

**TRANSFER  
OF  
POWER  
TO  
RURAL COMMUNITIES**

## **INTRODUCTION**

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**T**he word rural is synonymous with backwardness in the eyes of the upper urban community. A general impression that has been created is that people living in rural areas are economically poor, uneducated, do not have any sense of business, are not hardworking and hence they are much below those who live in urban areas who are monetarily rich. This perception is a biased one. We have never asked ourselves - what are the indicators that make a man backward or advanced? We have measured everything in terms of monetary advancement. In our experience there are a number of indicators one can associate with development like social, political, value system etc. It is therefore important that we check our perception before we talk of rural development.

We are not debating on the urban-rural divide. However, from our experience in the rural field we believe that if we are interested in **national development** and not just **sectoral development**, then it is essential to assess the potentiality of the rural sector to move forward. Our contention is that this potentiality has not been probed into. On the contrary, a policy to downgrade this sector continues year after year. We have to broaden our perception if we truly want a just state.

The concept of voluntary work has gone through a number of changes since the nineties. Voluntary groups were supposed to have experimented and to have set up models for the government to replicate for the community concerned to move ahead. This means that the voluntary agency, first and foremost, understands the rural mindset and then uses its abilities to create ideas for advancing social, economic and political growth. They must along with the rural community build up models of development so as to promote 'self-sustaining development' in the country. Non-Government Organisation is a negative connotation. All firms are NGOs – is this not true? So profit in a disguised manner is what they aim at.

Lack of capital and growth management are not the only causes for economic development not taking a fast hold in rural areas. A country's standing in world forums depends not only on its per capita income, but also on its social and cultural behaviour at large. Politically the power in the end must be in the hands of the people. How this can take place is a highly debatable subject. The Communist ideology has not fully responded to this need. The capitalist democratic system has been successful only partially. The political power has been with the elite group which naturally cares for itself.

One major fault in our thinking is that we now seem to believe that things are only **black or white**. Where are the shades of grey? Not every aspect is right or wrong – our education system's gift – hence dependency to a certain extent is experienced by all human beings.

When we talk of the “Dependency syndrome” we refer to the manner in which the minority (rich) has been able to convince the majority (poor); this is how life is – God’s gift. When community members lack attitudes of self-reliance what needs to be changed? The ‘dependency syndrome’ is an attitude and belief that a group cannot solve its own problems without outside help. It is a weakness that is made worse by charity. Why do we fight against dependency?

If an outside agency, be it central Government, an international NGO, a mission, comes to a community and constructs a human settlements facility (*e.g. water supply*), it is natural for the community members to see it as belonging to the outside agency. When that outside agency goes away or runs out of funds, the community members will have no motivation to repair and maintain the facility, or to sustain the service in order for a facility to be used, and used effectively, by the community members. In order for the facility to be maintained and sustained, the community members must have a sense of ‘*responsibility*’ for the facility. That sense of responsibility is sometimes described as ‘*ownership*’ by the community.

Unless the community as a whole has been involved in the decision-making about the facility (*planning and management*) and has willingly contributed to the costs of its construction, the sense of responsibility or ownership will be missing. It will not be effectively used, maintained or sustained. It is impossible to build a human settlements facility or service and not expect that it has to be repaired and maintained. That is like trying to eat once and for all. As their populations grow, governments are getting access to fewer and fewer resources per capita every year. It is simply no longer feasible for communities to be dependent upon central governments for human settlement facilities and services. The same with international donors: rich countries' governments, the UN, World Bank, international NGOs, simply do not have enough resources to give to every poor community, no matter how worthwhile the cause, around the world.

Whereas it was once thought that community self-reliance in itself was a good thing, it promoted grass roots democracy, human rights, self-development and human dignity, now it has gone much further than that. If communities cannot become more and more self-reliant and empowered, they simply will not develop and so poverty and apathy will eventually destroy them.

Counteracting dependency is the prime goal. Dependency in the community must be reduced by every action one takes. When training a community organization how to obtain resources, the animator must keep that prime goal in mind and act accordingly.

A donor agency should try to avoid giving the community anything for nothing. This encourages dependency. Always encourage community members by stating that they can carry out the project themselves and an animator is here to offer them some skills and tips, but they must do the work. Applying this to financing a community project, one must never offer to obtain project inputs for them.

These methods are called the *Community Empowerment Methodology*: specifically designed to fight dependency.

To quote, Nelson Mandela.....

*“Overcoming poverty is not a gesture of ‘Charity’ ; it is an act of ‘Justice’ . It is the protection of a fundamental human right, the right to dignity and a decent life.”*

As an animator, one can give guidelines as to how to raise money and other resources, how to ensure that accounts are kept transparent and simple, and how to translate non-monetary donations into financial inputs, but one must always emphasize that the actual obtaining of the resources must be done by the community or its community-based organization (e.g. *executive committee*) working on its behalf and not by the animator.

An equitable society is what a development agency must strive towards in a peaceful way but with firm determination and action. The role of a voluntary agency should neither be anti-government nor is it to take on its head the development function which is the duty of the government. Its main aim is to preserve the dignity of the entire nation by not allowing one sector to exploit the other sector - rural.

**Development is a Constant Struggle between Conscience and Ego.**

## **THE ENVIRONMENT**

The name Barmer is derived from the ruler Bahada Rao who is said to have founded the town in the 13th century, when it was named Bahadamer ('The Hill Fort of Bahada'). It covers an area of 28,387 sq.kms i.e. 8.29% of the State. On its north is Jaisalmer, to the south is Jalore, Pali and Jodhpur are to the east and Pakistan is to the west. The district has 2 sub-divisions with 3 municipalities, 8 panchayat samitis and 1,976 revenue villages. It is one of the largest and the most backward districts of the state and is largely arid with a vast sand tract that forms a part of Thar Desert.

Barmer has extreme temperatures with a summer maximum of 46° c and a winter minimum of 5° c. The area is also subject to high velocity winds particularly prior to the monsoon. The average rainfall is 30.64 cms. The land is characterized by light brown sandy soils that cover 66% of the area and form dunes. The vegetation found here is well adapted to the arid conditions and saline or alkaline soils. It only takes a small amount of rain to turn the desert green.

The **settlement** pattern is scattered due to desert topography. Villages are spread over *Dhanis* (hamlets), which are difficult to reach. Inadequate transport and

communication facilities accentuate the situation. Vehicles too do not go beyond a point since the area is hard to traverse. However, in recent years due to the development of roads the areas are open to communication.

The total **population** in Barmer is 19,64,835 (8%-urban and 92%-rural) with a density of 69 persons/sq.kms. The mass inflow of refugees from Pakistan following the Indo-Pak war in 1971 has influenced the social, economic, cultural and political life of the district. Agriculture is an unattractive proposition in the area due to the frequency of droughts and lack of irrigation facilities. Farmers are dependent on rainwater for cultivation and only one crop is grown in most parts. Scarcity of fodder is another problem leading to great loss of livestock each year. Quality and regularity of fodder supply at depots set up by the government are poor and inadequate.

**Healthcare** is the worst affected service. Facilities at the health centres are irregular. Doctors practise privately from their residence and have no time for OPD patients. Health facilities in government hospitals are available on payment only. Women suffer most because of the non-availability of specialised services. National programmes like Tuberculosis control and Leprosy eradication are hardly pursued.

Though each village has more than one primary school, quality of **education** is poor in these schools. Teachers are not regular. Parents are not interested in sending their girl children to schools due to large distances. Literacy mission has been an eye-wash and has not been able to raise the general literacy level, even by five percent. Secondary and college level education is a luxury due to shortage of schools, colleges and exorbitant fees.

**Drinking water** too is a perennial problem of the people. Average distance to be covered to fetch water is 3.5 km. In summers there is scarcity of water and people have to obtain it through tankers for which they pay a heavy price.

**Development programmes** are not producing the desired results due to inefficiency and lack of motivation of the government machinery, shortage of manpower and prevalence of corruption. Lack of information and awareness among people about the schemes is one of the reasons for non-utilisation of services. The three-tier Panchayati Raj system in the district has reaped good results in some areas. Villages have been empowered to implement programmes to an extent as per their needs and requirements. However dependence of the sarpanch on Government officials has diluted the purpose of decentralisation of power to the village level.

The dominant issue can be discussed on two scales – the World and Bharat. To discuss this on a world basis is too big a subject. Still one may simply ask “Do we love and respect (truly) others who are different in race, colour, gender but have one commonality – human beings?” On a smaller scale but more intense do we love our Bharat more than ourselves? If so, what is our contribution to the entire Nation’s well-being? This in short is the dominant issue.

