not include his spirituality and spiritual practice. Does all this matter? He continues to inspire the nation and the world.

Marginalization continues and the livelihoods of the marginalized are pushed further into margins. The marginalization is pretty systematic. Many a time the groups that are getting marginalized do not realize this and the mainstream society that is marginalizing does not realize that it is marginalizing them.

Indigenous communities in the country would have been there everywhere, once upon a time. As needs of the few have increased, as the 'exploitation of resources' progressed, and as the civilizations evolved around river streams, slowly the indigenous communities moved up into hills, into deeper forests, etc. They remained within themselves. They led self-sufficient lives and livelihoods. They were contented to lead a happy life. They were not interested to amass resources or properties. They knew only sharing whatever they have or they can access. They worshipped the nature, treated it as it is part of them. They lived life fully with no pretenses.

But, the mainstream society did not leave them. It went up. It drove them further up and further inside. Whenever there is 'development' push, mostly the indigenous communities have got 'pushed' to margin willy-nilly. Also, they have been exposed to mainstream ways. They have taken fancy to some of them. In some sense, some kind of a 'globalization' has been experienced by the indigenous communities. Outside world can meet some of its needs from the 'special' ecologies in which the indigenous communities live. Sadly, the price, particularly for their valuable non-timber forest produce like gum karaya, lac, medicinal herbs etc., and bio-diversity that they realize is a small fraction of the consumer rupee. It appears that history of tribal 'globalization' can teach us how we deal with the globalization juggernaut.

Meanwhile, there is a special recognition as Scheduled Tribes (in the Fifth Schedule of the Constitution) with certain special privileges and rights with certain obligations on the state how they can be governed. States attempted to meet some of these obligations. Then there has been unrest in the communities. Naxalism has found support there. Some tribes have become 'endangered'. State has woken up and has made special efforts to show concern towards them. Some new communities are seeking ST status and some could get.

These efforts and structures including Integrated Tribal Development Agencies/Projects, Tribal Cooperative Federations, Tribal Projects and special attention in mainstream projects like Velugu (Indirakranthi Patham), Community Forest Management, and National Tribal Policy and Land Transfer Regulation Act, Money-lenders (Regulation) Act and other Acts notwithstanding, they have to go a long way. They have resources that have value outside. Their needs are minimal. There exists a wide diversity. Their critical gaps appear to be in the form of lack of leadership from within, brain-drain, true bottom-up planning and preparation for mainstream interactions before the infrastructure.

Young men and women are looking out for alternative vocations/livelihoods options. They neither have the desire/intent nor the capacity to do all kinds of works. We need to contribute our 'drop' to this 'ocean'.

It is not enough to make the units of governance small. They need to be empowered. The 73rd and 74th amendments need to be implemented in true spirit and go beyond. When democracy appears to be faltering, the way forward is more democracy.

Helen Fischer argued recently that men and women complement and supplement each other in terms of skills and competencies, calling for the need for more men and women to work together seeking gender balance in all layers and levels from groups to institutions to business houses to think tanks to law making bodies.

In our 'livelihoods' journey, as we zero on 'orientation' as the key, we need to expand to district level campaigns, and in terms of levels, forms and channels. Let us get together and ensure we understand the 'elephants' and 'ants' and take them to the communities for them to act.

Please do not forget that your support and encouragement can only take us forward.

G. Muralidhar
the 'livelihoods' team

'livelihoods' team

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The livelihoods of 8.3% people of India are in a crisis. 'livelihoods' team attempts to highlight the context and issues surrounding Adivasi Livelihoods.	
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For Private Circulation only

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Response

We present the readers' response here.

Congratulations for bringing out a quite useful, interesting magazine on livelihoods. It gives lot of insights to the practitioners working on enhancing livelihoods initiatives.

Premachand Paravasthu

livelihoods is different from other magazines I read. It brings good insights and bold issues to the forefront. Kudos to all for talking about the livelihoods of the marginalized people.

Santosh Mishra

The magazine is worth reading. The content and presentation layout is excellent.

Nirmal

I found your Livelihoods articles very interesting. I do agree for instance about the importance of communities/districts not being too large so they can really meet local needs. The objectives and ideas are clearly highly relevant far beyond Andhra Pradesh.

Robin Rowland

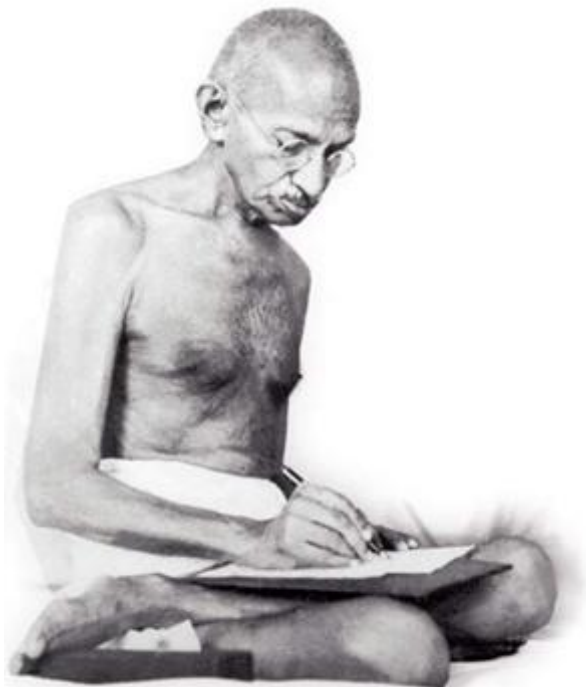
Very happy to see the diverse issues that the livelihoods team is focussing on.

Ravishankar

Contributions Solicited

If you would like to contribute an article or have something interesting to share, email or mail it to us. If it contains pictures or files please remember to attach them to the email. Please include your name, email, contact information such as phone number, location (nation) and area of expertise. If your article is accepted an editor will prepare the article for publication and may edit it for accuracy, grammar, style, and length.

Email address is akshara@aksharakriti.org ; please include "livelihoods Contribution" in the subject line .
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**Happiness is when
what you think,
what you say, and
what you do
are in harmony**

Hiware Bazaar Panchayat received the first National Water Prize 2007.

Hiware Bazaar is a village in Ahmednagar district of Maharashtra which achieved improvement in average farm earning. The efforts of the village panchayat resulted in increase in water table, change in cropping pattern, increase in fodder availability and milk production. Women's milk dairy society came into being. Women thrift groups were formed and availability of bank credit improved.

Rural Business Hubs - MOUs are signed between NGOs and local Panchayats of Bastar in Chhattisgarh to increase market access to Bastar handicrafts. The names of artisans and those of the villages of Bastar will be mentioned on all the items the artisans will make. A common facility center will be established to provide quality control, financial service and design development service to the artisans.

2 per cent GDP allocation to Health in Eleventh Five Year Plan.

Pilot Health Project in seven States

A pilot project will be launched in seven districts of seven States - Assam, Punjab, Rajasthan, Karnataka, Tamil Nadu, Kerala and AP. The objective of the project is to evolve strategies towards effective promotion, prevention and control of chronic diseases. This project is estimated to cost Rs.5 crore.

Scientists to interact with women farmers via tele-link.

Indian Space Research Organization (ISRO) will provide tele-link for scientists to contact women farmers in remote areas of Adilabad, AP, desert areas of Rajasthan and other States.

According to the draft Andhra Pradesh Human Development Report,

employment opportunities in AP grew at 3.6 per cent and this growth rate exceeded the growth rate of population in the State. However the draft report stated that the State lagged in literacy rate at 61 per cent. The draft is prepared by Center for Economics and Social Studies as an UNDP project.

MIT School for educating politicians.

The MIT School of Government (MITSOG) the first of its kind in Asia will offer postgraduate professional courses in social and political leadership. The school will be set up in

Pune on the lines of John F Kennedy School of Government at Harvard. The Institute will admit any graduate below 35 including aspiring politicians, civil servants, NGOs and also sitting MPs and MLAs. This is a one year residential course. The subjects will include the Constitution of India, the functioning of the Parliament, relationship between various government organs, budget and finance, economy and communications and management.

Fraud unearthed in 5 health projects

The World Bank identified fraud in five projects on eradication of TB, malaria and HIV/AIDS control. A Detailed Implementation Review (DIR) conducted by the bank and GOI brought this fraud to light. The bank stated that there were weaknesses on the banks' side in project design, supervision and evaluation. GOI is implementing MIS-based procurement and logistics management system to increase transparency. The 5 projects are to the tune of about \$570 million.

Rashtriya Swasthya Beema Yojana

All Below Poverty Line (BPL) families will get health insurance cover under Rashtriya Swasthya Beema Yojana from April 1st of this year. All those eligible will get a Smart Card. The Card will have details of the BPL worker and his family with a photograph. The insurance cover is up to Rs.30000. This move is expected to benefit unorganized sector workers. 3 players - insurance agency, the hospital and government representative will be involved to ensure free and fair distribution of the Smart Cards. The GOI contribution will be 75 per cent and that of the States will be 25 per cent towards the annual premium. The cost of the Smart Card will be borne by the center.

Development of Nursing Services

Under Eleventh Plan Rs.2900 crores has been earmarked for training nurses. According to CRISIL research there will be acute shortage of nurses in India by 2011. There is huge outflow of trained Indian nurses to other countries. Under Eleventh Plan 24 centers of excellences will be set up across the country. About 145 training schools for auxiliary nursing midwives will be opened. 17 State Nursing Councils will be strengthened. 17

nursing cells will be set up at the State levels. Six colleges of Nursing will be opened in Rajasthan, Bihar, Chhattisgarh, MP, Orissa and UP. 4 Regional Institutes of Nursing will be opened in Chennai, Mumbai, Kolkata and Delhi.

World's Children 2008

report released by United Nations Children's Fund (UNICEF) states that India accounts for 2.1 million deaths among children before they reach the age of five which amounts to 21 per cent of under-five children dying in the world. More than one in five children who die within four weeks of birth is an Indian. India has the single highest share of neonatal deaths in the world. However the report also indicates a decrease in mortality rate by 34 per cent between 1990 and 2006.

The major causes of child mortality include - neonatal, pneumonia, diarrhea and AIDS. In terms of low birth-weight deaths India accounts for 8.3 per cent of the global figure. Nearly 35 per cent of the world's undernourished children live in India. The reports suggests - early and exclusive breastfeeding for the first 6 months, appropriate complementary feeding between 6 months and 2 years, skilled care at birth and special care for low-birth weight babies - as key preventive measures.

The UN aims to cut child mortality to fewer than 5 million deaths per year. To reach this goal India has a long way to go and should drastically improve its rate.

Grameen Gyan Abhiyan

The efforts under this mission will be to establish Village Knowledge Centers and Village Resource Centers. ISRO set up 315 Village Resource Centers across the country connected through satellite to disseminate farm-related information. This number will increase to 4000 in two years. This network will also be leveraged to create discussion forum for the farming community. Every day ISRO runs four-hour program under the scheme. In future this network will also be used to disseminate information on health and nutrition. The Department of Information Technology will establish one lakh common service centers in rural areas. The Centre will provide e-governance facility to 2.4 lakh Panchayats. In the private sector ITC

will make initiatives to set up e-chaupals in 50000 villages.

World Bank study on quality of education in India states that the demand for educated, skilled workers in India is outstripping the supply. The country will need 2.3 million knowledge professionals by 2010 and there would be a deficit of 0.5 million workers. In terms of the number of professionals engaged in research and development in India the numbers are far below compared to many developing nations like China, Brazil and Mexico. According to the study only 10 to 25 per cent of general college graduates in India are suitable for employment.

Education in Eleventh Plan will get five-fold increase in funding. New Central Universities, Indian Institute of Science Education and Research, IITs, IIMs and Indian Institutes of Information Technology will be set up. Mission for vocational training will be launched. Science and Technology base in Universities will be strengthened. Scholarships for students will be made attractive.

Mandal-level Bulk Milk Coolers will be run by women groups of AP to increase milk procurement from farmers. The AP State Government proposed to set up 236 coolers. The women groups will be provided with cans of 40 liters capacity and the capacity of each cooler will be about 5000 liters. The unit cost is estimated at Rs.50 lakh and this will include training of women.

All India Institute of Ayurveda will be set up on the lines of All India Institute of Medical Sciences (AIIMS). The focus will be on fundamental research, drug safety evaluation, standardization, quality control and scientific validation of Ayurvedic medicines. The Institute will offer postgraduate and doctoral teaching. It will have 200-bed research and referral hospital. The hospital will be operational in 3 years. The Institute will collaborate with institutions in Japan and South Korea that are engaged in education and research of traditional medicines. All India Institute of Ayurveda assumes further significance at a time when Ayurveda is gaining wider acceptance in treating geriatric health problems as well.

Global Employment Trends (GET) report from ILO states that the unemployed worldwide are expected to

increased by 5 million in 2008 and the global unemployment rate will shoot to 6.1 per cent. Economic downtrends, crisis in credit market, increasing oil prices can trigger global unemployment. This projection stands in contrast to the situation in 2007 which registered a global GDP of more than 5 per cent and a net increase of 45 million new jobs. However 3 billion people still remained unemployed in 2007. GET report further adds that 5 out of 10 people in the world are in vulnerable employment. An estimated 16.4 per cent of all workers don't earn enough to bring themselves and their families above \$1 per day per person poverty line and about 43.5 per cent still live below \$2 per day threshold. South Asia created more number of jobs in 2007 worldwide but this region also holds highest share of poor quality vulnerable jobs.

21st Century Gurukul school for each district in AP is sanctioned. Computer education will be introduced in 5000 schools.

Unique experiment at 95th Indian Science Congress. Women farmers participated in the conference from several locations in five states - Tamil Nadu, AP, Orissa and Maharashtra through a satellite based video conference. With men migrating to cities for work Indian agriculture is getting feminized. Nearly 70 per cent of the farm workforce in India are women. The women farmers discussed issues ranging from credit, security, crèches for children to medical and risk allowance. They also demanded drought-resistant seeds, village seed banks, government run shelters for abandoned cattle and women-friendly agricultural tools and tractors. The Indian Science Congress seconded the women's demand for joint title deed for agricultural land. This joint title deed will be essential for getting Kisan credit cards, institutional credit and special insurance schemes to cover them from occupational hazards.