## **THE EXPERIMENT**

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पुदऑतवकनडऑपवद

In the year 2005 we started an experiment to set up small-decentralized village units to take care of some needs of the local community that led us to a new pattern of learning. This learning was to further understand the 'rural mind' and its capability to come forward with various solutions to their problems. We understood that we would also have a role to play but what that role would be was the learning we were looking out for. It is out of this learning that a new model was presented to the rural community in Barmer.

Attitudes and environment differ in different areas in our country. Hence to generalize about the entire country would be a grave mistake. It takes time to understand why a particular group functions in a particular way to a given stimulus. It is therefore essential that we understand their 'Real Needs' than only their 'Felt Needs'. This is easier said than practised. If we question this 'system' the real need would be for the community first to understand 'exploitation' which is not very easy as the exploiters are very clever.

Human wants and desires are unlimited whereas the means to satisfy them are limited. 'Economic development' in a country brings with it a desire for ownership of various commodities for consumption as well as for prestige. It is this desire which is not his/her real need but a pseudo one to remain in the rat race.

A development worker as an observer and with knowledge realizes that certain needs in the rural area have been generated by this market condition. This we may say are his 'felt needs'. At the same time, the development worker realises that a number of wants which would improve his health, send children to school, question lopsided market and political power are just not in the mind frame of a large number of rural people.

Each voluntary organisation has to decide on what "Development" means to them. For us, we follow the thoughts of Gandhiji, Paulo Freire and others who reject this exploitative system. Hence, by choice, we work towards 'Needs' which includes adult learning on matters-social, political and economic. Our process programmes are tools to prepare the rural community to move towards "self-management".

In the modern context, there is hardly any change that can take place without "the power" to move it. This power may come from personal conviction or from the group. It is "this power" we would like to transfer to the poor rural section so as to take just and equitable decisions on growth. However, this cannot be done in a year or so. Patience is the key word. Changes may take a year or a decade or .....

While setting up this model, we applied ourselves to the following:

Trust : Development process is a relationship of trust between the community and the facilitators. It indicates an inner belief of the facilitator that people have a simple manner by which they run their lives. However, nothing is static and hence changes take place. It is the facilitator's role to enlighten the community on the changes taking place in the environment surrounding the community and to help them take decisions that helps to further their progress.

Faith : Attitudinal changes are essential for the village community to change from 'We Cannot' to 'We Can'. One of the main causes of poverty is this lack of self-confidence. The oppressor in the society has pushed the oppressed into believing that they cannot understand nor have the capability to take advantage of the development taking place in the country. It is therefore essential that the rural community largely has faith in itself. It is only when they realise this, will they learn to live with respect first and foremost for themselves and also for others.

Negate : A common mistake facilitators make is to find solutions for others. This automatically leads to control. This attitude negates all the work done to bring about development. Many facilitators had started their work with great devotion and good intention and their conscience disagreeing with the existing system. However, in the process their ego and environment overtakes their conscience and hence they start finding solutions; thus the movement into 'charity' and 'service' with a belief that this is the solution to eradicate poverty. It is this that has led the voluntary sector to provide free funds for various projects not programmes which in turn keeps the rural community dependent.

Our entire 'exercise' was based on creating community power and responsibility to handle their needs and lives as they thought best.

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The idea of setting up this model was ignited by the experience we were going through in building up women's programme in the area. It was during this process that we started **formulating decentralised development programmes**. As the women's programme moved ahead we tried to translate it into one where women and men would be involved.

We generally fail to understand that there is a family and hence both male and female form part of it. It may or may not be true that it is easy to run projects only with women. Our aim is the entire community and hence to involve only 50 percent of the population was thought improper. We have to learn to work where the going is hard.

Teachers were involved in a project advocated by National Education Group-New Delhi, to teach rural children in the area. This educational project was wound up as

soon as we found that the people were not interested as they no longer saw a need for education. As these teachers were from the villages we invited them to develop into animators in their own village and a few surrounding ones.

After a number of interactions with us they developed a few major skills, communication, social, political reality, means used to exploit and tried to critically analyse the situation. These skills helped them to establish a healthy relation with the community to a certain degree.

The four team members were - Anandaram, Prabhuram, Vehnam and Ravataram.

The **'first stage'** was when these animators visited the villages and worked on establishing a trust-relationship. The early days were hard but slowly and steadily people started wondering what these young village men were up to. So they started to listen to them but with not much belief.

The **'second stage'** was that a senior facilitator was invited to dialogue with the people on what development was all about. This stage was the first instance of confidence building between the village community and the animators. The facilitator visited the villages, sat with the people and dialogued on what their problems and 'Felt Needs' were. He then dialogued on what 'Real Needs' were. At first, this did not make much sense. So the facilitator proposed that they see this in real practice by running a small programme. The programme would be one where community members gain wealth and then start a process towards credit availability.

These two stages developed in the villagers a thirst for more knowledge and understanding. They hence requested that we meet for a day or so at Barmer and discussed their various issues. This meeting was a crucial one. This was **'stage three'**. It is here that the villagers understood that if they were to grow they had to realize that no one is going to help them but themselves. The group came to the conclusion that a method would have to be followed during the entire process. The broad outline of this is given below:

### **Learning:**

The knowledge imparted facilitates the nurturing of the following faculties required for development and social change :

- necessary values
- relevant attitudes
- clarity of concepts involved to understand the complex social issues
- skills required to cope with issues on hand
- the ability to plan in terms and goals, objectives and targets and the kind of activities which need to be carried out to fulfil these objectives in a given time frame.

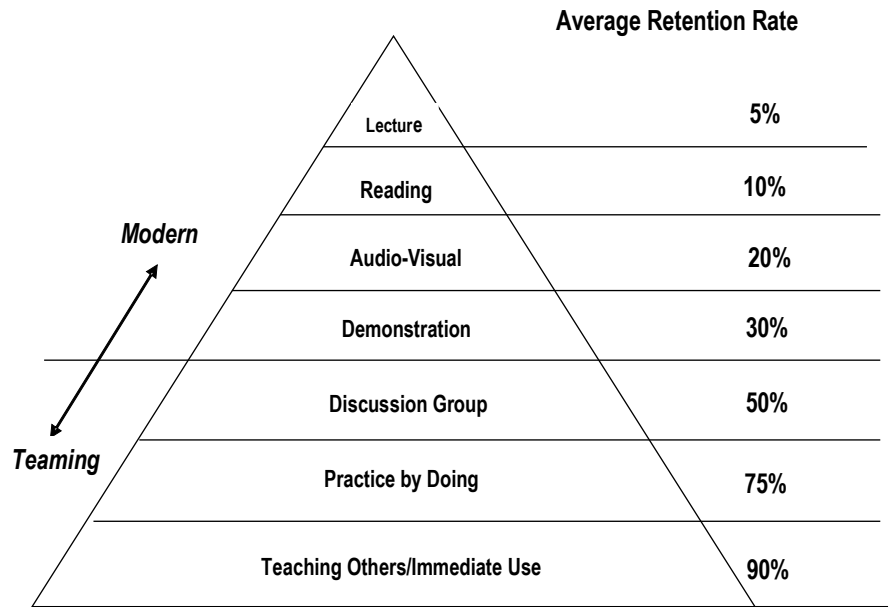
The content used in these trainings stresses critical awareness, integration of theory & practice and the importance of learning in a group, dialogue and experiential



learning through the use of simulation games. This training is delivered as a process over a period of time.

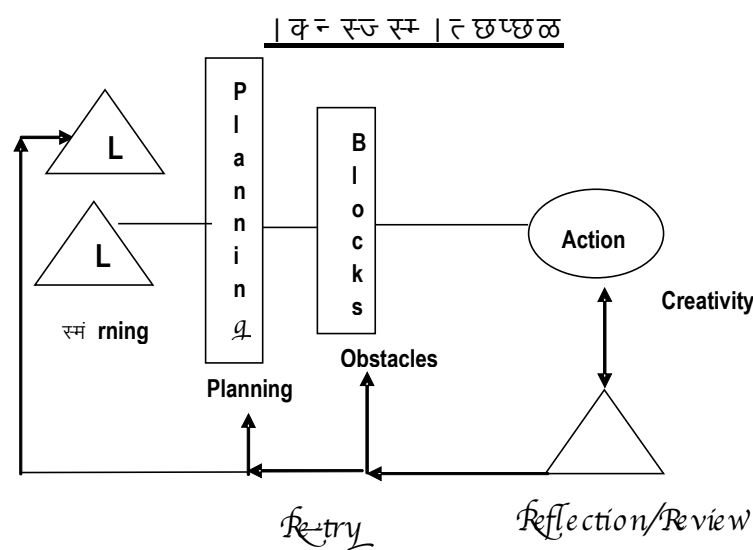
**We work in a Team and make very little use of the modern methods of training like audio-visuals, lectures etc. The following model of the Learning Pyramid adapted by National Training Laboratories-Bethel, explains why.**

This learning pyramid was a study on learning methods which may seem modern but basically are traditional. This method of learning through sophisticated tools is not necessarily the most effective. Team training is much more effective as it deals with 'reality' as it exists and not with sermons and use of sophisticated electronics.



**LEARNING PYRAMID**

Training must be seen as an ongoing process of learning, planning, action & reflection. We have evolved a training model over the years from our experience with



various groups—rural and urban quite effectively. This is the model we kept on applying to this experiment where and when it was needed. Since this is not a set hard and fast model, we often changed courses to suit the needs of the community.

Our training is based on the principle of Adult Learning, wherein Learning must result in Action, to be

followed by Reflection, once again leading to new Learning, thus creating a Learning Cycle.

During this experiment on “interfering as less as possible”, we did not pursue the “knowledge process” extensively. We wanted to learn as to how much the “village community” understands the great change that is taking place. With this in mind our interventions on “Knowledge Process” took place only twice during the entire process. This was a mistake on our part. We realised this when during the later part of the third year and the fourth year the community slackened down in promoting their economic and social spread.

The world is in a constant process of change which includes changes occurring in world knowledge. With very few facilities in rural areas to cope with this, we (facilitators) have not only to provide this knowledge but to find means of how they (rural community) could find access to this knowledge. In our coming years this will be our big challenge.

### **Creation Of Wealth:**

More than 15 years in Rajasthan has given us a picture of what the rural scene is. It has further made us ponder on a main issue of ‘Felt Need’ and ‘Real Need’. Having made up our minds to work towards an independent rural community we came up with an economic programme for the community to understand and manage it.

The present century may advocate a picture of greater wealth in the world than found in the previous century. However, if one were to look at a clear analysis of this wealth one would find that poverty is the main concern even with all this wealth. Poverty is inhuman and as time passes by, the awareness of more people suffering than enjoying wealth is becoming increasingly unbearable. Poverty has become a global concern. Some questions that arise are: Is independence and transfer of power really economic based? Is economic independence the means to total power? Economic power is the goal of all development. Our answer to these questions are that it is only in ‘books’ and ‘lectures’ that one thinks of such isolations. In real life, economic, social, political powers create an environment of freedom to combat exploitation.

### **Poverty and Wealth**

Poverty cannot be looked at as simply lack of money power with the people. There are two major principles in the world. One is community poverty, which is the absence of community utility and services and the second is personal poverty which is the absence of wealth and all social characteristics which perpetuate that poverty.

It is hence the principles of sociology and economics which relate to the causes of poverty along with the factors and action needed to remove that poverty. Wealth creation (income generation) calls for loans rather than grants with fair interest rates for loans, providing knowledge which results in effective organization and the ability to handle credit and loans. Hence the principles are on creation of wealth based

upon an understanding that wealth is something other than money, the need to invest to create new wealth and to tackle poverty as a social problem.

Poverty is a complicated issue and hence the removal of it is not simply giving charity or doles to the poor. The attack has to be on the causes of poverty and not on its symptoms. The enemy is poverty not poor people and hence it is important to create more wealth. The mere moving of wealth from one owner to the other only reduces the pain temporarily. In the long run wealth must be generated.

It is essential to understand and identify the causes that lie behind the social problem of poverty. What is essential is to devise methods to create genuine wealth which must have value, no matter how small. It is value that lies behind money and to defeat poverty one must attack not only its symptoms but the main cause.

Poverty is not merely the absence of money. Poverty and wealth go far beyond the absence of or presence of money. Money has four functions; a medium, a measure, a standard and a store. By itself it is not wealth. Money is only a useful tool which has to be used to fight poverty and generate wealth. The transfer of money from one owner to the other is merely shifting it. It does not solve the problem.

### *What Is Wealth?*

There is a misconception that wealth is money. This is not true. If we simply add more money by printing notes it will not solve the problem. On the contrary it will increase inflation which will create more problems as seen in recent years globally. In the same way if we just transfer money from rich to the poor in the form of charity we do not create new wealth and hence do not attack the causes of poverty.

Economists talk about goods and services with value but goods have value only to the extent to which they provide service. The key concept here is value which has two attributes. One if it is relatively useful (utility) and second if it is relatively scarce. Wealth that is to be created or income to be generated is in the form of value added. This means something already has some value and the activities of the persons will add more value to it. The additional value is the wealth that is generated.

The social problem of poverty is lack of wealth and not lack of money and for the poor it is also a result of how wealth is distributed in the society. Therefore what one needs to add is value to the system to reduce poverty. One can do three things with wealth; consume it, store it or invest it. Take the example of crops grown by a poor farmer. He may either consume it by cooking and eating it or he may store it that is if the parasites do not eat it away or crops can be used as seeds to grow further crops. This is investment of wealth.

### *Poverty as a Social Problem*

The social problem of poverty lies in five major factors; lack of health facilities, ignorance or lack of knowledge, dishonesty, apathy and dependency. Sickness takes away human labour which is a major factor of production. Ignorance is, may be,

caused by isolation hence factors that help in production are not utilized. Dishonesty is a major cause because the trust invested in him is misused towards personal gain and hence the society loses this extra added value which could contribute to development. The economists call this a multiplier effect. All these factors somewhere or the other are interlinked.

Lack of market, leadership, supporting institution, corruption and poor infrastructure are further factors of poverty. The emphasis here is that it is important to analyse the individual situation where poverty has made a form at the cost of the poor.

### *The Need for Investment*

The need for investment initiates at a low level that is private investment. If it takes proper roots and grows, it contributes towards the countrywide wealth creation. Wealth can be directed towards consumption or investment. When it is directed towards investment it is an example of capital goods.

A capital good cannot be directly consumed. It contributes to increase in further wealth. Hence creation of wealth seems to guide low income entrepreneurs in the conversion of wealth for consumption, to wealth for investment. This normally is done by small scale productive business effectively carried out by individuals. It is important to introduce low income individuals specially women to become creators of wealth in a society. A note of warning however is not to be led astray by temporary grants and charities which may look like producing goods but in reality there is only shifting of money and not creation of wealth.

### *Credit Organization*

To create a people's credit organization to fight poverty it was essential that the facilitator challenges and dialogues with people on alternative solutions which they themselves can carry out than to wait for someone else to come to their help. It would be better for the community if these organizations were setup more on a cooperative base. Credit unions or mandals have had even more success in many cases which have now become genuinely competitive with banks – e.g. SEWA. May be a combination of private (productivity) and cooperative (credit) in the organization may be a better solution. With this in mind the programme in its dialogue with the community explained the above in simple and practical way. The four animators were in constant touch with the village but never interfered in the decision of management.

### *Social Mobilization*

Let us examine the nature of saving and how it could be useful to the rural poor. Saving is cash or physical products set aside for future use. In economic terms it would mean an excess of income over expenditure. This can apply to the poor community where income is never high but may be enough. Saving would mean people's foresight into the future. This would require a sacrifice on certain

expenditures to save. This saving could be not only in cash but also in kind like domestic animals.

### **Translated Into Practice**

The above mentioned concept of wealth and credit was translated into practice. The broad objective behind these programmes was to encourage growth in personal wealth and make capital available to the community for increasing its income.

To begin with, we explored activities such as goat rearing, seed banks, cobblers, pottery and gradually moved on to cow rearing, carpentry, fodder shop and construction of tanklis. After organising people into groups from different Dhanis, they were encouraged to plan and run collective ventures. For this, a model of financial support was based on the principle of funds to generate more funds. The basis of the system lies in the introduction of seed money along with contribution from the participating members. Based on the wealth generated, members contribute small amounts on a planned basis and allocate the amount gathered towards seed money not to the institution but to new members who join in the process. This allows generation of funds to create a large spread. Moreover, in the process of setting up decentralized units, this concept is seen as a means for institutes to give up their power and bring about ownership and responsibility amongst people who are directly involved in the process.