Israel to invest in India's Agriculture - Israel will be investing in India's dairy, horticulture and irrigation sectors. Israel want to work with India on recycling water for agriculture and irrigation. Israel has expertise in livestock feed, dairy equipment and technology and India might benefit from this.

POSCO package for PAPs - POSCO-India is setting up a steel plant in Jagatsinghpur in Orissa. Under this project hundreds of families are losing their land and livelihoods.

POSCO announced its rehabilitation and resettlement package under which the displaced families will get house and one member of the displaced family will get temporary construction job. After completion of the plant one member of each displaced family and 100 per cent land losing family will be given training and employment. The nominated members of other affected families will get free of cost employable training. However the project did not announce how exactly it will compensate the loss of livelihoods in the long term. Only ad-hoc measures have been announced. For instance the beetle vine workers will be the worst affected for whom a temporary unemployment allowance will be paid.

Project Tiger in Eleventh Plan - The Government of India decided to continue Project Tiger during the Eleventh Plan and allocated a sum of Rs.600 crore for the project. According to the Finance Minister, P Chidambaram the money will be used to rehabilitate people living in the critical tiger habitat. Safeguarding and retrofitting measures will be taken in the interest of wildlife conservation. Under the scheme denotified tribes involved in hunting will also be rehabilitated.

Utthan Center for Sustainable Development and Poverty Alleviation - Utthan received Alcan Prize for Sustainability for the year 2007. The prize money is 1 million USD. The Alcan Prize recognizes and rewards significant contributions to the goal of economic, environmental and social sustainability by NGOs, not-for-profit and civil society organizations around the world.

Utthan founded in 1996, operates in surface soil-mined areas around the cities, degraded forest lands, dry lands and waste lands. Its projects cover distressed migration areas, backward and inaccessible areas with disadvantaged communities and poor communication, and areas deficient in food, nutrition and health support. The mission of Utthan is to create opportunities for sustainable economic, social and ecological development in

South Asia by adopting and promoting programs that are pro-disadvantaged community and pro-environment. Utthan works in 10 districts in UP, 2 districts in Chhattisgarh and 4 districts in MP.

Conference on Biodiversity, Bio-resources, and Biotechnology for Sustainable Livelihood of Rural Community - The Conference highlighted the rapid loss of biodiversity in the world. It stated that about 60000 of the world's 2.4 lakh plant species and more vertebrates and insect species may become extinct within the next 30 years. About 80 per cent of the population in developing countries rely on plants as the only source of medicine.

CAG on \$4.5 billion NREG - According to the Comptroller and Auditor General of India (CAG) NREG, the largest scheme of its kind in Asia is marred with corruption, fudged data and inefficiency. The scheme according to the CAG barely covered 3.2 per cent of the registered households. There are cases where payments are made to already dead and for non-existing works. The CAG audit points that inefficient monitoring of funds, badly planned work projects, improper accounting and diversion of funds for unauthorized purposes have resulted in gross mismanagement of NREG. According to the Director of Center for Environment and Food Security, Delhi close to 70 per cent of the NREG funds have been looted and unfortunately NGOs are also taking part in the corruption in many districts.

National Rural Employment Guarantee (NREG) is an anti-poverty scheme launched in 2006 to operate in 330 districts. In 2007 it was decided to spread the scheme to cover the entire country. Under the scheme one adult member of every rural family will get a maximum of 100 days employment at wages not below Rs.60 per day.

Brown promises \$1.6 billion for India's Development - The Prime Minister of Britain, Gordon Brown during his visit to India this year pledged to support development programs in India. 500 million pounds will be spent on health and education. 300000 more teachers will be provided.

Rural India equals Urban India in Spending - Rural India is allocating 10 per cent of its budget to fuel and

lighting as against 9 per cent spent by urban Indian on the same. Similar trends are seen in spending on bedding, footwear, sugar, salt and spices. Even expenses towards medical care are a per cent higher than urban India at 7 per cent. However in value terms there is a sharp difference with rural Indian households showing a consumption expenditure of Rs.60 a month as against Rs.110 in urban India.

Grameen Capital India (GCI) launched - A company formed to increase the number of poor clients reached by MFIs and livelihoods finance providers in India by integrating them into formal financial markets was launched in Mumbai. GCI is collaboration between Grameen Foundation, IFMR Trust and CFIL in India. Fewer than 10 per cent poor households in India have access to microfinance. GCI aims to provide - structured finance products for MFIs to access capital markets, advisory services to MFIs and commercial investors, development of generally-accepted financial and management standards by MFIs and development of a common set of MFI/Bank data interaction standards for India.

Development Economist honoured - Ms. Bina Agrawal received Padma Shree for her contribution to the field of education. Ms. Agrawal is a professor of Economics at the Institute of Economic Growth, University of Delhi. She published books and papers on a range of subjects like land, livelihoods and property rights, environment and development, gender, poverty and inequality, agriculture and technology change etc. Her writings on women's land rights have been used in framing government policies and by NGOs and international agencies.

Hellen Keller Award alias Suryadatta Award - Subhash Chuttar founder and managing partner of the Pune-based Sharayu Precision that manufactures auto spare parts employs over 50 mentally and physically challenged men and women to work on jobs ranging from riveting, drilling, greasing, polishing and packing. Chuttar was awarded Hellen Keller/Suryadatta Award for his unique contribution to providing opportunities for the disabled. When Chuttar looks for new workers to handle assembly line operations he would first visit the school for mentally

challenged. Going forward Chuttar wants to build a special training center for the challenged so that they can find jobs easily.

National University of Educational Planning and Administration stats - The statistics state that less than 25 per cent of schools in 10 states have provision for separate girls toilets. About 30 per cent of the schools in the country have no pucca buildings and 14 per cent have no drinking water facility. The average number of teachers per government school is 3.7 as against 8.5 in private aided schools. The number of untrained teachers is about 22 per cent.

World's most stunted children in India - The Lancet Study shows that world's most undernourished children live in India. There are 61 million stunted children in India which translates to 34 per cent of all stunted children in the world. The recent National Family Health Survey shows that about every second child under six years of age is underweight and this is worse than that in sub-Saharan Africa. In MP, Jharkhand, Bihar and Chhattisgarh the percentage of malnourished children is more than half.

Kisan SEZ - The Indian Farmers Fertilizer Cooperative Ltd (IFFCO) plans to establish Kisan SEZ in AP. The intention is to make farmers direct shareholders in the Rs.2400 crore agriculture-based food processing Kisan SEZ.

Stand Up and Speak Out - Guinness Book of World Records issued a certificate to the state of MP for largest turnout of 744000 people taking part in the Stand Up and Speak Out campaign. This campaign is to create awareness about Millennium Development Goals. Over 43 million people around the world took part in the initiative.

International Fund for Agricultural Development (IFAD) - IFAD will take up direct supervision and loan administration of all IFAD India projects from January 1st this year. The programs that will come under this new initiative include Livelihood Improvement Project for the Himalayas (Uttarakhand) and implementation of NREGS in West Garo Hills of Meghalaya. ☘

Mokshagundam Visweswarayya

The jewel of India, recipient of BharatRatna, 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 15th 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 in Public Works Department of Bombay. Then he was invited to join 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 floodgates, 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 Tigra 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 instrumental 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 all his achievements the most important 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 he proved as 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 also convinced of the need for high quality technical education and using his own resources established the Jayachamarajendra Wodeyar Polytechnic at Bangalore. He also 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 is “Industrialize or Perish”. During his period as a Diwan 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 MV’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.

He held many positions during his life time. 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 a honorary member for a period of 50 years.

Sir MV was never interested in fame or publicity. But they came 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 “BharatRatna” 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. ❀

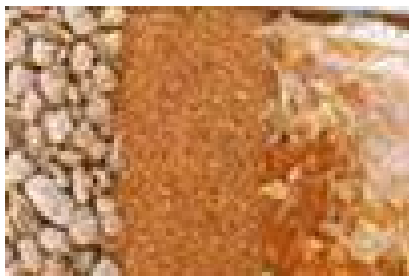
LAC

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 a 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, dewaxed 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 sticklac raw material.

Lac is used in many industries like food processing, cosmetics, varnish and printing, coating of fruits and vegetables, electrical, leather, adhesive, 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 upto 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. 🔄

Development Priorities!

January presents an interesting mix of events – English New Year, Pongal harvesting festival, Republic day and Gandhi's death anniversary. For the record, it is sixty years since Gandhi was assassinated.

As I write this, the steps to start the YES (Youth Empowerment Summit) Academy at Hyderabad, in collaboration with Government of AP are underway. The Academy is expected to start this year. NDTV and CNN-IBN have announced Indians of the Year in various categories. Some of these include Abul Kalam as Inspiration Leader, Manmohan Singh as the Leader, Chidambaram as the Politician etc. Sridharan of Delhi Metro is the CNN-IBN Indian of the year, representing discipline and values, integrity and technology savviness. Indian Soldier is the NDTV Indian of the year, representing the deep inside of Indian heart. RK Laxman receives the Life Time Achievement from CNN-IBN, for his sixty years of creation of 'common man'. Our Narayan Murthy receives the highest civilian honour of France.

Just before Pongal, we have visited Papikondalu (stayed at a village Kolluru, a border habitation in Khammam district; incidentally, this borders East Godavari and West Godavari districts), expected to be drowned in the upcoming Polavaram reservoir. The locals think it will take another 6-7 years. When it gets completed, it will take water from Godavari River to Krishna River. And the Krishna water will flow downwards to



rehabilitation calls for providing irrigated fertile land on the other side of the reservoir. This is not happening. It is talked that Bhadrachalam Rama, one of the principal deities, is going to be drowned. Do we need all this? Is Medha Patkar wrong in Naramda's case then? And why is this hurry?

Perspective

G. Muralidhar

We hear the cases of not finding cremation/ burial grounds where they have gone for rehabilitation. We hear becoming 'insecure' and 'new poor' out of sync with the 'new world' they are placed in without adequate resources.

In anticipation of the disappearance of Papikondalu, there is a huge tourist turnout. At least 2000 people via Bhadrachalam and a similar number from Rajahmundry are making quick visits. The tourist rush is high during the weekends and holidays. On a typical tourist rush day, the tourists contribute more than Rs. 50.0 lakh a day to local economy. At least 1000 persons are able to have decent livelihoods with decent earnings. However, unfortunately, some of them are child labourers.

Participation in the discussion on the pilot for youth entrepreneurship in Greater Hyderabad slum areas has let off a 'brain-storming' within me and my team. When 50% of the active population of the country is youth, our energies have to get directed more in this direction. All the poor youth in a slum have diverse employment or job needs. Some are

cut out for taking up production on instructions; some are cut out to be entrepreneurs; some are struggling in becoming self-employed and building up a micro-enterprise; some are capable of highly skilled technical work; some are good at relationships; some are valuable service providers; some need security and some can tolerate uncertainty; some are focussed inside and some can be community leaders; some have a need to remain anchored in the location, some can relocate and some like mobility etc. In this context, the pilot



Rayalaseema. It is also displacing 2,00,000 tribals from the reservoir bed. The compensation is Rs.1.0 lakh for a hut, and Rs.1.5 lakh for a pucca house. There are fishermen who have been depending on the Godavari for fish. They are not getting compensated for the loss of livelihoods. Further the tribals are losing lot of their common resources, social resources, familiar terrain and confidence etc. We have no idea how this loss can be compensated. The principle of

management has to zero on a location, understand the current reality using LEAP processes in terms of its social and resource mapping, livelihoods mapping and opportunities mapping for individuals, families and the community groups etc. This may take a solid month of intense, deep and long interactions individually, severally and collectively in a variety of time slots.

These interactions, coupled with screening behavioural competencies, will throw up youth who are community-centred and who are enterprise centred, in addition to job seekers around the opportunities. These job seekers need to be attached to the livelihoods skill providers and placed in the jobs. There are others who need to be provided vocational training and linked to government, foundations and banks for grants and loans for self-employment. The enterprise centred, particularly the struggling ones, need to be picked up for entrepreneurial mentoring and support in building micro-enterprises. The community centred youth can be picked up for leadership mentoring and support. Gradually, they can also be imparted enterprise management skills and offered support. An indicative break-up of these four types may be 40%, 40%, 15%, 5%. It is possible that youth in category 1 and 2 can be absorbed by category 3 and 4 when the micro-enterprises and collective enterprises grow. It is also to be noted that some are educated well and some are drop outs.

In due course, some of these micro-business leaders and community leaders take the process to other slums and expand.

Can some of us take this forward?

Further, we know if poor do not get organized and command significant bulk in supply of products and services or in buying their needs, they will not be in a position to realise remunerative and legitimate share in the growth. More importantly, the poor need to acquire meta skills to see gaps and opportunities on their own and find ways and means to utilise them. Collectives, solidarity, collectivisation, collective action and ownership of demand and supply support them in this.

At the same time, the poor need to diversify into the businesses of offering the products and services the neo-middle class and upper class want, without foregoing their grip on their existing livelihoods portfolio. For this, the skilling in a variety of these vocations/trades, may be 10000 such trades, needs to be facilitated.

Ten Technologies that offer promise in 2008, a write-up suggests, include Grid computing (that may reduce hardware costs), photovoltaics (that promises increased solar electricity), software as a service (that requires us to pay as per the use rather than the licence fee), mobile-enabled solutions, mobile entertainment, radio and television, cyber crimes, 'open source' software, biometrics, computer viruses, and flash memory.