The rural community after a number of meetings with the social animators decided to start their programme (economic) with goat rearing. We would like to clarify in the very beginning that we were not interested in projecting large numbers of goats to prove any point. Our main aim was that from this process we gather KNOWLEDGE not INFORMATION about the activity.

With this in mind we first read reports of those agencies which were involved in this type of venture. We then checked out the following points:

- *Goats are dangerous for environment :*  
Barmer is a desert area and crop pattern is very different. A large number of the population resort to goat rearing and the results show that they do not damage the environment.
- *Goats as a source of Income and Health :*  
Our study reveals that goats are a source of income and personal wealth for women of that area. Thus it not only gives money power but with the milk available the health of their children also improves.
- *Caste factor :*  
A majority of the communities with whom we work are Meghwals who cannot afford to buy and maintain cows. The area also is not suited as this community does not have land and irrigation facilities. So goat is a much better substitute. The Jats and Bishnois prefer cows and hence a few programmes are devised for cow breeding.

**A**t the end of a three year phase, one can take into consideration the following points that serve as a guideline and a yardstick in determining the value/authenticity of this model.

**Real wealth has been generated, not just a transfer of cash.**

Corresponding to the concept of wealth described earlier, the above statement means that in addition to creation of personal assets in the form of goats, cows etc., social wealth in the form of community capital/fund too is created. The Table below gives a comprehensive picture on the community fund created and so also that of assets built through the programme.

**WEALTH GENERATED IN THE FORM OF ASSETS & COMMUNITY FUND**

Activity	Villages covered	Seed money (Rs)	Community fund generated (Rs)	Average rate of rotation	Value of assets created/Income generated (Rs)
Goat rearing	10	1,40,000.00	2,09,000.00	1.4	16,68,000.00
Cow rearing	2	33,000.00	18,000.00	0.5	1,70,000.00
Cobblers	2	14,000.00	8,000.00	0.5	1,95,495.00
Pottery	1	5,000.00	5,000.00	1.0	22,500.00
Carpentry	1	6,000.00	-	0	33,010.00
Bldg Tanklis	1	14,600.00	1,700.00	0	21,000.00
<b>Total</b>	<b>17*</b>	<b>2,12,600.00</b>	<b>2,41,700.00</b>	<b>3.4</b>	<b>21,10,005.00</b>

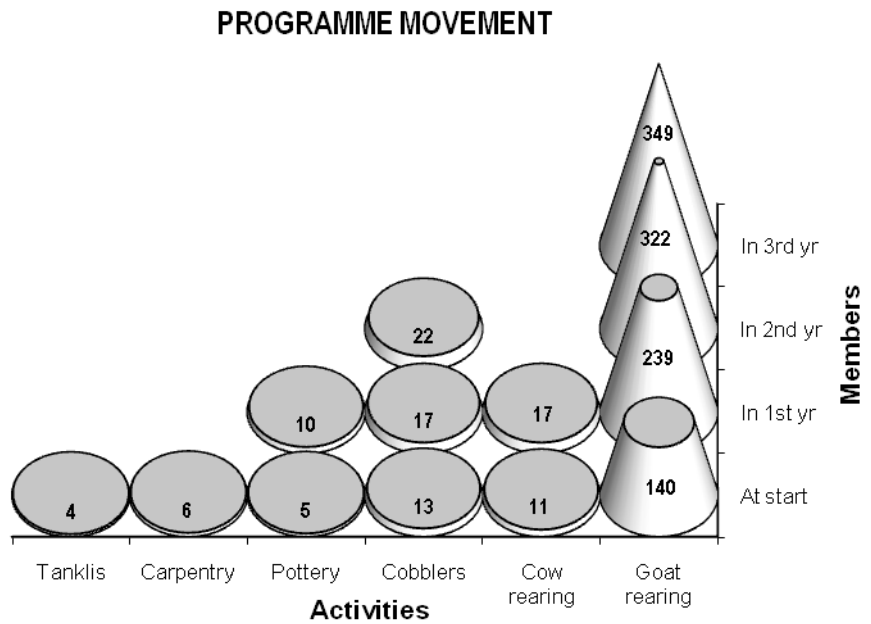
\* In some cases there is more than 1 activity going on in a single village

**Support availed in the form of seed money has been repaid at the rate of 100% or close to it.**

Barring a few instances such as the initiative of setting up a fodder shop the repayment record has been 100%. Here we must confess that in some groups generation of funds stopped temporarily due to poor understanding of the same as a result of which the rate of rotation was fast in the earlier rounds but slowed down with the passage of time. For instance if we take goat rearing, the **number of new members joining in the first year was 99, while that in the third year was 27**.

The main reason as per our understanding is that education through dialogue between the community and the facilitator has to be a continuous process. **But since the facilitator had decided to leave it to the community this function did not take place and a dull phase came in.**

The adjacent graph depicts the movement of the programme based on the number of members joining in each activity. The generation of funds is directly dependant on the members that join in, i.e. more the members that join up in the activity, the greater is the generation of funds and hence more opportunities for creation of wealth.



### Choice of Activities

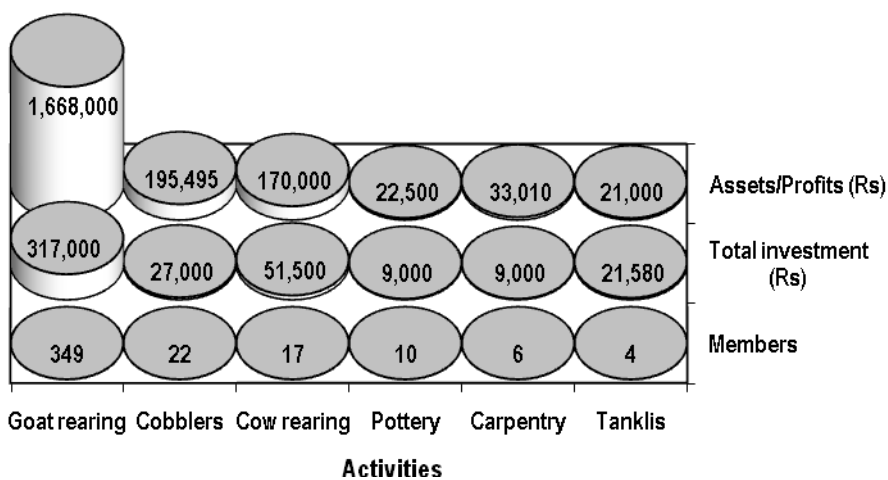
Activities selected were such that they -

#### Result in savings

Saving is cash or physical products set aside for future use. In economic terms it would mean an excess of income over expenditure. This cannot apply to the communities under reference where income is unpredictable and hence never enough. Thus, savings in this context could be not only in cash but also in kind through small ventures such as goat rearing, cow rearing, pottery, carpentry etc., that convert such forms of savings into further investment for generation of wealth.

For any activity undertaken to result in savings it has to generate an income/profit. Profits depend on a number of factors such as growth rate and number of female

### Progress of Creation of Wealth Activities



progeny (in case of livestock), length of time goods/stock is held, cost of maintaining the activity and eventually the selling price. A point to note is that calculations herein have been based on consolidated data and hence average profits are pulled down if some members did not have a good growth

rate of their produce. This graph depicts the value of assets created/profit of different activities undertaken in relation to the total investment and members involved.

### Reduce hardships by creating facilities

Goat rearing is widely pursued because people find it convenient to handle, there is ready access to milk supply, being hardy in nature goats are accustomed to desert habitat and do not incur a high cost of maintenance.

Similarly, traditional artisans such as cobblers, potters and carpenters who have been in this occupation formed their own groups and were encouraged to enhance their profession further. In one of the villages, Darguda, there are no more cobblers. So the seed money that has been revolving in the existing groups will be reinvested for another purpose.

Tanklis (small water tanks) too were constructed in an area so that people could harvest rainwater to the extent possible. The activity did not gain momentum since within a short while people learnt that they could access tanklis from the government and hence the group is looking at other needs. Another group went in for a fodder shop which did not have the desired effect. Instead a sum of around Rs. 8500/- is due from members.

The overall picture of this programme indicates that:-

- The groups went into activities that were suitable to their environment and their needs as they thought fit.
- Factors such as people's participation as investment in various activities reflect the participatory approach of work that was adopted.
- Goat rearing has the highest number of members thus indicating that it is a lucrative proposition for people in the area.
- Having experienced ups and downs the members now have a functional understanding of how to go ahead.
- A point to note is that the said programme was not an exercise on profit and loss but one based on people's response to educational stimuli.