The technology-business trends in managing relationships - co-creation that allows outsourcing innovation to partners in the value-chain (as in Linux Operating System), using consumers as innovators (as in encyclopedia Wikipedia), outsourcing to top talent (wherever it is, calls for talent management, talent aggregation and redefining tasks) and freelancing, and value from interactions; in managing capital and assets – expanding automation frontiers, and

unbundling production from supply chain/delivery both on supply and demand side; in leveraging information in new ways - more science and technology into management, and business from information – coupled with the above promising technologies offer insights into opportunities for enterprising entrepreneurs and smart professionals in which direction they have to move and acquire new knowledge and skills.

According to a study conducted by KPMG and The Indus Entrepreneurs (TiE), entrepreneurs are finding it hard to earn skilled workforce for their business even though they have identified the growth trends and building enterprises around these trends, including globalization.

Can we step up building new workforce around these trends, reorient the existing work force? Can we build micro-entrepreneurs around these trends? Can we take the poor into these trends (knowing fully well, if not they will continue to remain in the margins)?

How do we build leaders in this pursuit? When we know for sure that there are no sure steps for building them and there are no sure steps that a leader can follow in leading. Gathering appropriate information, evaluating it thoughtfully, and making choices that provide the best chance for success, all the while recognizing the fundamental nature of uncertainty of outcomes is the crux of leadership. These choices (complex decisions) made without any guarantee of success, are ultimately the main contribution of the leadership. If a set of steps that could guarantee success did exist, and if greatness were indeed simply a matter of will, then the value of clear thinking in would be lower, not greater.

Helen Fischer at World Economic Forum this month has articulated so well about the need for bright men and women to work together in families, businesses, communities and governance. Because they complement each other so well. One is long-term oriented and the other is focused on the task; one is sensitive and the other is analytical; one considers all angles and the other offers the eagle's eye; and so on. A perfect case for gender balance is everywhere from SHGs to Parliaments!



In this context of indicative trends, uncertainties, and need for a better world for every one, we have to go forward and make a difference! ☺

Adivasi Livelihoods

The livelihoods of the Adivasis of India are in a crisis. While many traditional livelihoods are dying out others are sailing through rough seas. Increased population pressure continues to place enormous stress on forest and other natural resources and the adivasis are left to compete with the mainstream for which they are ill-equipped. Being a minority in many States of India, their voice is seldom heard. The Adivasis occupy the bottom rungs of the development ladder and about 50 per cent of them are poor. Studies indicate that some of them can be placed on par with the poorest in sub-Saharan African countries.



The term Adivasi means aboriginal or indigenous. These people are considered as the original inhabitants. In common parlance Adivasis are referred to as Tribes. Also, because their habitations are predominantly in forest and hilly terrains these people are called Girijans or Vanavasis. Officially they are referred to as Scheduled Tribes (STs) by the Indian Government under the 5th Schedule of the Constitution of India.



The Constitution of India identifies STs on the basis of - primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large and backwardness.



According to 2001 census tribes constitute 8.3% of India's population which is about 84 million people. The tribals are present in almost all States of India but their concentration varies. The largest tribes like Gonds, Santals, Oraon are found in the States of Chhattisgarh, MP and Orissa and to some extent in AP. There is also concentration of tribals in Maharashtra, Orissa and WB. Smaller tribal groups are found in Karnataka, TN, Kerala, Gujarat, Rajasthan and the islands of Lakshadweep and Andaman & Nicobar some of which are on the brink of extinction. The census lists 461 groups as tribes while estimates reach up to 635.

A unique feature of the geographical distribution of Indian tribes is the simultaneous occurrence of high density and their existence as numerical minority in the region's population. This is true of all major regions of Adivasi concentration, except the Northeast. More than 90 per cent of Adivasis live in States where they form less than 25 per cent of the population. In the Northeastern States of Arunachal Pradesh, Meghalaya, Mizoram and Nagaland 90 per cent of the population is tribal.

Broadly there are hill tribes, plain tribes, nomadic tribes, de-notified tribes and primitive tribals groups (PTGs now referred to as particularly vulnerable).



Nomadic tribes move from place to place in caravans in search of livelihoods.

De-notified tribes were notified as criminals by the British Government and after independence were de-notified by the Indian Government.

PTGs are characterized by pre-agricultural level technology, very low level of literacy and declining or stagnant population. As of today 75 PTGs have been recognized.



Most Indian tribes are concentrated in heavily forested and hilly areas that are inaccessible. Historically the economy of the tribes was based on subsistence agriculture and/or hunting and food gathering. They traded with outside communities only for very few necessities like salt. Forests met most of their fodder, fuel, food, medicinal and other needs.

NTFP (non-timber forest produce) constitute an important source of livelihood for the tribals. In India about 50 million people are expected to depend on NTFP for subsistence and cash income. NTFPs are a collection of biological resources derived from both natural and managed forests and other wooded areas.

Examples include a variety of fruits, nuts, seeds, oils, spices, resins, gums, medicinal plants and many more products



specific to the particular areas from which they originate. NTFPs are culturally important, cheap and accessible to local people. Women are mostly engaged in NTFP collection.

Traditionally tribes in India practiced shifting cultivation popularly called podu, penda or jhum cultivation. Ownership of land is a foreign concept to many tribes. Under shifting cultivation the tribes shifted the cultivated area regularly to allow soil properties to recover naturally. The land is left fallow for 10 to 20 years. Simple lifestyle and subsistence agriculture supported the viability of shifting cultivation. Native varieties like jowar, millets and bajra were grown.

The nomadic communities practiced many livelihoods like cattle-rearing, collecting honey, catching birds, making crafts etc. They traded silver ornaments, earthenware, mats etc in their travels. The nomads were also musicians, acrobats, jugglers and fortune tellers.



Today, the livelihoods of the tribes are in distress especially in States where they constitute a minority. Their self-sustaining economies are rapidly becoming a thing of the past. The forces of industrialization and globalization have not left them untouched. They are ill-equipped to cope with these changes.

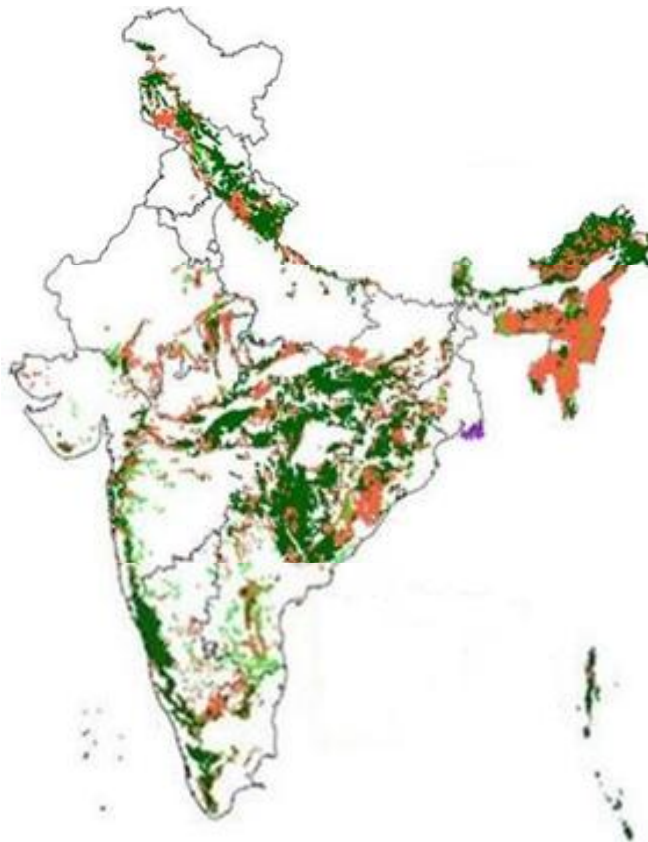
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According to Von Haimendorf the spread of centralized administration into the tribal areas during the British rule stole the autonomy of tribes. Where ownership of land is an unknown, introducing land titles, land revenue etc proved disastrous. By the time the tribals realized the importance of land pattas it was too late. The tribals lost their lands to non-tribals in increasing numbers. The tribes in States where they constitute a majority (the states of Northeast India) received more protection and autonomy than the rest of the tribes scattered in other States. Even in terms of literacy the former fared far better than the latter.

After independence the Government made several provisions from time to time to protect the tribes from the onslaught of the mainstream intrusions. But unfortunately, their implementation and impact from dismal to nil. The Constitution of India under 5th and 6th Schedules has provided for self-governance in designated tribal majority areas. Provision was made for the setting up of Tribal Advisory Councils for administration of tribal areas.

Forests are the mainstay of adivasis of India. 71 per cent of the forests are inhabited by tribal communities. Forests constitute a major economic resource for the adivasis. But this vital resource is dwindling. The total forest cover in the country as estimated in 1999 is 19.39 per cent of the total geographical area. The State Forest Report 1999 claims that the forest cover has actually increased compared a decade earlier. However the increase is due to increase in the plantations by different agencies. The natural forests are actually decreasing. According to FAO the rate of deforestation in India is 0.6 per cent. This decline in the forest cover has either deprived the tribes of their vital economic resource or pushed them into denser forests.

To protect the forests several forest Acts have been passed from time to time - The Forest Act of 1864, Indian Forest Act of 1927, the Forest Policy of 1952, the Wildlife Protection Act of 1972 and the Forest Conservation Acts of 1980 and 1988. Reserved forests were created and the access of tribals to forests was further restricted. All the forest Acts/Policies sidelined the tribes under the guise of environmental conservation. The tribes were seen as encroachers rather than an integral part of the



forest environment. They were denied access to their traditional forest lands. This means loss of their major livelihood. However the passage of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Bill, 2006 seems to offer a ray of hope. For the first time the state admits that the rights of forest dwelling people have been violated. The Bill proposes to give primacy role to forest communities in forest management. The right to homestead, cultivable and grazing land and right to NTFP are recognized. However the real effectiveness of the Bill depends of how the States take it forward and implement.

More than 70 per cent of the adivasis depend on NTFP for consumption and for trade. According to UN and FAO there are about 150 non-wood forest products in international markets. But so far little attention has been paid in India on exploring and marketing NTFP. Many varieties of NTFP that have market remain untapped. Even those NTFP that was exploited so far earned Rs.39.7 billion from export. The adivasis, the collectors of forest produce however continued to remain on the exploited end of NTFP value chain. The

intermediaries are pocketing major chunk of the profit. The collectors only get about 16 to 20 per cent of the market price from the intermediaries. About Rs.1000 crore NTFP trade takes place in Bastar alone but only 20 per cent of the terminal value reaches the tribals.

In some districts of Orissa even today the forest dwellers barter valuable NTFPs like sal seeds and tamarind for equal quantity of raw salt. A bundle of 50 sal leaf plates which is procured at source in Orissa at less than Rs.12 is exported from Kolkata at Rs.932.

This scenario should change if the adivasis are to get their rightful share. More value additions of NTFP at the local level should be made. The adivasis should be trained in scientific ways of collecting NTFP. Interventions like that

of Kovel Foundation in AP, in gum karaya can be replicated where possible. Cooperatives of NTFP should be promoted. The Bajawand Primary Forest Produce Cooperative Society in Bastar district of Chhattisgarh, headed by tribal woman today has a surplus of Rs. 78000.

The Scheduled Tribes account for 55 per cent of the total displaced population in India. Their lands have been appropriated, their rights to forests stolen and they became a

cheap source of labour. It is reported that 8.5 million tribals have been displaced by the construction of hydro-electric dams, heavy industry, coal mines, highways and steel plants. The displacement caused or likely to be caused by exploiting uranium mines in Jaduguda, Chhattisgarh or iron ore in Orissa or Bauxite in Visakhapatnam in AP or the threat of polavarm dam across Godavari and Krishna rivers in Papikondalu, AP are still fresh in our memory. In the name of industrialization and to compete with global economies the Governments are letting the tribals fall through cracks. The struggle of tribals displaced by Sardar Sarovar dam is still going on. There are about 3000 dams in tribal areas which only irrigated about 20 per cent of the tribal lands. Industrialization, liberalization and globalization for whom and at what cost? To what extent will these forces trample the lives and livelihoods of the adivasis?

The rehabilitation and resettlement packages fall short on several accounts. The loss of livelihoods are not compensated. And how could one compensate loss of access to forest produce, loss of kinship, loss of tradition and culture? The traditional wisdom of adivasis to cope with stress and disease is disturbed. Compensating equity is a distant cry. The tribals lack the skill set needed for industrial



or the prices drop the tribal is caught in the quagmire of debt. As such the agriculture sector in India is doing poorly. The tribals have now joined the bandwagon.

Tribes are increasingly migrating to nearby villages, towns and cities in search of livelihoods. Being not part of the traditional village economic system which is mostly based on agriculture they remain in pockets on the outskirts of the village. They remain foreigners to the village till they pick up some skills and render services to the village. Some of the nomadic tribes have moved to cities and are taking up construction works. Many of them are driving auto rickshaws as well. They join the urban slums.

Can we protect our adivasis? Or do we want to follow suit of the West which strategically eliminated the aboriginals and their systems of economic dependence and confined the remaining to arid areas. To think of preserving the secluded lifestyles of adivasis of India might be utopian. They cannot escape transition. But one can mitigate the pains of transition. The adivasis should get their fair share in development. The Government of India gives reservation to Scheduled Tribes in education and employment and in government machinery. But without appropriate schools and appropriate skills and resources to compete with the mainstream reservation becomes meaningless.

The adivasis of India are struggling to eke out a living. The voices of 84 million people remain submerged and unheard. They need all support that the rest of India needs. They need people and organizations working for them and supporting them. It's a shame that India maintains poverty standards at least in some pockets that are comparable to those of the poorest nations in sub-Saharan Africa. Efforts should be made to restore and strengthen the livelihoods of the adivasis of India. We do not want the words of Asian Human Rights Commission to become true. We do not want the adivasis of India to disappear by 2020. 🌀



societies and they lose out. They get absorbed temporarily as unskilled labour.