### Nature of Saving

In low income communities the ability to save is low and is found in both cash and kind. E.g. grains, livestock, processed food and cash. With the increase in personal and community wealth, two saving funds have been created out of this programme. The first one is where Rs.20,000/- is collected to be used for purchase of seeds during agricultural season. Another is Rs.8,000/- for Health. With very few health facilities, people have to go to private doctors who are expensive and exploitative.



*“Truth is more in the process than in the result” – J. Krishnamurti*

We look at our work in this light. We are initiators of processes. Results do matter, but they do not dictate our direction towards community and power. Hence reflecting on the last three years process, the lessons learnt are:

- Rural community when aware of who, where and why, is capable of taking appropriate decisions. The communities in selection of projects, increasing wealth and assets and in organising (not in the formal management style) have created a sound bases for more systematic and equitable development.
- Faith and trust in themselves and the facilitator has come a long way but still a longer way to go in empowering the community and giving the facilitator an opportunity to learn on how to organise without compulsorily monitoring the community.
- Not all communities have a similar growth rate which demonstrates that different communities have different abilities according to which they work. This in the final analysis is more productive than to try and copy one another and enter into an unhealthy competition.
- Facilitators must be more sensitive to processes than to results. Hence when a particular community is bogged down due to lack of knowledge the facilitator must intervene and provide the missing links. Hence, we have a role to play, be it knowledge, creation of wealth or power.
- The process still lacks in the strengthening of youth power. A process of correcting misappropriation of funds by the panchayats, government or even the NGO must take shape. This process is neither easy nor a shortcut. Patience but strong determination is required to build a community system on equity.
- All of us are influenced by the ‘Environment’ that surrounds us. Our attitudes are strongly moulded by what goes on around us. Progress and economic growth is a welcome sign, but if it is not tempered by attitudes that stand for progressive values it creates a society of greed and violence.

At present, we are witnessing a major change in values and attitudes in Barmer where some of our programmes are in process. Over the years that we have been in this area, we have observed a major attitudinal change - from village concerns to more and more individual ones.

The “Self” today is becoming the centre of all progress. We see no harm in she/he being ambitious to real progress, but when this turns to “over ambition” a number of negative values creep in which ultimately harms the individual and the society.

The “Self” after some time gives way to relatives and friends for favour. Pressure from them is so great to get benefits that individual in the lowest of positions tries to favour these persons. This adds to inefficiency and manipulation of accounts.

The caste has a very strong hold in this area. Hence each one tries to pull resources legitimately or illegitimately towards her/his group/caste. This leads to ‘using’ the programme rather than ‘participating’ in it.

Their loyalty is to the area. Anyone from outside their region has to be exploited. It is this that is not permitting the youth to progress. For short-term small gains they give up good careers. They just cannot see beyond their nose. This change in attitudes and values is mainly due to the economic growth that is taking place in the region on finding of oil wells. ‘Consumption Society’ is on the move and the ‘rat race’ is on.

**‘An end that requires unjust means is not a just end.’**

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This process has built up our faith in Community Building. It is not only the generation of wealth which is the benchmark of this process moving in the right lines, but the response from the communities is growing at a very fast pace. More and more communities are coming forward to join hands with us in this venture of “Transfer of power to rural communities.” From a very small beginning we now have contact with 13 villages with a strength of 408 members having generated total wealth worth Rs.21,10,005.

In the coming years our push will be towards more and more communities to come together and try to make small federal groups in the three areas of Barmer district- Dhorimana, Barmer and Sindhari. Each of these units will move towards an independent self-reliant structure.

# **ANNOTATIONS**

## OVERALL PICTURE OF CREATION OF WEALTH ACTIVITIES

### Goat Rearing

Animator	Village	Members		*Amount Invested (Rs)		Assets built through prog.		
		First members	At present	Seed money	Peoples' contribution	Goats purchased	Present stock	Value of present stock (Rs)
Rawataram	Pipliberi	15	50	15,000.00	29,200.00	50	151	3,02,000.00
	Sherpura	15	53	15,000.00	32,100.00	53	171	3,42,000.00
	Siyolo ka Der	10	21	10,000.00	21,500.00	21	40	80,000.00
Anadaram	Jangiyanadi	15	47	15,000.00	18,800.00	47	109	2,18,000.00
	Dabali	15	44	15,000.00	17,600.00	44	130	2,60,000.00
	Bhilo ki Basti	15	30	15,000.00	13,500.00	30	64	1,28,000.00
Prabhuram	Bibada	10	19	10,000.00	10,300.00	19	30	60,000.00
Vehnaram	Galanadi	20	60	20,000.00	24,000.00	60	104	2,08,000.00
	Darguda	10	10	10,000.00	4,000.00	10	14	28,000.00
	Gadesara	15	15	15,000.00	6,000.00	15	21	42,000.00
<b>Total</b>	<b>10</b>	<b>140</b>	<b>349</b>	<b>1,40,000.00</b>	<b>1,77,000.00</b>	<b>349</b>	<b>834</b>	<b>16,68,000.00</b>

\* The system lies in the introduction of seed money by the organisation along with a contribution of the participating members as well. The seed money is ploughed back by the group thus creating opportunities for new members to join in.

## Pottery

Animator	Village	Members		*Amount Invested (Rs)		Assets built through prog.		
		First members	At present	Seed money	Peoples' Contribution	Clay vessels made at start	Total vessels sold so far	Profit generated (Rs)
Vehnaram	Galanadi	5	10	5,000.00	4,000.00	1750	4500	22,500

## Cow Rearing

Animator	Village	Members		*Amount Invested (Rs)		Assets built through prog.		
		First members	At present	Seed money	Peoples' Contribution	Cows purchased	Present stock	Value of present stock (Rs)
Rawataram	Manoniyon ki Basti	5	8	15,000.00	6,500.00	8	16	80,000.00
Vehnaram	Galanadi	6	9	18,000.00	12,000.00	9	18	90,000.00
<b>Total</b>	<b>2</b>	<b>11</b>	<b>17</b>	<b>33,000.00</b>	<b>18,500.00</b>	<b>17</b>	<b>34</b>	<b>1,70,000.00</b>

## Cobbler Work

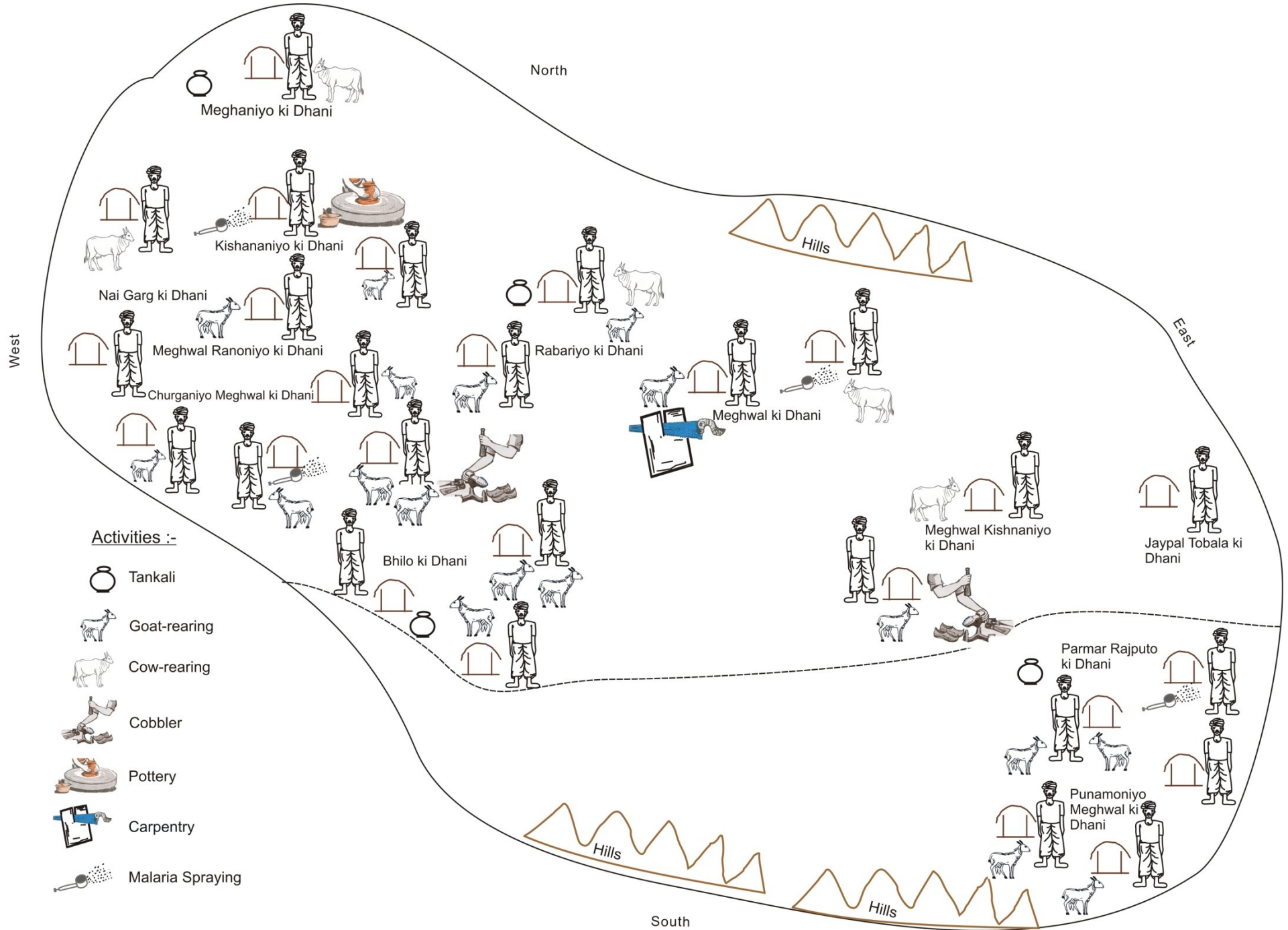
Animator	Village	Members		*Amount Invested (Rs)		Assets built through prog.		
		First members	At present	Seed money	Peoples' Contribution	Footwear made at start	Total footwear sold so far	Profit generated (Rs)
Vehnaram	Darguda	6	6	6,000.00	3,000.00	42	(part time work) 646	41,990.00
Prabhuram	Mokhawa	8	16	8,000.00	10,000.00	112	(full time work) 2328	1,53,505.00
<b>Total</b>	<b>2</b>	<b>14</b>	<b>22</b>	<b>14,000.00</b>	<b>13,000.00</b>	<b>154</b>	<b>2974</b>	<b>1,95,495.00</b>