Increased pressure on land shrunk the shifting cultivation cycle from 10 years to 2 years. The soil cannot regenerate its nutrients in such short period and thereby the yields are poor. Not willing to understand the science behind, the mainstream made a hue and cry about the ecological destruction caused by shifting cultivation. Unlike earlier when subsistence agriculture was practiced the tribal farmer is now forced to sell his crop in the market for cash. This means his native crops (rich in nutrition) have no market and should be replaced with paddy and also cash crops like cotton. The dynamics of mainstream intensive cultivation are new to the adivasis. The cost of inputs - seed, fertilizer, pesticides are high. The tribal farmer can meet these costs only from the money borrowed from the moneylender. When the crop fails

ILO CONVENTION 169

The rights of the Indigenous people to their ancestral lands and natural resources are violated across. Loss of livelihoods is forcing them to mainstream as migrant labour. ILO Convention 169 on the rights of Indigenous groups holds significance in this context.

The world's estimated 300 million indigenous people are spread across 70 countries. India has about 84.3 million tribal people. The lives and livelihoods of indigenous people are marred with several problems. Nearly 44 per cent of tribals in India live in poverty. States' lackadaisical approach in implementing land laws have led to transfer of lands from tribals to non-tribals. In the name of development, resource rich tribal habitations are exploited indiscriminately. But the fruits of development do not reach the tribals. They are rather displaced and their lives are disrupted. Influence of cash economy led to problems of indebtedness. Under globalization tribal habitations have become targets of eco-tourism. At the global level these myriad issues evoked response from various organizations from time to time. The United Nations has a Working Group on Indigenous Populations which serves as the center of indigenous rights activities. The UN proclaimed 1993 as the International Year for the World's Indigenous People to strengthen international cooperation for the solution of problems faced by indigenous communities in areas such as human rights, the environment, development, education and health.

International Labour Organization (ILO) was the first international body to take steps to promote the rights of indigenous groups. Of particular significance is the ILO Convention 169 which affirms that no State or social group has the rights to deny the identity to which an indigenous people may lay claim, and places responsibility on States for ensuring the same with the participation of indigenous peoples, their rights and integrity. According to the Convention, governments shall empower indigenous institutions and make them equal partners in decision making. The indigenous people should be consulted on any legislation and/or administrative measure that will directly impact them.

The Convention details measures regarding equal employment and remuneration, right to association, protection of women from sexual harassment and hazardous working environment and protection of seasonal and migrant workers. Further the indigenous people shall have access to same opportunities for vocational training as others. The training programs will be tailored to the indigenous needs and carried out with latter's cooperation. In this context the Convention recognizes the importance of traditional economic activities and proposes that the governments support them.

The Convention talks about social security and health. Social security schemes should be extended to the indigenous people. Community-based health services should be provided that is respectful of indigenous traditions. Articles 26 through 31 deal with education of indigenous people. The education system should be designed in consultation with the community and should be sensitive to their needs,

tradition and culture. Further the members of dominant community should be educated and sensitized towards the cause of indigenous people and to eliminate prejudices.

The Convention addresses at length on the issue of environment. Prior to launching any development project baseline and impact studies should be conducted in cooperation with the people. Article 15 of the Convention establishes the right of indigenous people to participate in the use, management and conservation of natural resources pertaining to their lands. Measures should be adopted to improve the working conditions of indigenous people protecting them from exposure to pesticides and toxic substances. There should be international cooperation on a broad spectrum of issues related to indigenous communities including environment-related initiatives.

ILO recognizes that the rights of indigenous people towards their ancestral lands need to be protected for their survival.

Convention 169 details procedural requirements for safeguarding the land rights. As per the Convention –

- The governments should respect the spiritual and cultural values of the lands of indigenous people and the collective aspect of land should not be ignored.

ILO is the first international body to take steps to promote the rights of the indigenous groups.

- The rights of ownership of the lands the indigenous people have traditionally occupied should be recognized
- Their rights to natural resources of the land should be guaranteed. They should be made partners in the management and conservation of these resources.
- Eviction or evacuation of indigenous people from their lands should be a last resort and should happen with the consent of the people.
- The procedure of transfer of land rights should take into account indigenous customs.
- Penalties should be imposed for unauthorized use of indigenous lands

The Convention states that any support extended to indigenous people should respect and guarantee their individual and collective rights towards all human rights and fundamental freedoms recognized in the international human rights law. The rights of indigenous people to maintain and strengthen their distinct political, economic, social and cultural characteristics should be respected. Their rights to live in freedom and peace and security as distinct people should be ensured.

What happens in reality with the rights of indigenous people is quite contrast to what is proposed in ILO Convention 169. Their rights are violated across in many ways. This aberration needs to be rectified. 🌍

Staying Organized Helps

Garment workers of Bangalore have led a miserable life despite contributing to exports in a big way. About a year ago, CIVIDEP (a local NGO) promoted GATWU (Garments and Textile Workers' Union) through which it sought to organize the garment workers into a union. Rukmini, about 35 years of age was selected as the Secretary of the Union to lead it by being in the forefront. 'livelihoods' team interviewed her to bring the lives and livelihoods of the garment workers to the fore.

Question: Can you tell about your native place and your family?

Answer: I was born in a farmer's family of Vadeyarpura village in Mandya district of Karnataka. Our family eked out its living by working on 2 acres of land. I have two brothers and one sister. I am the youngest of the siblings.



lived with the fear of being terminated from work. For every small mistake or defect, the worker could be mercilessly taken out from the rolls of the factory. Objecting to any kind of ill treatment was viewed as an act of gross indiscipline.

Q: Did you hold any leadership positions before being selected as the leader of MUNNADE and GATWU?

A: No. I did not get an opportunity to be a leader.

Q: Tell us about your childhood.

A: My father used to spend away all his earnings instead of being a support to the family. Being male, both my brothers were sent to school with my mother actively supporting their education. My sister was disabled. To ensure her survival with dignity, her education was also supported by my mother. Therefore I had to support my mother in the farm labor. Since I understood my mother's situation, I didn't press for my schooling. Instead I used to spend the evening hours with my brother and sister and learnt to read. However I did not learn to write. Both my brothers have a job in Bangalore. While one of them is a Government Servant, the other works in a private company. My sister stays with my parents.

Q: What influenced you as a child?

A: During the childhood, I used to visit the school to view the documentary and other films being shown to my brothers and sister. Thus I came to know about leaders like Gandhi, Nehru, Lalbahadur Sastri and Indira Gandhi. I was greatly influenced by Indira Gandhi as she was also a female like me. I adored Indira Gandhi so much that on the day the news of Indira's death broke, I was before the TV for the entire day. Since that day I nurtured a dream to be like Indira Gandhi and lead people, despite my being a woman.

Q: When did you start as garment worker?

A: After marriage, I came to Bangalore. Surviving on the meager earnings of my husband (who worked as office boy in a private company) was difficult. I realized this pretty well and used post natal stay with my mother to learn stitching. I used the facilities available at the Anganwadi Centre in my village for this purpose. Soon after joining with my husband, I found a job in a Garment Factory through one of my acquaintances. This was in 1992. After learning the skills of stitching using electric sewing machines, I shifted organization in search of better pastures.

Q: How were your early days as a garment worker?

A: The life was miserable for me. I had to with stand the use of foul and unparliamentarily language from my superiors. I

Q: How did you take the jump into activities like MUNNADE and GATWU promoted by CIVIDEP (Local NGO)?

A: I was so greatly perturbed by the situation that, I broke down into tears on hearing about the various provisions of labor law in one of the campaigns conducted by CIVIDEP. I began to see light at the end of the tunnel. I realized that getting organized was the only way out to give teeth to the labor law which was more or less a paper tiger. When CIVIDEP formed MUNNADE, I readily accepted the leadership role as I saw in it an opportunity to solve several of the problems being faced by the garment workers. After GATWU was formed I readily became the choice for the position of Secretary. However, the management of factory in which I was employed considered the joining of a trade union, as an ignoble act and summarily removed me from the employment. Devoid of any meaningful employment, I joined the union as full time secretary and continue to fight against the injustice.

Q: What did you learn during your association with MUNNADE and GATWU?

A: Several laws exist on paper. But these are only paper tigers – no one is afraid of these laws as no one enforces these laws. Only the workers lose by the non-implementation of these laws; but we are afraid to fight the management as we will end up having no job. The prospect of living in Bangalore without a job is a horror. Hence, the workers do not muster enough courage to ask the management to implement the laws – they do not make an issue even when a pregnant woman is made to work over 10 hours a day. The situation will not change unless the workers sit up and ask.

Q: What is your message to the working hands?

A: For workers, getting organized is the only solution. This gives them the required strength. This strength should be translated into security. Only then, the laws would start working and they would start living like human beings – with dignity and fair treatment. 🌟

Gum Karaya

NTFP collection constitute significant livelihoods for many people living in and around forest areas. About 50 million people in India are expected to depend on NTFP as a primary or alternative livelihood. Gum karaya is an important source of NTFP that has wide market both nationally and internationally. India exports about 5000 Mt of gum karaya annually. Income from gum collection notably increased the earnings of the tribals in India.

Indian forests are a potential source for large numbers of Non Timber Forest Products (NTFPs) which form the basis for the livelihoods of those living in and around forest areas. In India about 50 million people are expected to depend on NTFP for subsistence and cash income. NTFPs are a collection of biological resources derived from both natural and managed forests and other wooded areas. Examples include a variety of fruits, nuts, seeds, oils, spices, resins, gums, medicinal plants and many more products specific to the particular areas from which they originate. Most significant contribution in terms of quantity and revenue of NTFP comes from five states in India - AP, Chhattisgarh, MP, Maharashtra and Orissa.

Gum karaya is one of the NTFPs available in India. While most of the NTFPs are available for shorter periods, Gum karaya can be harvested round the year and provides a steady source of income for the gum collectors. The karaya tree is a native of dry deciduous forests in tropical climates. In India there are 12 gum karaya species. Gum karaya also known as Indian tragacanth is obtained almost exclusively from Indian plantations of *Sterculia urens* and smaller plantations of *S. villosa*. *Sterculia* is found in tropical Himalayas, West and Central India, Deccan Plateau and throughout the Eastern and Western Ghats of India. The annual production of gum karaya is about 5000 Mt. Of all the gum karaya produced only 10% is used as a food additive; the remainder goes into pharmaceutical applications like medical colostomy bag fixings, dental fixatives and bulk



laxatives. . Its principal food applications include ice creams, ice pops, sherbets and salad dressings.

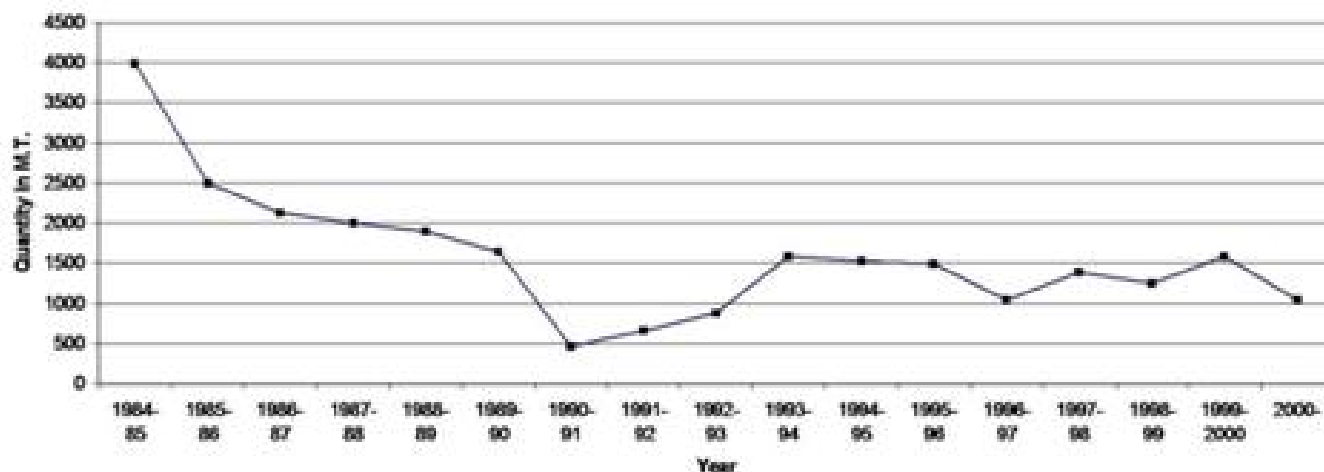
Gums are basically plant exudations that result partly from natural phenomena and partly from injury to the stem's bark. So gum karaya tapping requires a specialized skill and knowledge in order to access the best quality while minimizing damage to the tree. Since the gum is widely used in food and pharmaceutical industries, both in domestic and foreign markets, maintaining high quality standards is critical. Proper scientific processes are

Scientific methods adopted by Girijan Cooperative Corporation (GCC) and Kovel in AP raised the quality and price of gum karaya substantially. Scientific testing of gum samples from the godown vs directly from the tree revealed less swelling ability and less viscosity of the former. It was found that gum if properly handled, tray dried and properly stored would retain its characteristics for about nine months. Tools provided for scientific tapping of gum include - improved sickle for blazing the gum tree, steel forceps for removing bark and other matter from the gum, polythene liners for gum, collection, bamboo basket for transporting gum, material for drying gum and bamboo mat for covering gum during drying etc.

Value-chain of Gum Karaya

Inputs	Before procurement	During procurement	After procurement	Marketing stage
<ul style="list-style-type: none"> Trees Sickle Small polythene liners Stainless steel forceps Bamboo baskets Wooden platform Bamboo mat 	<ul style="list-style-type: none"> Identifying trees Making blazes on the tree 	<ul style="list-style-type: none"> Picking gum from the blazed portion after 20 days 	<ul style="list-style-type: none"> Transporting the gum to the houses in bamboo baskets Drying Grading Packing 	<ul style="list-style-type: none"> Selling to traders

Gum Karaya exports from 1984 to 2000



Exports fell sharply in 1990 because of substandard quality of gum karaya supplies.

critical in tapping, processing, packing, storing and marketing gum karaya.

Gum karaya can be harvested round the year. However the best quality is collected during April, May and June in Summer. The gum collected during monsoon has low viscosity. High grades are white to tan in colour, translucent and nearly free of organic matter and bark. Tribals are involved in the pre- and post-harvesting of gum karaya. Men conduct most of the gum blazing while women manage processing activities like drying, grading and storage. Gum collection activity starts early in the morning. The collectors walk 3 to 10 kms to reach the gum trees in the area. The tribals have an informal understanding about the sharing of gum trees in the forest. Whoever cuts the tree first "owns" it in subsequent years. They blaze the gum tree and leave it for 20 days to ensure regeneration of the blazed portion. On the 20th day, they cut the blazed area at a thickness similar to onion peel at the upper portion. When women accompany

Based on the assumption that each gum picker has 20 trees for gum tapping the output of graded gum with expected income per annum can be like below.

Expected output from 20 gum trees

25% of 129.6 kgs - 32.4 kgs@ Rs.140 per kg	4536.00
50% of 129.6 kgs - 64.8 kgs@ Rs.100 per kg	6480.00
25% of 129.6 kgs - 32.4 kgs@ Rs.75 per kg	2430.00
Total	13446.00

About 80 to 90 per cent of the gum produced in India is exported to Europe and USA in unprocessed tear where these are refined and processed with good value addition. If the processes of value addition can be shifted to the tribals it will positively impact their income levels. With appropriate institutional setups and training in scientific methods this can be achieved.

Yield and income per gum tree

Gum yield for one blaze on one tree	30 - 50 grams
Number of blazes on one tree per month	12 blazes
Gum yield per month on one tree	360 - 600 grams
Gum yield per one year on one tree	4.3 - 7.2 kgs
Gum yield from 20 trees per year	86.4 - 144 kgs
Gum yield from 30 trees per year	129.6 - 216 kgs

their husbands, they carry baskets for gum collection and also collect leafy vegetables, twigs, tubers and fruits. They visit to the gum trees on alternate days and make fresh blazes on gum trees, wherever needed. Gum collection trips are made three times a week.

One glaringly visible lacuna in NTFP sector is the absence of linkages between market, resource and the dependent poor. There are numerous gaps and leakages between in the farm-to-market value chain. These gaps have been successfully unplugged to some extent in gum karaya sub sector. The interventions made by Girijan Cooperative Corporation and Kovel Foundation in the tribal areas of AP is commendable. Introduction of scientific tapping of gum karaya and following best practices during harvesting and post harvesting not only enhanced the yield of gum but also drastically improved the quality and fetched attractive prices in the market. The damage to the tree was minimum. The incomes of gum collectors recorded a notable increase. The States of MP and Chhattisgarh imposed a ban on gum tapping due to deforestation and destruction of gum trees. The lessons learnt from AP on the scientific interventions have prompted these states to lift the ban. By introducing value addition activities at the collectors level, the tribals will benefit to a great extent. 🌟

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

HUMAN CAPITAL

Human beings, with their skills, knowledge, abilities, attitudes and aptitudes, are instrumental in contributing to the livelihoods of the individuals and also drive the progress of countries. It is these attributes that make human beings into human capital.

The human capital is important as it converts/combines/uses all other capitals to produce livelihoods outcomes. There are several examples to illustrate this point. Farmers on the banks of the river Krishna in Raichur district of Karnataka did not know much about the potential offered by lift irrigation, before PRERANA intervened. Thus, the knowledge was crucial in using the good natural resources present in the surroundings. The human capital plays a pivotal role in any effort to improve the livelihoods.

The human capital existing outside the household is as important as that existing within the household. Each livelihood is dependent on a set of complementary and supplementary skills that are required to be present in the society. This understanding is important to analyse the existing livelihoods and suggest any improvements. For instance supporting the purchase of milch animals without ensuring adequate access to veterinary health services and training to the beneficiaries to tend to the improved breeds resulted in several of the animals being sold out by the beneficiaries.

Even entrepreneurial activity suffers due to the absence of such complementary human capital in the community. An entrepreneur started a coconut fibre (coir) factory in an agriculturally rich area. The factory needed to be run for at least two shifts a day. But the labour got absorbed in agriculture and were not available for second shift. These attitudes among the work force, while were consistent with the agricultural society, were not compatible to industrialization. The factory went into losses and had to be closed. Thus, the human capital existing in the environment outside the household also influences the livelihoods outcomes.

There are several vocational skills like related to agriculture, artisan activities, teaching, industrial and non-industrial trades, medical and para-medical professionals, community animation and facilitation, etc found in the community. A combination of these myriad skills make possible, and assist, the livelihoods present in the community and the progress of civilization. The soft skills of finding an acceptable solution to complex problems, setting a purpose and infusing it among others, directing others' efforts towards a goal, and holding a group together are all required for livelihoods to prosper. Similarly communication skills of making a representation, negotiation, arguing convincingly, appraising others of the situation in the least possible time are all required. The skills associated with learning also play a part in improving the livelihoods and enhancing the livelihoods options.

Another set of skills make the continued existence of human conglomeration in the present form a possibility. Examples include the skills possessed by the entertainers and people tending to religious needs. The entertainers could be of various types and hues from the street dancers to the

maestros of classical music. In these cases, there is a two way relationship. The religious and entertainment needs fuel some persons livelihoods, while these livelihoods perpetuate by creating further needs for their services.

A lot of knowledge exists in the society and this collective knowledge supports the livelihoods. This knowledge could relate directly to the skill (like the knowledge of acids for blacksmiths), or could relate to the environment in which they live (like the local medicinal herbs and traditional medical practices). This knowledge could also relate to the markets – both local and distant, and also be the basis for networking with other communities. This collective knowledge can result in a better appraisal (as compared to that of an individual) of any option before the community. The knowledge acquisition could be both direct or vicarious. Also, scientific temperament and spirit of enquiry, with adequate reverence for the age old tradition, need to exist for the traditional knowledge to be most useful.

The ability of the human beings to use the skills dictates the extent to which the skills actually contribute to the livelihood outcomes. Many times, it is the ability that brings out the skill possessed by a person. Even the most skilled goldsmith would not be able to turn out a good work if he cannot hold his hand steady or examine the finer aspects of a design on an ornament made by others. As a general rule, a person that lacks energy and vigour (of both the body and mind) may not be able to accomplish much.

The abilities are of various kinds and the requirements could change with the job in hand. The person who ensures quality at a tea factory may need totally different abilities than a person who is in-charge of maintaining a warehouse. The ability to bring the mind to attention for a long time could be important not only for book keepers but also for data entry operators. Disabled are engaged in both these vocations. Therefore, we need to understand the abilities relevant for the livelihoods at hand or those inherent in the proposed livelihoods interventions and ensure the presence of the same. We should not be bogged down by healthy body alone.

A person's aptitude for or comfort with learning new concepts and application of known concepts is important as the livelihoods are changing constantly in these fast paced times. Newer methods of cultivation, newer designs in craft, newer places of sourcing, newer methods of organizing the production – all need to be learnt and learnt as quickly as possible. The more persons in the target group have these aptitudes, the easier is it for the intervenor to animate the community and facilitate interventions.

All the work these days involves team work, which involves certain way of thinking and feeling about the others. These attitudes need to be inculcated/ promoted, by which the human capital can be improved. The attitudes towards newer/ industrial/ service livelihoods are important for interventions promoting rural non-farm sector. The inability of several youths to adjust to the constraints placed on them by the organizations leads to several costs, both to the individuals and the organizations. Such difficulty is more pronounced among the youth in the migrant families of urban areas and restrains several livelihoods opportunities. ☺

FINANCIAL CAPITAL

To live, a human being needs to consume several goods and services, which he obtains by four methods.

- He collects some of these that are dispersed in the nature and consumes them. Examples include the fruits, roots and game available in the forests and fishes available in the rivers and seas. Some rudimentary processing may be required to enable the consumption of some of these items. But, essentially these are available for free and he only needs to collect them to consume.
- To obtain a few other goods, he works on some thing, produces it and consumes it himself. Examples for this set include agriculture, backyard poultry, kitchen garden, etc. The core characteristic of this set is production for self consumption.
- He obtains yet a few more by entering into an informal give and take relationship. The relationship in this case is not a pure exchange in itself - there is no clear one to one relationship between the items exchanged. He has some excess papayas from his kitchen garden, and they are not so many that he can take the trouble of marketing them. So he gives some to his friendly neighbor, who might respond by sharing a few lemons in the future. There is no strict one to one correspondence in these exchanges.

To get some other goods and services, he has to depend on the market. In the beginning, this dependence was by way of barter. At some later point in time, the money became the main means of exchange. In this manner, money enables the interaction of a person with the market.

Money (or financial capital) can be used to influence the four arrows, via this route of enabling interaction with the market. However, in the absence of other capitals, markets themselves are underdeveloped and money alone may be able to neither sustain the livelihoods nor result in the four arrows. For example, if a billionaire were to crash land some where in the Sahara desert, all his money cannot bring him relief from the heat of desert or quench his thirst.

Financial capital has two important characteristics: **stock** and **flow** -

Stock is the amount of financial capital one has or can access at any given point of time. This not only includes ready cash, but all the deposits that can be converted into cash. In rural areas, these also include the small ruminants like sheep and poultry that have ready market, apart from gold and other valuables that can be used as a guarantee for accessing credit. The reputation one enjoys in the credit markets, and the ease with which one can access it, are also part of the stock. The **flow** is the periodicity, regularity and predictability of the money inflow into the household. These flows could come from my doing some thing: marketing agricultural surpluses, working for others, offering services, selling and merchandising, etc. They could also come from my entitlements like pensions, interests on investments, trust disbursements, etc. The remittances of migrants received by the household are also part of the flow.

When the flow matches the requirements, then the risks are lowered. One could more easily use the financial capital to access markets and using some other capitals, can achieve livelihoods outcomes. An assured flow also enables/facilitates the draws from the stock (or makes it easy to draw from the stock).

Three issues, among others, influence the ability of a household to convert the financial capital into livelihoods outcomes. They are:

1. time of access
2. ease of access
3. security of stock and transit

Money is valuable only if it is available to a person at the time of need. This is clearly brought at the time of mismatch between the timing of receivables and payables. A person would need money at the time of sickness, and he can't wait till the harvest about two months down the line to go to a doctor. Unavailability of money at the time of need decreases the ability of the person to participate in the market effectively, reduces his chances of income, and increases the costs of consumption and the risks.

Money should not only be available on time, but one should find it easy to access the available money. A case in the point is the situation of woman in several households. She has to come forward and ask, which in itself could be an emotionally stressful exercise in some homes. The woman may have saved some money here and there. But, she may be hesitant to take it out before her husband or in-laws and spend it. Hence, though money is available, it may not be easily accessible to her. This hinders her ability to use the money.

Another issue that hinders the ability of a household to convert the financial capital available into the livelihoods outcomes is the security - which relates to both the stock of money held and during transit. The security is at the core of several ills seen among the platform dwellers and migrant labour. As the platform dwellers cannot save it for a later day, they spend it in present on all vices. This increases the costs of emergency services when they require it - they have to borrow money and very high interest rates of up to 5% per day have been reported from Delhi and Ahmedabad. Similarly, the migrant labour in Hyderabad spend a lot of their money as they don't feel that the money can be securely transferred to their homes back in Orissa or Bihar.

Among the LEAP tools, social map provides us information related to the credit institutions present, the money lenders present in the village, and the general stock of sheep or backyard poultry available with them. The SHGs and other savings institutions present are also known in the social map/institutional analysis. The income and expenditure statements of individual households give us insights into the stocks and flows of financial capitals, as also the time of access. The same is also verified with the help of traded-out and traded-in. The focus group discussions and social analysis can bring out the ease of use of money and market participation. ☺

Aragamee

(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. Aragamee's pioneering efforts in tribal development in these regions of Orissa are bringing in the much needed changes in the lives of the adivasis.

Aragamee 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. Aragamee 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.

Aragamee 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 Aragamee covers areas like advocacy, food security, education, watershed development, the right to forest resources, development of women's organisations, training programs, awareness programs and the formulation of people-centered development programs.

To promote food security among the tribals and break the debt cycle Aragamee worked with the tribals to initiate grain banks. The tribal villages would make collective savings of grain after harvest. Aragamee would make a matching grant. This gave birth to grain bank. Aragamee 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 Aragamee to take up Food Security program in Rayagada and Dasmantpur districts. Under this program grain banks were established in 700 villages.

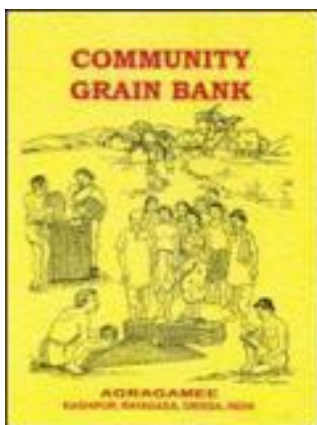
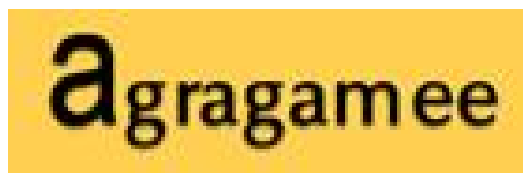
In the area of watershed development programs were initiated towards soil conservation, land and water management, agriculture, reforestation and animal husbandry without losing focus on human issues. The aim is

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 the efforts of Aragamee. 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. Aragamee 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.

Aragamee 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. Aragamee 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 vermicompost 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 Aragamee 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.

Tribals 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 have 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 consists 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.

Agramee 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. ☻



ADIVASI HOSPITAL

Gudalur Adivasi Hospital is an initiative towards a community managed health care system. The objective is to provide accessible, acceptable, effective and sustainable health care for the tribals. The focus is both on preventive and curative care.