## Carpenters

Animator	Village	Members		*Amount Invested (Rs)		Assets built through prog.		
		First members	At present	Seed money	Peoples' Contribution	Items made at start	Total items sold so far	Profit generated (Rs)
Prabhuram	Sokhru	6	6	6,000.00	3,000.00		273	33,010.00

\* The system lies in the introduction of seed money by the organisation along with a contribution of the participating members as well. The seed money is ploughed back by the group thus creating opportunities for new members to join in.

# Development Process in the Areas



## **INFORMATION ON GOAT BREEDS**

Goat is said to be 'poor man's cow' & provides a dependable source of income to 40% of rural population below the poverty line in India. Goat provides milk, meat, hides, manure & pashmina.

- It differs from sheep in having 60 chromosomes in comparison to 54 in sheep.
- The milch type goats are more in temperate zone.
- Dual type / meat type goats are mostly located in subtropical & tropical Asian and African countries.
- The nutritive value of goat milk does not differ from that of cow milk.
- The calcium, phosphorus & chlorine content are higher than cow milk.
- The meat of goat is called chevon, it is low fat content.
- Dressing % is 43-53% and optimum slaughter age is 6-12 months for best quality meat.
- Chegu & Chengthani produce pashmina.
- Mohair is obtained from some of goat breeds.
- Goat manure has more nutrient value than cow's manure.
- Goats are polyoestrus animals.
- The gestation period is 145-153 days and 18-21 days oestrus cycle.
- The duration of oestrus is 24-48 hours.
- The average life span under ordinary conditions is 12 years in goats in india.

### **INDIAN BREEDS OF GOAT :**

Ranwari = Jodhpur, Mehsana & Marwar = dual

Sirohi = Sirohi & Udaipur = dual

## Study of Local Credit System – Social Animators

Parameters	Responses	Corresponding No.
<b>Need for credit</b>	Yes	<b>4</b>
	No	-
<b>Procuring credit</b>	Not easily available	<b>3</b>
	Easily available but at high costs	<b>1</b>
<b>Reasons for taking credit</b> (Multiple responses)	Health	<b>4</b>
	Marriage	<b>4</b>
	Agriculture, livestock	<b>4</b>
	Drought	<b>4</b>
	Household emergencies	<b>4</b>
	Death	<b>1</b>
<b>Sources and Rate of interest for procuring credit</b> (Multiple responses)	Sahukar, Bania @ 24-60%	<b>4</b>
	Co-operative bank @ 9-12%	<b>3</b>
<b>Repayment</b>		
♦ Period	Fixed	<b>1</b>
	1mth to 1 yr	<b>1</b>
	1mth to 6 mths	<b>1</b>
	3 mths to 1 yr	<b>1</b>
♦ Decided by	Lending body	<b>3</b>
	Both parties	<b>3</b>
<b>Repay on time</b>	Yes	<b>1</b>
	No	<b>2</b>
	Sometimes	<b>1</b>
<b>Means of repayment</b> (Multiple responses)	Good agricultural yield	<b>4</b>
	Sale of livestock	<b>3</b>
	Labour	<b>1</b>
	Savings / Revolving money	<b>3</b>
<b>Alternative Credit System</b>		
♦ Desire for it	Yes	<b>4</b>
	No	-
♦ Run through	Groups and committees	<b>4</b>
♦ Purpose (Multiple responses)	Build self-employment mechanisms	<b>2</b>
	Agriculture	<b>1</b>
	Health	<b>3</b>
	Drought	<b>3</b>
	Deliveries	<b>2</b>



## Socio-Economic Survey of Social Animators

Particulars	Vehnaram	Rawataram	Andaram	Prabhuram
<b>I. Personal Data</b>				
Age (yrs)	28	26	30	23
Gender	Male	Male	Male	Male
Marital status	Married	Married	Married	Married
Religion / Caste	Hindu-Meghwal	Hindu-Meghwal	Hindu-Meghwal	Hindu-Meghwal
Educational status	Higher secondary	Higher secondary	Higher secondary	10 <sup>th</sup> Std.
Occupation	Agriculture	Agriculture	Agriculture	Agriculture
<b>II. Housing data</b>				
Type & No. of rooms	Kaccha-2+2 sheds	Kaccha-3	Kaccha-2	Kaccha-1
Separate kitchen	X	X	X	X
Separate bath	X	X	X	X
Electricity connection	X	X	X	X
<b>III. Assets &amp; liabilities</b>				
◆ <b>Assets as:-</b>				
Land (Rs.)	30,000	84,000	40,000	12,000
House (Rs.)	20,000	16,000	10,000	6,000
Livestock (Rs.)	18,000	8,000	5,000	3,500
Misc (Rs.)	16,000	14,000	12,000	-
<b>Total (Rs.)</b>	<b>84,000</b>	<b>1,22,000</b>	<b>67,000</b>	<b>21,500</b>
◆ <b>Liabilities as:-</b>				
Repayments	✓	✓	✓	✓
<b>Related details</b>				
Amt borrowed (Rs.)	35,000	48,000	14,000	24,500
Source & Rate of interest (annual)	Village-@24% & grainshop-@24%	Village-@24%	Bank- @12% & village-@24%	Village-@36%
Year of borrowing	2003,'06,'07	2005,'06,'07	2004,'05,'06	2006,'07
Purpose	Marriage, Agri, health (Insulin for brother), camel cart, grains	Death, health, housing	Agri, health, housing	Marriage, housing
<b>IV. Family income</b>				
No. of earning members	3	2	2	2
Approx monthly family income (Rs.)				
◆ Self	1815	1815	1815	1650
◆ Other members	1250	400	200	200
Sources and amount of annual income (Rs.)				
◆ Agriculture	8000	3000	2,500	5,000
◆ Livestock	7000	1800	2,000	1,500
<b>Particulars</b>	<b>Vehnaram</b>	<b>Rawataram</b>	<b>Andaram</b>	<b>Prabhuram</b>

<b>V. General information</b>				
Family members desire to acquire literacy	✓	✓	✓	✓
Their interest in attending free training courses	✓	✓	✓	✓
Organizing groups for voluntary social service	✓	✓	✓	✓
Suitability of your village to start such work	✓	✓	✓	✓
Nature of possible work:-				
◆ Increase community wealth	✓	-	-	-
◆ Community work	-	✓	✓	-
◆ Build women members	-	-	-	✓
◆ Build youth	-	-	-	✓
Liking for your village	✓	✓	✓	✓
Suggestions for improving your village				
◆ Fixed rate shop	✓	-	✓	-
◆ Technical knowledge in agriculture work	✓	-	-	-
◆ Social change	-	-	-	✓
◆ Facilities such as water, edu, electricity, roads	-	-	-	✓
◆ Settle matter about disputed land	-	✓	-	-
◆ Dealership of fixed rate shop to be given to proper person	-	✓	-	-
Suggestions for economic activities				
◆ Animal husbandry	✓	✓	✓	✓
◆ Loans at low interest rates	-	-	-	-
◆ Agriculture	✓			✓
◆ Community work	✓	✓	✓	
◆ Housing	✓	✓	✓	✓
◆ Increase community wealth	-	-	✓	✓
◆ Education	-	-	-	✓
◆ Govt. schemes	-	-	-	✓
◆ Small scale industries, sewing machine	-	-	-	✓

## Review of Villages - Questionnaire

Name :

Village :

1) Are you aware of the programme?