Health of tribals across the country is characterized by high infant mortality rate (IMR), child mortality, lower birth weight, lower immunization, malnutrition and anaemia with few exceptions like Arunachal Pradesh, Meghalaya and Nagaland which fare better than the national average. In Southern Orissa IMR is at 125 which is higher than the average for sub-Saharan Africa. The health indicators below show the percentages among STs compared to rest of India

Health Indicators	ST	All India
Infant mortality	84.2	67.6
Neo-natal mortality	53.3	43.4
Child mortality	46.3	29.3
Under-five mortality	126.6	94.9
ANC check-up	56.5	65.4
Per cent institutional deliveries	17.1	33.6
Per cent women with anaemia	64.9	51.8
Per cent children undernourished (weight for age)	55.9	47.0
Full immunization	26.4	42.0

(source: quoted in Planning Commission in 2005)

Interventions in the area of tribal health are crucial. Adivasi hospital in Gudalur, Tamil Nadu is one of the sought after hospital not only by the tribals but also by non-tribals of the local area. Gudalur Adivasi Hospital (GAH) is the brainchild of ACCORD, an NGO that organizes tribals into groups to fight against the unjust alienation of the adivasi lands and other human rights violations. Village level sangams were formed which federated at the taluk level into Adivasi Munnetra Sangam. ACCORD realized that apart from the problem of land, adivasis were suffering from health issues. The village sangams repeatedly voiced their concerns about health. Women were dying during child birth and children were suffering from easily preventable diseases.

At this juncture two doctors Dr. Devadasan and Dr. Roopa joined ACCORD and took up the health issues of adivasis. They launched Community Health Program which trained village level health workers from the community itself. Within few years preventable deaths among adivasis were almost eliminated. The immunization status of mothers and children improved significantly. But one gap felt by the community and ACCORD was well-equipped and affordable hospital in the area. Cases that require hospitalization were referred to government hospital or private clinics. Thus was born Gudalur Adivasi Hospital in 1990.

A Gynecologist and a Surgeon joined GAH and trained people in village sangams as nurses. Trainings were also

given in Math and English. To give a separate legal identity for the GAH, it was registered as ASHWINI (Association for Health Welfare In the Nilgiris).

Today the adivasi nurses of ASHWINI conduct deliveries. They assist doctors during surgeries. General administration of the hospital are also taken care of by the adivasis. In 1995 Sub-Centers were started in selected villages and each such Center would cater to a group of villages. These Centers would coordinate the community health program in the villages of that area. They provide first aid, primary level curative care, screen patients regularly and refer them to the hospital where needed. A follow-up of patients discharged from the hospital is also made. Adivasi girls called 'Health Animators' were trained to take care of the health issues at these Sub-Centers. These girls would shuttle between the hospital and Sub-Center to get updated on both the curative and preventive aspects of health care.

Deaths from diarrhea and anaemia are a rarity today in these adivasi areas. Sickle Cell Disease Center was established at the hospital and newborn screening, pneumococcal vaccination and hydroxyurea treatment has started. In 2004 the hospital saw about 10,750 outpatients of which 63 per cent were tribals. 204 deliveries of which 90 per cent were tribal were conducted.

ASHWINI started Composite Tribal Insurance Scheme. The objective was to break the financial barrier of the adivasi families at the time of illness. In tribal societies where saving for the future is not common promoting health insurance was challenging. Under the scheme an individual will pay a premium of Rs.15 per year. Hospital expenses up to Rs.1500 would be reimbursed under the policy by the insurance company (New India Assurance Company). By 2002, 13000 adivasis were insured. ASHWINI also established Adivasi Health Insurance Fund. The Fund gets money from individuals, charitable organizations and government agencies.

ASHWINI was selected by the Government of Tamil Nadu as partner for its Mobile Outreach program to provide health care in remote areas. This move helped strengthen the curative program in the adivasi villages. The mobile clinic was also used for health education, regular screening of pregnant women and for following up of the chronic patients.

There is increasing incidence of mental illness reported among the tribals. This can be attributed to the change in lifestyle brought about by land alienation and market driven economy. Alcohol was another culprit. Health Animators during their visits to the villages identified the illness and reported. ASHWINI is gearing up to deal with this new challenge. A psychiatrist from Bangalore is visiting the hospital once every 2 or 3 months on a voluntary basis.

Gudalur Adivasi Hospital/ASHWINI is a successful intervention in the tribal areas where health care system otherwise is dismal. Replication of such systems in other adivasi areas of the country can be taken up. ☺

HDI - Tribals of India

The indigenous people of India are in dire straits. Land alienation, indebtedness, illiteracy, disease, unemployment are plaguing their lives. Indiscriminate exploitation of forests and other natural resources is threatening their livelihoods. The tribes occupy the lowest echelon in the Human Development Index of India.

More than 8 per cent of India's population is grouped as tribes. They live in diversified environments, using simple technologies and eking out livelihood from their immediate environment. The largest concentration of tribals is found in states like MP, Chhattisgarh, Orissa, Bihar, Jharkhand, most of North-eastern States and Andaman & Nicobar Islands.

Despite the diversity of environments they live in, tribals across India are facing more or less similar problems. Colonization followed by intrusion of non-indigenous religions and rapid pace of development and modernization have jeopardized the lives and livelihoods of the tribals. Their traditions and cultures are getting eroded, natural resources are getting depleted, displacement is happening in the name of development and mainstream diseases are creeping into these hitherto solitary lives. Population pressure, globalization and climate changes have made them further vulnerable. Most of India's tribes live below poverty line.

The tribals of India occupy the bottom rung of the ladder in terms of Human Development Index (HDI). The HDI of the tribes is around 30 per cent lower than the corresponding all-India indices. When compared with international standards the poverty among the tribes in India can be reckoned with the poverty of sub-Saharan African countries. Further the tribes in states like Orissa are even worse – they fall in the bottom of the list of HDIs of sub-Saharan African countries.

Human Development Index (1991)

State	HDI (All)	HDI (Tribes)
Andhra Pradesh	0.527	0.392
Assam	0.479	0.529
Bihar	0.408	
Gujarat	0.593	0.472
Karnataka	0.539	0.426
Madhya Pradesh	0.398	0.281
Maharashtra	0.592	0.409
Orissa	0.365	0.260
Rajasthan	0.496	0.340
All India	0.504	0.383

International comparison of HDI

All India HDI	0.504
India Tribes HDI	0.383
UNDP HDI for bottom 25 countries in the world	0.423 to 0.259
HDI for tribes in Orissa	0.260

Mortality rate difference between Tribal population and rest of India is higher for under-five mortality. The difference is

Calculation of the Human Development Index (HDI)

A. Define a minimum and a maximum value for each of the three dimensions of the HDI -

1. Life Expectancy: maximum = 85 years
minimum = 25 years
 2. Real GDP per capita (in \$): maximum = \$40000
minimum = \$100
 3. Educational Attainment: combines two variables
 - a) Adult Literacy: maximum = 100%
minimum = 0%
 - b) Combined first-second-and third level enrollment ratio:
maximum = 100%
minimum = 0%
- Educational Attainment = $2 \times (\text{Adult Literacy}) + (\text{Combined Gross Enrollment Ratio})$

B. Define an index of achievement for each of the three dimensions for each country:

$$\text{Index of Achievement} = \frac{(\text{Actual} - \text{Minimum})}{(\text{Maximum} - \text{Minimum})}$$

C. The HDI is the simple average of the three indexes of achievement:

$$\text{HDI} = \frac{(\text{Life Expectancy Index} + \text{Real GDP Index} + \text{Educational Attainment Index})}{3}$$

about 33 per cent. Even in terms of infant mortality, neonatal mortality and child mortality the tribals fare poorly compared to rest of India. This can be due to low birth weight, malnutrition, lower immunisation, women illiteracy, lack of safe drinking water, poor infrastructure etc.

In terms of education, trends indicate that the literacy gap between tribals and the others is narrowing and dropout ratios also show positive trends. But in the area of secondary school education things are going south. The gap between tribals and others has gone up from 14.2 to 17.7 between 1991 and 2001.

As per 2001 census 43.8 per cent of the tribals live below poverty line.

A statement by the Asian Human Rights Commission says that by the year 2020 there will no indigenous population in India. Several smaller tribes in India are on the brink of extinction. The larger tribes like Gonds, Santhals, Oraon etc are fighting for survival. In the name of development there is massive exploitation of natural resources that the tribals have subsisted upon from times immemorial. Construction of dams, mining activities have displaced tribes in large numbers. For instance 47 per cent of those affected by construction of dams in India are indigenous communities. The resettlement and rehabilitation efforts have proven to be broken promises.

The HDI of the tribes of India need to improve lest they may disappear. ☹

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 disenfranchised 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 effected. 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 give 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. ✪

Managing Volunteer Workforce

People volunteer for a variety of reasons - to gain experience or new skills or to meet people and expand their network. Others volunteer to give back to an individual, community or to promote a worthwhile cause. It makes them feel good. It gives them a private smile. For organizations, volunteers at the right time in the right place can add significant value.

Volunteerism is the willingness to contribute time and/or energy and/or resources without expectation of any tangible gain. It can be done for charity, or as a hobby, community service, vocation, for gaining experience etc. Volunteers can be specialized in certain areas like for instance firemen, doctors, post-disaster counselors etc or work on an impromptu basis based on the need of the situation.

Volunteers bring in both economic and social benefit to work. Economically their contribution is not paid for which otherwise might be expensive. Socially volunteers help build cohesive communities, build norms of solidarity and reciprocity.

However managing volunteers can be quite challenging. The nature of volunteerism brings in some element of uncertainty. Retaining volunteers and their commitment to the cause can be challenging exercise. There is a danger of laissez faire and casual environment being established in organizations with major chunk of members as volunteers. The vital responsibility of the organization will be to engage the volunteers in tasks that will retain the interest of the later. This of course should be done without compromising on the long term objectives. Unlike full-timers volunteers can come with time constraints, travel constraints etc. In such cases to be able to use the volunteer talents the organizations should gear up and find matching tasks where appropriate. This is not happening currently. Organizations are not becoming creative to find assignments for volunteers and are thus losing some high value services.

Volunteers and their contribution constitute a vital asset for organizations in general and non-profit organizations in particular. But this value is not very well appreciated in the organizations especially by the staff. Therefore the tasks entrusted to the volunteers are many a time mundane, low-risk and not challenging enough. This is because of the perception about the transitory nature of volunteers. The risk is that the volunteer moves on to elsewhere. Instead of capturing and capitalizing on the skills and expertise of the volunteers many a time some of the routine activities in the organization are diverted to the volunteers making them assistants for the existing workers.

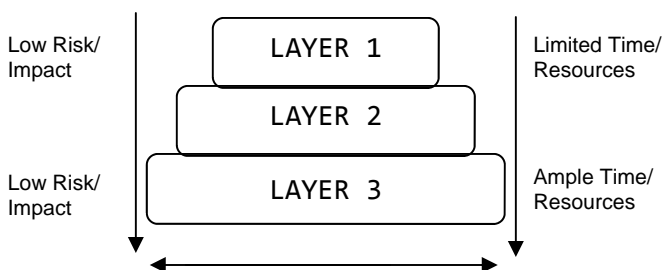
The task of accepting and retaining volunteers is a balancing act – a balance between risk and reward. According to Judy Kent there are five elements for successful volunteer management.

- Assessment of Needs – The questions that should be asked include – How many volunteers do the organization need? What tasks need to be done? What skills should volunteers have?
- Recruitment – Devise plan to identify and acquire the volunteers you need.
- Risk Management Audit, Interviewing, and Screening –

Assess the risk involved with volunteer positions. Create job descriptions for volunteer positions. Ensure appropriate screening techniques.

- Orientation, Training and Monitoring – Design an orientation process that helps volunteers understand their role. Provide a training program to develop needed skills. Initiate a continuous feedback and evaluation mechanism.
- Retention and Recognition – Develop techniques, events and programs that acknowledge volunteers contributions.

Tessmer and Wedman developed Layers of Necessity approach for effective volunteer management. This approach weaves into Judy Kent five elements in that the layers of necessity approach varies the degree of time and attention needed for each of Judy's five elements. The Layers include -



Layer 1 includes short-term volunteer opportunities such as one-time events, annual fundraising activities, or short-term program assistance ranging from a few hours to a few months. These volunteer positions are usually very low risk, with no access to vulnerable populations.

Layer 2 involves longer commitments, usually two to 12 months. Volunteer positions involved directly with programs and services often fall into this category. Also included will be ad hoc board committees that are directed to a specific task and disbanded when the task is completed.

Layer 3 is the most intensive. It accommodates nonprofits' need for long-term volunteer commitments. Organizations that provide services to vulnerable populations usually require at least a one-year commitment. This is particularly important when the volunteer works directly with clients. The long-term volunteer position usually involves extensive screening, supervision, and evaluation. Board positions also fall into this layer, since they usually require at least a one-year term.

If harnessed the right way, the resource of volunteers can add significant value to the organization. This is more so for not-for-profit organizations. 🌱

Sun Shines on Small Food Joints!

Chat is mouthwatering. Chinese food is a nice change from the routine and much liked. Sweet butter/masala corn is popular. Quick breakfast on the street will save time and drudgery involved in preparing it. So do curry points after a day's hard work. The livelihoods of people handling small food joints are booming in the cities. The demand for fast food is on the rise and this is not just limited to pizza or burger joints.

Shining Livelihoods For many semi-skilled youth in urban areas and those who are driven out of rural areas by poverty and in search of gainful employment, food vending in cities presents a promising scenario. There are Chat Bandars, mobile vendors, food kiosks, small restaurants, fast food joints, roadside dhabas, outlets at rail and bus stations, sweetmeat shops etc. The fast paced life in cities leaves little time in the hands of the working couple and this helped increase the demand for food joints. For them Take Away seems to be the way to go. People live in suburbs and travel into the city for employment. Breakfast by the cart is quick and inexpensive filler. School and college students hog the chat carts. A typical chat cart on the street side requires an investment of 10000 to 15000 rupees. Monthly sales average to Rs.18000. The net savings

are about 5000 to 6000 rupees per month. A case study in Hyderabad revealed that a migrant worker from UP is able to send back home about 3000 to 4000 rupees per month.

Whether its students or average income families going to established restaurants is an expensive affair. For this lot, snack points, Chinese fast food points give a welcome break. Capacity Building Project in the Food and Drug quality and safety was launched in 2003 with World Bank assistance. As a part of this project GOI has launched a pilot project in 16 cities to train street vendors in hygiene and sanitation to ensure food safety and prevent the spread of food-borne diseases. On similar lines Federation of Consumer Organizations – Tamil Nadu and Pondicherry in collaboration with CI-ROAP and Meenakshi Mission Hospital and Research Centre organized a capacity building training for roadside food vendors.

Being part of urban informal sector these vendors have little access to institutional credit. Vendors' collectives or associations can form. Interference from officials should be on appropriate grounds. Trainings in new cuisine and hygiene will help.

Small food joints are booming. Time is ripe. ☺

Cloud Sets on Rural Service Sector!

The lives and livelihoods of rural India are changing at a pace not known before. The face of the villages two decades ago is different from what we see today. What worked then is dying or declining now. Rural livelihoods are undergoing tremendous transition and most of them for the worse.

Declining Livelihoods Not very long ago the village in India lived like one big family. Different people followed different occupations complementing each others skills and lived in economic harmony. Some pursued agriculture, some pursued trade and several were engaged in providing services to the village in general and agriculture in particular. For example the livelihood of the blacksmith thrived for his tools are needed for agriculture and so did carpenter. The trader could provide needed inputs to the agriculturist and the later provided food for all. Services of barber, potter, cobbler, priest, washer man, watchman for the harvest and entertainers in village fairs etc were rendered for the entire village. With the downfall of agriculture all is changing now. Since much of the economy in villages thrives around agriculture the slowdown in this sector brought every other livelihood to snails pace or complete halt. The scare of AIDS slowed down the barbers business. The service seekers are self-servicing.

The service sector like the washer man, blacksmith, carpenters, potters were getting agriculture produce as a payment for their services. With the sorry state of agriculture the payment for the service providers shifted from grain to cash. With increase in the price of food grains this shift from grain payment to cash payment proved disastrous for the service people.

Further the number of people seeking their services has come down. Either the service seekers have migrated out of the villages or they are employing other means to get the job done. With food security lost the service providers are moving out as well. They are losing social capital by moving out and they have to rework their social capital in the new place. Most of them get engaged as construction workers or provide services like watchman, drivers etc to the neo-rich and middle class in the cities. For some their incomes have improved but they lament the quality of life in the cities.

So long as Indian villages look unpromising this trend will continue. As more and more rural livelihoods disappear the number of people migrating to cities will increase. Its therefore important to devise ways to absorb these newcomers into the cities. The cities have to accept and absorb them and work towards improving their quality of lives and livelihoods. The is no other way. ☺

‘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 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 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 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 is 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 vermicompost 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. ☺

Book Summary

TRIBES of INDIA The Struggle for Survival

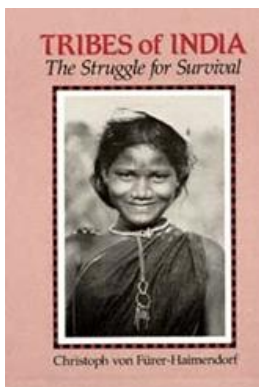
by Christoph von Furer Haimendorf

The book "TRIBES of INDIA The struggle for survival" is aptly stated as a must read for all social scientists. The author, Haimendorf, Professor of Asian Anthropology travelled, filmed and wrote extensively on the people of Central and Eastern Himalayas and Central India for over 40 years.

In the book – TRIBES of INDIA, Haimendorf draws on observations among Indian tribal populations from 1940-80 to assess the successes and failures of Government policies toward them. The author chooses to talk about tribesmen of two contrasting regions – Andhra Pradesh and Arunachal Pradesh. In Andhra Pradesh tribes comprise a minority whereas in Arunachal Pradesh tribes are the majority and largely manage their own affairs. The author talks about the contemporary changes that influenced these indigenous people in various ways. The book makes microstudies of specific tribal societies - the studies on the tribes of the Deccan – Chenchus, Konda Reddis, Kolams, Naikpods, Gonds, Saoras and those of Arunachal Pradesh – Nishis, Apa Tanis, Khovas, Sherdukpens, Monpas gives the reader insights into their lives and livelihoods.

Haimendorf takes us through a chronological journey of how the tribes of these regions have transitioned from being isolated communities to communities that face the travails of mainstreaming today especially those of Andhra Pradesh. The British policy of extending centralized administration to the tribal areas of Deccan and their policies of land tenure and revenue collection have deprived the aboriginals of their autonomy. One unintended consequence was land alienation. The oppression and exploitation faced by the tribes of Andhra Pradesh resulted in a series of rebellion which today has taken the form of insurgency. On the contrary the British followed a policy of protectionism and non-interference in

the hilly regions of North-east India which helped the tribes there to manage their affairs largely on their own. Haimendorf vividly exemplifies how progress can be achieved by adopting policies of complete protection of the tribes against exploitation by and competition from non-tribals.



The book portrays how population pressures, introduction of land pattas where the concept of ownership of land was foreign to tribes and subsequent

policies have resulted in loss of tribal lands over a period of time. The governments apathy towards shifting cultivation has suffered the tribes. In the name of reserved forests the various government policies deprived the tribes of their means to livelihoods. The book exemplifies how the policies affected the agricultural lands of Gonds and livelihoods of other tribes. Economic development brought in mainstream influences to the tribal societies. It transformed subsistence farming to commercial farming. The book gives insights into how the lives of Gonds changed by switching from food crops to cash crops.

The author presents a contrast of how education policies have changed lives for better in Arunachal Pradesh as against in Andhra Pradesh. Changes in economic and political environment have impacted the tribal societies on a large scale. The book vividly describes these changes in the lives of Chenchus and Gonds. Also presented is a clear picture of the relationship of tribals with non-tribal populations.

This book can be read online for free at <http://ark.cdlib.org/ark:/13030/ft8r29p2r8/> ☺

New Books

Name: Inclusive Growth in India : Essays on Agriculture, Poverty and Human Development

Authors: **S. Mahendra Dev**

Publisher: **Oxford University Press, USA**

The Indian experience with reforms in the last two decades reveals that while there have been achievements in the economic growth front, inequalities have increased and exclusion continues. The rich-poor divide is widening much faster. The book emphasizes on the need for economic reforms with equitable development. It focuses on key inter-related elements of inclusive growth - agriculture, poverty, food security and employment, social sector and regional disparities, examining the performance, issues and challenges.

The author is Director in Center for Economic and Social Studies. He is co-editor of Managing Water Resources - Policies, Institutions and Technologies.

Name: Decentralization, Forests and Rural Communities: Policy Outcomes in Southeast Asia

Authors: **Edward L Webb & Ganesh Shivakoti**

Publisher: **Sage Publications**

The book argues that policy solutions to resource dilemmas faced by forest-accessing rural communities must be flexible. They must allow for local dynamics and innovations. It debates the balance that needs to be struck between simply decentralize authority in toto or retain some core elements necessary to achieve sustainable management and conservation of forests. The book presents case studies from Southeast Asia - Bhutan, India, Indonesia, Nepal, Thailand and Vietnam. It investigates how decentralization is affecting local stakeholders and their management of forest resources. ☺

Organizations Making a Difference

Kovel Foundation - Kovel Foundation is an apex organization of Girijan Gum Pickers Associations (GGPAs). Based in Visakhapatnam, AP, the organization works for the development of disadvantaged communities in general and adivasis in particular. Following an integrated approach Kovel works on various issues pertaining to environment, forestry, livelihoods, micro-enterprises, tribal issues etc. in collaboration with Girijan Cooperative Corporation (GCC) and other funding agencies, Kovel implements development projects for the NTFP collectors. The main goal is to empower the tribals through facilitating collection and marketing of NTFPs, gum karaya being one the main NTFPs. Kovel and the client tribal communities draw effective strategies for protecting the intellectual property rights of the tribals in the area in the context of NTFP, especially herbs and medicinal plants. In collaboration with GCC, Kovel conducts trainings on scientific tapping of gum. With the success of gum karaya intervention in AP, the states of MP and Chhattisgarh have set up collaboration with Kovel for knowledge transfer.

Community Coordination Network - CCN is a tribal development organization working towards the empowerment of the most primitive tribal groups, living in the hills, valleys and forests of Eastern Ghats in Visakhapatnam. With the advent of outside world their very existence is under threat. CCN aims to interact with all the 1600 families living in two mandals of Paderu division. The aim is to equip them with knowledge and confidence to take charge of their own lives and not be subjected to any exploitation, poverty and ill-health. CCN had 45 professionals living with the tribal community for over 15 years. These professionals motivated the tribals, organized them into groups, built local leadership and addressed the issues of health, education, natural resource etc. Uday Kiran schools with voluntary teachers have been setup. The locals took over the administration of government ashram school. Access to safe drinking water is provided. Community health center has been set up. Committees to protect forests have been formed and in collaboration with National Tree Foundation activities like nursery raising and protection of forest is take up.

Samatha - Headquartered in Hyderabad, Samatha started of as a community based micro level development organization with focus on tribal communities in Eastern Ghats of AP. During this time micro level action of tribal rights and protection of environment was taken up in a larger development context. Activities include setting up of micro credit network among the tribal women, cooperatives, grain banks, land struggle groups, health centers, community schools, vana samrakshana samitis etc. Later in 1998, Samata shifted its focus advocacy and macro issues in the region of AP and Orissa. Samata does capacity building for small groups and organizations working for people's rights, along with a network of NGOs works on the problems of mine-workers, takes up legal advocacy on environmental issues, rights of people to natural resources etc. Samata continues to engage in development activities in tribal areas.

Pradan - Established in 1983 by a group of young professionals Pradan believes that eradication of economic poverty requires improving the livelihoods capabilities of the poor and providing them access to sustainable income generation opportunities. With this objective in focus, Pradan works in the seven poorest states of Bihar, Orissa, WB, Jharkhand, Chhattisgarh, MP and Rajasthan. It works in 3044 villages with 1,13,000 poor families. The key initiatives undertaken by Pradan include - promoting SHGs, Natural Resource Management, Livestock development, promoting forest-based livelihoods and promoting microenterprises. By March 2007 Pradan has set up 7512 SHGs and the savings mobilized amounted to Rs. 225 million. Over 6000 families are engaged in Pradan's horticulture program. The dairy program of Pradan has improved livestock situation in the states of Rajasthan, Orissa and Jharkhand where hitherto the productivity of livestock was low and rearing practices were poor. Pradan worked toward promoting sericulture, Lac and Siali leaf cultivation and marketing, poultry rearing, mushroom cultivation etc.

Gramin Vikas Trust - GVT aims at providing and enhancing the livelihoods opportunities of the rural poor. GVT understands that a livelihood is sustainable when it can cope with and recover from stresses and shocks, maintain or enhance its capabilities and assets and provide net benefits to other livelihoods both at present and in future without undermining the natural resource base. With this perspective GVT worked with over a million people in about 150 villages in eight states. The organization specializes in the areas of natural resource management, watershed development, agriculture, livelihood improvement, institutional development, women empowerment, labour supports and microenterprise development. GVT established National Livelihoods Resource Institute in Ratlam, MP to share its experiences. Two of GVT flagship projects - Western India Rainfed Farming Project and Eastern India Rainfed Farming project have impacted livelihoods in the states of Rajasthan, Gujarat, MP, Chhattisgarh, Orissa, Jharkhand, and WB.

Bharathiya Agro Industries Foundation (BAIF) - BAIF is a development research foundation committed to sustainable rural development, food security and clean environment. BAIF considers each poor family as a unit of development. It adopts multi-disciplinary village cluster development approach for socio-economic development. It works with people's organizations for program implementation and achieving sustainability. Environment protection programs are integrated with livelihood programs. BAIF reaches out to 2.25 million families with its 1400 cattle development centers. In Karnataka a network of farm ponds recharged open and bore wells. In Rajasthan watershed development was combined with community pasture development and this helped farmers to combat drought. BAIF also works in the areas of agri-horti-forestry for tribal rehabilitation, empowerment of women, community health, renewable energy and environment etc. Through a Management Training Center in Pune trainings are given in sustainable development. ☺

Koupeenyam Samrakshanartham Iham Patatopam

Once there lived a hermit in a dense forest. As advised by his guru, he lived an extremely austere life, with the only mission of attaining *nirvana*. His only possession in the hermitage was a pair of loin cloths. Nothing distracted him from his yogic pursuits and he continued with his meditation.

One day, a rat made a small hole in his loin cloth. Initially, the problem appeared minor. But the hole got bigger as the tear increased with the use of the loin-cloth. The hermit started feeling uncomfortable in his clothing, which started disturbing his meditation and other rituals. He was unable to get rid of the rats, and this inability made him lose his calm.

Fearing that the loss of mental calm would wreck his mission, he visited the nearby *grama* (village) to find a solution. Having heard that a *jnani* (wise man, present day consultant) was in the *grama* on the invitation of a group of artisans to solve their problem, the hermit also approached the *jnani* with his problem. The *jnani* heard the hermit with patience. After some deep thought, the *jnani* remembered the adage 'for every creature in the universe, there is a natural enemy'. And, he suggested the hermit to take a cat to the hermitage, which the hermit did without any loss of time.

The hermit was happy as he could continue meditating after the cat hunted several of the mice around. But as the rats became scarcer, the cat became hungrier. And the cat began to wail out of hunger. The wailing was a bigger problem for the hermit.

As he could no longer concentrate on his rituals, he went in search of the *jnani* again. This time the *jnani* was quick to announce the solution: "The cat is hungry and needs some milk. Take a cow that gives milk along with you to the hermitage. Even you can drink some milk and continue with your rituals with more vigour." So did the hermit.