- Yes
- No

2) Are you part of the programme?

- Yes
- No

3) Is the programme helpful?

- Yes
- No

If so, how ?

- 
- 
- 

4) If you are part of the programme –

**a.) Knowledge**

i) Have you gained in knowledge ?

- Yes
- No

ii) What new have you learnt ?

- 
- 
- 

iii) Do you want to learn more ?

- Yes
- No

**b.) Wealth**

i) Has your personal wealth increased?

- Yes
- No

If no, why?

- 
- 
-

### Goat Rearing

- How many women/men started the activity? \_\_\_\_\_
- How many women/men are there now? \_\_\_\_\_
- What amount of money has been rotated ? \_\_\_\_\_
- How many goats did you have before? \_\_\_\_\_
- How many goats do you have now? \_\_\_\_\_
- How many goats did you get initially (through programme)? \_\_\_\_\_
- How many goats do you have now (through programme)?  
\_\_\_\_\_

### Cow Rearing

- How many women/men started the activity? \_\_\_\_\_
- How many women/men are there now? \_\_\_\_\_
- What amount of money has been rotated? \_\_\_\_\_
- How many cows did you have before? \_\_\_\_\_
- How many cows do you have now? \_\_\_\_\_
- How many cows did you get initially (through programme)? \_\_\_\_\_
- How many cows do you have now (through programme)?  
\_\_\_\_\_

### Cobblers

- How many women/men started the activity? \_\_\_\_\_
- How many women/men are there now? \_\_\_\_\_
- What amount of money has been rotated ? \_\_\_\_\_
- How many pairs of footwear did you make initially (through programme)?  
\_\_\_\_\_
- How many pairs of footwear have you made so far (through programme)? \_\_\_\_\_

### Potters

- How many women/men started the activity? \_\_\_\_\_
- How many women/men are there now? \_\_\_\_\_
- What amount of money has been rotated? \_\_\_\_\_
- How many items did you make initially (through programme)?  
\_\_\_\_\_
- How many items have you made so far (through programme)?  
\_\_\_\_\_

### Carpenters

- How many women/men started the activity? \_\_\_\_\_
- How many women/men are there now? \_\_\_\_\_
- What amount of money has been rotated ? \_\_\_\_\_
- How many items did you make initially (through programme)?  
\_\_\_\_\_
- How many items have you made so far (through programme)?  
\_\_\_\_\_

### Tanklis

- How many women/men started the activity? \_\_\_\_\_
- How many women/men are there now? \_\_\_\_\_
- What amount of money has been rotated ? \_\_\_\_\_
- How many tanklis did you make initially (through programme)?  
\_\_\_\_\_
- How many tanklis have you made so far (through programme)?  
\_\_\_\_\_

- ii) Would you like to build a 'community fund' to look after some needs?
- Yes
  - No

### **c.) Power**

- i) Do you have a 'youth mandal'?
- Yes
  - No
- ii) Can a 'youth mandal' help the community by –
- Fighting against corruption (Panchayat, Govt, NGOs) - Yes / No
  - Assisting the community to build self-sustaining institutes like health centres, labour unions, learning centres etc

- 5)** Do you have any suggestions to improve this programme?

**REVIEW OF VILLAGES – TABULATION OF RESPONSES (Prabhuram)**

Particulars	Number of respondents		
	Bibada (7) <sup>+</sup> (1 is not a member)	Mokhawa (7) <sup>+</sup>	Sokharu (6) <sup>+</sup>
<b>General Information</b>			
a) Aware about programme	6	7	6
b) Part of the programme	6	7	6
c) Programme has been useful	6	6	6
d) Form of usefulness (multiple responses) –			
~ Development of women	1	-	-
~ Gained knowledge	3	3	3
~ Learnt to double wealth	2	2	-
~ Availability of milk	1	-	-
<b>Knowledge</b>			
a) Have gained knowledge	6	7	6
b) New learning acquired (multiple responses) –			
~ Working together in a group	3	1	-
~ Increasing wealth through generation of funds	3	3	-
~ Gained understanding and knowledge	1	1	1
~ Savings	-	4	-
~ Health knowledge	1	-	2
~ Setting up of an enterprise	-	-	2
~ Working sincerely	1	-	-
~ Teaching others	-	1	-
c) Desire to learn more	7	7	6
<b>Wealth</b>			
a) Personal wealth has increased	6	7	6
b) Creation of wealth			
~ First members in the group	10 women	8 men	6 men
~ Total members at present	20 women	16 men	13 men
~ Amount of money rotated (Rs)	10,000.00	8,000.00	6,000.00
~ No. of goats they had before	22	-	-
~ No. of goats they have now	42	-	-
~ No. of goats got /items made initially through prog	6 goats	718 footwear	60-180 items
~ No. of goats/items they have now through prog	45 goats	1595 footwear	274 items
c) Desire to build community fund	7	2	4
<b>Power</b>			
a) Existence of youth mandal	-	No Response	1
b) Youth mandal's readiness to:-			
~ Fight corruption	2	No Response	1
~ Assist community to build self-sustaining units	2	No Response	1
<b>Suggestions (multiple responses) –</b>			
~ Educate people	6	-	3
~ Form youth groups	2	-	1
~ Solve water problem	4	-	5
~ Health knowledge	5	-	2
~ Village development	-	3	-
~ Women empowerment	2	-	-
~ Urea fertilizer and hybrid seeds	1	-	3
~ Girl child education	1	-	1
~ Improve work to increase wealth	-	2	-
~ Lighting	2	-	1
~ Grain and fodder depot	1	-	-

†- Figures in the bracket indicate the total respondents reviewed in the villages mentioned

**REVIEW OF VILLAGES – TABULATION OF RESPONSES (Anadaram)**

Particulars	Number of respondents			
	Jangiyanadi		Dabali (16) <sup>†</sup>	Mayalo ki Beri (15) <sup>†</sup>
	Goat (14) <sup>†</sup>	Tankli (4) <sup>†</sup>		
<b>General Information</b>				
a) Aware about programme	14	4	16	15
b) Part of the programme	14	4	16	15
c) Programme has been useful	14	4	16	15
d) Form of usefulness (multiple responses) –				
~ A source of income	2	-	1	-
~ Availability of milk	9	-	13	9
~ Increase of wealth	11	-	14	10
~ Solved water problem	-	4	-	-
<b>Knowledge</b>				
a) Have gained knowledge	14	4	16	15
b) New learning acquired (multiple responses) –				
~ Working together in a group	10	3	14	4
~ Increasing wealth through generation of funds	3	-	4	-
~ Help one another	-	-	1	-
c) Desire to learn more	14	4	16	15
<b>Wealth</b>				
a) Personal wealth has increased	14	4	16	15
b) Creation of wealth				
~ First members in the group	15 men	4 men	15 men	15 women
~ Total members at present	47 men	4 men	44 men	30 women
~ Amount of money rotated (Rs)	15,000.00	14,640.00	15,000.00	15,000.00
~ No. of goats they had before	11	-	17	13
~ No. of goats they have now	27	-	33	28
~ No. of goats got /items made initially through prog	14 goats	4 tanklis	16 goats	16 goats
~ No. of goats/items they have now through prog	72 goats	4 tanklis	91 goats	68 goats
c) Desire to build community fund	No Response	4	No Response	No Response
<b>Power</b>				
a) Existence of youth mandal	-	-	-	-
b) Youth mandal's readiness to:-				
~ Fight corruption	-	-	-	-
~ Assist community to build self-sustaining units	-	-	-	-
<b>Suggestions (multiple responses) –</b>				
~ Health knowledge	5	-	1	5
~ Compost manure and seeds, improve agriculture	14	2	12	5
~ Increase wealth (want more goats)	-	-	-	2
~ Small bank /Village fund	12	4	5	1
~ Start another activity instead of goat rearing	2	-	5	-