Happy with the milk and decline in hunger, the cat stopped wailing. But the cow, being a holy animal, won't graze and live on any and sundry leaves/vegetation available in the forest. Being hungry, it bellowed continuously. The hermit was afraid that he would be committing the larger sin of causing the death of the holy cow. He started taking the cow for browsing to the nearby fields every day. As the days passed, the hermit realized that he was spending less and less time on meditation and rituals. This disturbed him very much and he decided to seek the advice of the *jnani* once more. Before proceeding to the *jnani*, the hermit thought, "The *jnani* is the reason for all my troubles. I will not let him away with some silly advice this time."

The *jnani* was concerned on hearing that the hermit was spending lesser time on the rituals – all his advices were to make him do more meditation and not less! The *jnani* thought for a while and asked the hermit to take a herdsman along with him to the hermitage. Having been wise over the

days, the hermit immediately quipped, "Oh, the learned one! Who will feed the herdsman?" The *jnani* thought: "At last, the hermit is also thinking. This paves way for his capacity building."

Having thought for some time, the *jnani* asked the hermit to take a married herdsman, along with his wife, to the hermitage. "By that, the woman would be able to feed the herdsman while the herdsman feeds the cow, which in turn feeds both the hermit and cat. The herdsman and his wife would also engage in simple cultivation, that would produce enough to feed the couple and leave some vegetables for the hermit too. As the cat is happy and keeps the rats away, the hermit can concentrate on his rituals," reasoned the *jnani*. The hermit was happy with the reasoning.

Having accepted the advice, the hermit started a search for a married herdsman who could come along with him and stay in the forest. After visiting several *gramas* and foregoing several days of meditation, the hermit could finally recruit and select a suitable herdsman. He was happy with his success, introduced the herdsman to the forest and his domestic animals – the cow and the cat – and started to concentrate on his

meditation and rituals.

But, alas! The wife of the herdsman felt alone when the herdsman went out into the forest for grazing the cow and she started chatting with the hermit. If the hermit won't talk, she would begin crying. This turned totally unbearable, and the hermit had to marry and bring another woman to keep company to the wife of the herdsman. Then the hermit had several sons and tending to the household duties took all the time available with the hermit.

One day, the hermit's guru visited the hermit to enquire about the progress made by his disciple towards achieving *nirvana*. But, he was amazed to find a new *grama* in place of the hermitage in the midst of the forest. The guru had difficulty in even recognizing his student, who had now totally given up on the austere life and the quest for *nirvana*. Totally shaken, the guru asked the disciple to explain what led to the transformation. After hearing all the story, the guru said, "Simply mending you loin-cloth with a needle and thread could have solved your problem at the beginning. You could have even given the cat to some one in the *grama* after the rats stopped troubling you. All the way, you had been spending more and more time out of meditation without realizing it. While you needed to relinquish, the *jnani* came from the background which discouraged relinquishing and encouraged acquisition. Without realizing this important difference, you continued to rely on the advice of the *jnani*. You should either rely on your common sense or on the advice tendered to by those who share/ understand your life/ philosophical position. ☺

Koupeenyam = loin cloth; Samrakshanartham = to save
Iham = one's world; Patatopam = went helter-skelter

Representation of Scheduled Tribes in Indian Civil Services

Community/Genderwise Success Ratio in Civil Services (Main) Examination 1999

Community	Appeared			Recommended			Success Ratio		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
SC	701	647	54	63	53	10	1:11	1:12	1:5
ST	384	349	35	30	25	5	1:12	1:13	1:7
OBC	1279	1209	70	127	116	11	1:10	1:10	1:6
GE	2354	1983	371	191	140	51	1:12	1:14	1:7
TOTAL	4718	4188	530	411	334	77	1:11	1:12	1:7

Reserved Category Selectees Figuring in General Merit (per cent)

Category	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999
SC	0.6	1	0.7	0.9	1.1	0.5	1.8	0.8	1.5	2.4
ST	0.2	0.2	-	0.1	-	-	0.3	0.5	0.4	0.7
OBC	NA	NA	NA	NA	4.5	4.2	5.3	7.9	6.0	7.3

Indebtedness of ST farmers

Average Amount of Outstanding Loan (in Rs.) per Farmer Household in Different States

State	ST Farmers	All Farmers	State	ST Farmers	All Farmers
Andhra Pradesh	12760	23965	Kerala	10832	33907
Arunachal Pradesh	265	493	Madhya Pradesh	4812	14218
Assam	391	813	Maharashtra	6379	16973
Bihar	3619	4476	Mizoram	1937	1937
Chhattisgarh	1545	4122	Orissa	2360	5871
Gujarat	7981	15526	Punjab	18495	41576
Haryana	23555	31548	Rajasthan	12018	18372
Himachal Pradesh	5308	9618	Tamil Nadu	21023	23963
Jharkhand	746	2205	Uttar Pradesh	6706	7425
Karnataka	11259	18135	West Bengal	2349	5237

Out of Poverty

Subbamma with Petty Shop

Subbamma hails from Guntur district of AP. She lived with her husband, Avulayya. Both of them were engaged in agricultural works. They have no children. Avulayya took to illness. He suffered from pneumonia. This put an unforeseen burden on the family both morally and financially. They have no assets. The money from her labour alone was not enough to meet the routine and also medical expenditure.

Subbamma wanted to move closer to her relatives in Kothapalli village. But the relatives did not evince any interest. At that juncture, Subbamma found an open space and built a small hut there. Her husband's health continued to deteriorate. Her neighbours in the new location extended some help. But due to absence of adequate and timely medical attention, Avulayya expired soon. The villagers came together and helped Subbamma both financially and morally to perform the funeral rites for her husband. Her relatives abandoned her.

Subbamma was alone and had to fend for herself. The survival was getting tough. However Subbamma did not give up, rather she decided to find a way forward. She approached the Panchayat of the village and requested some money as loan. The village gave her Rs.6000. Subbamma used the money to set up a small kirana (provisional) store. She used Rs.3000 for buying the shop and Rs.3000 for buying inventory. Initially the business was dull but it gradually picked up. At this point Subbamma purchased more inventories on credit. Gradually she

diversified her business and also sold tea, snacks, tender coconuts etc. This expanded her customer base.

Subbamma joined the SHG in the village and started to save money. As a member of the SHG she saved Rs.50 per month. Subbamma also gathered and motivated other women in the village to join SHGs and make savings.

Eventually with the money saved Subbamma used Rs.60000 and built a slab house. She shifted the shop to the front room of her new home. This gave her more space. The relatives now want to visit Subbamma but she is not interested.

Subbamma remains an inspiration in the village. Hers' is a story of survival to living to helping others. She stands as a motivating force in the village. Having gone through the tough times in her life, Subbamma is sympathetic to the problems of others in the village. She lends money to the villagers in need for investment on land. She helps her villagers in times of health problems. She lends money and if needed without interest.

Lives like that of Subbamma offer a ray of hope. Giving up can never offer a solution but fighting it out can give a solution and many a time a desired way forward. Subbamma's life exemplifies this perfectly well. She could harness all the available resources with a right spiritual capital on her side and move ahead in life. Her life has changed for good and by helping others Subbamma, is making a dent in their lives too! ☺

Broken Lives

Brahmayya in a Deep Debt Spiral

Brahmayya, is a small and marginal farmer in the state of AP. He owns only an acre of dry land. In fact this is his only asset. He was growing red chilli and cotton in his one acre land.

Brahmayya's family includes himself, his wife and two children. The income from the dry land was barely enough for the family to get by. Brahmayya's family engaged themselves in agricultural labour in others fields when they had no work in their own field. The gave some additional income to the household. However this still did not meet all their needs. Any expenditure on health or other risks would through them into debt trap.

At this juncture, Brahmayya decided to take some land on lease within the village itself. He took 3 acres of land on lease. He also borrowed Rs.1, 00, 000 at a high interest rate. He decided to grow red chilli in the entire 4 acres of land - 1 acre his own dry land and 3 acres lease land. His crop of red chilli came out reasonably good. He got 70 quintals from 4 acres of land. But unfortunately, the price of the red chilli was very low at that time. This price would put him back to square one. At this point storing in godowns till the price of the red chilli shoots up would be a wise move. However

being a small farmer with a burden of Rs.1,00,000 as loan and mounting interest on the loan, storing in godown was not an option for Brahmayya. He was already paying close to Rs.15000 as interest on the loan. In addition to this the pressures from the money lender was mounting as well. Therefore Brahmayya had to resort to distress selling.

Brahmayya sold his produce for a lower price of Rs.1000 per quintal. He got Rs.70000 and used up this money to repay part of his loan. He still had to repay Rs.45000. (Rs.30,000 principle and Rs.15,000 as interest). To meet this debt he mortgaged his land for Rs.45000. This put Brahmayya in a debt spiral.

Crop diversification might have helped Brahmayya to some extent. Also access to information on cropping patterns, market conditions, supply-demand scenario, pricing situation would immensely help farmers.

Having seen several failures farmers like Brahmayya may be on the verge of giving up. They need help in all ways, not just financial. They need spiritual capital - self-confidence, courage to fight. They need to be cared for. Otherwise the list of farmers suicides might continue its upward spiral. ☹

'Yoga'kshemam

It appears to be the month of Indians of the Year. NDTV announced Abdul Kalam as the Inspirational Leader of India, Manmohan Singh as the Leader of India, Rajni Kanth as the Entertainer of India so on. CNN-IBN identified Chidambaram in politics. It has also seen the announcements of India's civilian awards – Padma Vibhushan, Padma Bhushan, and Padma Sri. In more than 100 names announced, no development worker could find a place.

Two things have struck me during the month to reinforce my convictions. One is on the way forward for youth employment and the other on the 'space' in the minds of the people through a variety of media including electronic media. The first one came from the discussions on a pilot to identify and build youth entrepreneurs, proposed by YES – Youth Employment Summit and HUDA – Hyderabad Urban Development Authority. The second came from informal discussions at Social Impact's Networking event.

When half of India is youth, when they have all the energy, enthusiasm and potential, then any one in general and livelihoods worker in particular cannot ignore youth. We need to catch them when they are children, when they are still in the schools, when they are prone to various attractions and when they want to express and demonstrate their independence. We need to work with the entire range of them.

Many of them do not want to continue in the occupations of their parents. Some are cut out for low-end jobs, some for high-end jobs, some for self-employment, some for micro-enterprises, some for leadership, some for community work, some for further advanced studies, and some others for future enterprises. Some need counseling, some need information, some need knowledge inputs, some need skills, some need market linkages, some need working capital, some need 'realization' and some others need adaptation. Most of them need inspiration, recognition, mentoring, support systems, solidarity collectives, livelihoods collectives, and meta(fishing) skills (beyond fish and fishing). All of them need soft life skills for leading productive lives.

This vast agenda is compounded with unemployment and underemployment co-existing with employers not getting candidates for jobs; constraint of competent human resources in general and in livelihoods domain in particular; growing middle class needs - products and services; rapidly changing climate – ecological, social, economic and cultural; globalization and liberalization; changing (accelerating) pace of life and decision-making; low capacities of the facilitating civil society to teach meta(fishing) skills. Rapidly expanding ICT and IT Enabled Services have an important part to play in facilitating this agenda. We should get ready to work with them in all these agenda.

We need to work towards bringing the life, livelihoods, resources, environment, learning, leadership and love centre stage. This requires occupying the mind space for the people at large – the poor, and the non-poor; mind space of entrepreneurs and managers of enterprises; mind space of the four estates; mind space of the children; mind space of

the leaders, technologists and scientists; mind space of the youth and the old; mind space of the illiterate and the educated; mind space of the women and the men; mind space of the credit providers and borrowers; mind space of the entertainers and the audience; so on. Thus, we need to build platforms for this. We need to use all 'channels'. We need to use all 'tools'. Importantly we need to build leaders with commitment and competence in the community, civil society and the four estates at various levels and on various dimensions.

We, therefore, need to integrate 'livelihoods' knowledge (within the community and outside), offer tools of deeper analysis to the community and their facilitators for evolving choices for the people. We need to build forums that offer skills in integration and using tools. It is time Livelihoods Orientation becomes an ongoing global campaign.

When one gets into meditative silence (silence of voice/senses, heart and mind) and 'expanded breathing' to take higher amounts of oxygen, s/he develops concentration, reaches a state of reduced stress and finds more meaningful life.

Krishna discusses the meaningful life in terms of resolves and pleasures with Arjuna. The three resolves referred to are goodness resolve for salvation; passion resolve for craving for fruits of work and attachment; and ignorance resolve that does not allow a person to give up sleep, fear, grief, despair, and carelessness. Krishna advocates goodness and is against the ignorance. The practice of the first resolve - spiritual practice - appears as poison in the beginning, but is like nectar in the end, comes by the grace of Self-knowledge and service of the humanity and life. The practice of passion results in sensual pleasures that appear as nectar in the beginning, but become poison in the end. And the practice of ignorance results in pleasure that confuses a person in the beginning and in the end. Krishna confirms that there is no being, who can remain free from these three modes.

Patanjali, a revered Rishi, eulogized by Krishna, gives us the eight steps to Yoga, the path of goodness – Yama (moral restraint), Niyama (discipline), Asanas (attitudes and body positions), Pranayama (breath control, therefore life control), Pratyahara (withdrawal of the senses of sensual pleasures), Dharana (concentration), Dhyana (meditation towards the object/purpose) and Samadhi (transcendence).

Thus, to practice yoga, one needs to know and remain committed to loving, with inner purity, without fear, to seek and to give. Importantly, our path has to practice to seek appreciation of the reality and its projected future and develop plans for action together with the communities. All this without attachment to fruits of work.

Come with us into the world of yoga – the practice of action with knowledge and wisdom. For our meaningful lives. ☺

G Muralidhar

Akshara Livelihoods Private Limited (ALPL) is looking for a Lead Executive to undertake business development of livelihoods consultancy.

The job will briefly include promoting business of ALPL and building a pool of Resource Persons.

The desired candidate should be a Post Graduate in any discipline with at least 2 years of work experience. Experience in development sector will be an added advantage. Good communication skills in Telugu and English (both verbal and written), a minimum knowledge of computers and flexibility to travel are needed.

If Interested please send in your resume before 29th of February, 2008.

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