<sup>†</sup>- Figures in the bracket indicate the total respondents reviewed in the villages mentioned

**REVIEW OF VILLAGES – TABULATION OF RESPONSES (Rawataram)**

Particulars	Number of respondents			
	Pipliberi (15) <sup>†</sup>	Sherpura (15) <sup>†</sup>	Siyolon ka Der (10) <sup>†</sup>	Manoniyon ki Basti (5) <sup>†</sup>
<b>General Information</b>				
a) Aware about programme	15	15	10	5
b) Part of the programme	15	15	10	5
c) Programme has been useful	15	15	10	5
d) Form of usefulness (multiple responses) –				
~ A source of income	-	-	-	1
~ Availability of milk, ghee	8	6	4	4
~ Increase of wealth	11	13	9	3
~ Control in expenditure	-	1	2	-
<b>Knowledge</b>				
a) Have gained knowledge	15	15	10	5
b) New learning acquired (multiple responses) –				
~ Working together in a group	14	15	8	5
~ Increasing wealth through generation of funds	13	14	7	5
~ Handling money	3	-	5	1
~ Utilization of fodder has increased	-	-	-	4
c) Desire to learn more	15	15	10	5
<b>Wealth</b>				
a) Personal wealth has increased	15	15	10	5
b) Creation of wealth				
~ First members in the group	12 men 3 women	12 men 3 women	10 men	5 men
~ Total members at present	45 men 5 women	45 men 8 women	10 men 11 women	9 men
~ Amount of money rotated (Rs)	15,000.00	15,000.00	10,000.00	15,000.00
~ No. of goats/ cows they had before	9	15	6	0 cows
~ No. of goats/ cows they have now	120	135	51	13 cows
~ No. of goats /cows initially through prog	15 goats	15 goats	10 goats	5 cows
~ No. of goats/ cows they have now through prog	50 goats	53 goats	21 goats	9 cows
c) Desire to build community fund	<b>No Response</b>			
<b>Power</b>				
a) Existence of youth mandal	-	No Response	No Response	No Response
b) Youth mandal's readiness to:-				
~ Fight corruption	-	No Response	No Response	No Response
~ Assist community to build self-sustaining units	-			
<b>Suggestions (multiple responses) –</b>				
~ Compost manure and seeds, improve agriculture	2	No Response	No Response	No Response
~ Improve breed of goats	1			
~ Women groups	1			

<sup>†</sup>- Figures in the bracket indicate the total respondents reviewed in the villages mentioned



**REVIEW OF VILLAGES – TABULATION OF RESPONSES (Vehnaram)**

Particulars	Number of respondents					Gadesara (5) <sup>+</sup>
	Galanadi			Darguda		
	Goat (21) <sup>+</sup>	Pottery (4) <sup>+</sup>	Cow (4) <sup>+</sup>	Goat (4) <sup>+</sup>	Mochi (2) <sup>+</sup>	
<b>General Information</b>						
a) Aware about programme	21	4	4	4	2	5
b) Part of the programme	21	4	4	4	2	5
c) Programme has been useful	21	4	4	4	2	5
d) Form of usefulness (multiple responses) –						
~ A source of income, wealth	5	3	1	4	2	1
~ Availability of milk, ghee	19	-	3	3	-	5
~ Availability of manure	4	-	2	1	-	5
~ Source of support	-	2	-	-	-	-
<b>Knowledge</b>						
a) Have gained knowledge	21	4	4	4	2	5
b) New learning acquired (multiple responses) –						
~ Working together in a group	18	3	2	4	2	5
~ Increasing wealth through generation of funds	18	3	-	4	1	5
~ To keep village power in the village itself	1	1	-	-	-	-
~ About manure	2	-	1	-	-	-
~ About milk and dairy	-	-	3	-	-	-
c) Desire to learn more	21	4	4	-	-	5
<b>Wealth</b>						
a) Personal wealth has increased	21	4	4	4	2	5
b) Creation of wealth						
~ First members in the group	20men	5	6	10	6	15
~ Total members at present	60 (men +women)	10	9	10	6	15
~ Amount of money rotated (Rs)	20,000	10000	27000	10,000	6,000	15,000
~ No. of goats/cows they had before	4	-	5	2	-	2
~ No. of goats/cows they have now	52	-	8	11	-	23
~ No. of goats got /items made initially through prog	20	40-80/month	2cows	4	15-20/month	5
~ No. of goats/items they have now through prog	53	750-2000	2cows	12	90-120	28
c) Desire to build community fund	21	4	3	4	2	5
<b>Power</b>						
a) Existence of youth mandal	-	-	-	-	-	-
b) Youth mandal's readiness to:-						
~ Fight corruption	21	4	-	4	2	4
~ Assist community to build self-sustaining units	21	4	-	4	2	4
<b>Suggestions (multiple responses) –</b>						
~ Form youth groups and women groups	3	3	2	-	-	-
~ Compost manure and seeds, improve agriculture	1	-	-	-	-	-
~ Increase wealth/revolving	10	1	2	1	-	-
~ Small bank /Village fund	4	-	-	-	-	-
~ Start another activity	3	-	-	-	-	-
~ Goats to be given to those whose goats have died	1	-	-	-	-	-
~ Fight exploitation	-	1	-	-	-	-
~ Awareness training	11	1	-	3	2	4
~ Funding programme	-	-	-	-	-	1

**\*- Figures in the bracket indicate the total respondents reviewed in the villages mentioned**

## Village Survey- Questionnaire

Name of respondent:

Dhani:

Village :

Gram Panchayat:

Block :

1) Family Data

Total no. of family members =		
♦ Up to 5 yrs.....	♦ 6 to15 yrs.....	♦ Above 15 yrs.....

2) Family Income

Source of income		Annual earning (Rs.)
Agriculture		
Animal Husbandry		
Artisans		
Labour work	Within village	
	Outside areas	
Business		
Service		
Any other (specify)		
<b>Total</b>		

3) Agriculture is done –

- ♦ Once a year.....
- ♦ Twice a year.....

4) How many livestock do you have?

- ♦ Cow.....
- ♦ Poultry.....
- ♦ Goat.....
- ♦ Donkey.....
- ♦ Buffalo.....
- ♦ Horse.....
- ♦ Camel.....
- ♦ Sheep.....
- ♦ Don't own any livestock.....

5) Do you need to borrow money –

- ♦ Often.....
- ♦ Sometimes.....
- ♦ Never.....

If yes, mention reasons -

- ♦
- ♦

6) Do you have electricity/solar power in your house?

- ♦ Yes .....
- ♦ No .....

7) Schooling –

- i) How far is the primary school from your home?
- < 1 k.m.....
  - 1-5 k.m .....
  - 6-10 k.m.....
- ii) Who runs the school?
- Government.....
  - Village community.....
  - Private.....
- iii) Do all the children in your house go to school (keeping in mind that they are of school-going age)?
- Yes .....
  - No .....

**8) Health system –**

- i) Which facility do you have for health care in your village?
- Aanganwadi centre .....
  - Sub-centre.....
  - Primary health centre...
  - Community health centre.....
  - Pvt. Doctor.....
  - Pvt. Compounder.....
- ii) Are all the children in your house immunized?
- Yes .....
  - No .....

**9) Veterinary services –**

- i) Do you have any facility for animal health in your village?
- Yes .....
  - No .....
- ii) What do you resort to during sickness of your livestock?
- -

**10) Water availability –**

Your water source (√ / X)		Distance from your house		
		< 1 k.m.	1-5 k.m	6-10 k.m
Tanka				
Tankli				
Beri				
Nadi				
Hodi				
Hand pump				
Any other				

**11)** What is the amount spent **annually** on procuring water when not available? .....

**12) Local administration –**

i) Gram Panchayat meetings in your village are held -  
• Regularly..... • Irregularly..... • Never.....

ii) Do you receive benefit of any government schemes?  
• Yes ..... • No .....

If yes, then mention it -

- 
- 
- 

**13) Village Development**

i) Mention the main problems of your village

- 
- 
- 
- 

ii) Would you like to participate in the development of your village?  
• Yes ..... • No .....

If yes, in what areas?

- Social...
- Economic...
- Educational...
- Any other...

iii) What activities would you suggest for this?

- 
- 
- 
- 

**Investigator's name:**

**Date:**