



# SEVA-MANDIR NEWSLETTER

A Round Up of News and Views

April 09 - September 09



## the team

Editor	<i>Sangeeta Agarwal</i>
Production	<i>Kavita Shekhawat</i>
Photo credits	<i>Sudhakar Olwe, Mangilal Rawat,</i>
Circulation	<i>Shruti Goyal</i>
Distribution	<i>Lalchand Dangi</i>
Advisory board	<i>Neelima Khetan, H R Bhati, Sunita Kumari, Swati Patel, Priyanka Singh, R K Lot</i>
Cover	<i>Drawing made by Dinesh, a child from Children's Corner for street children in Shivaji Nagar Slum, Udaipur</i>

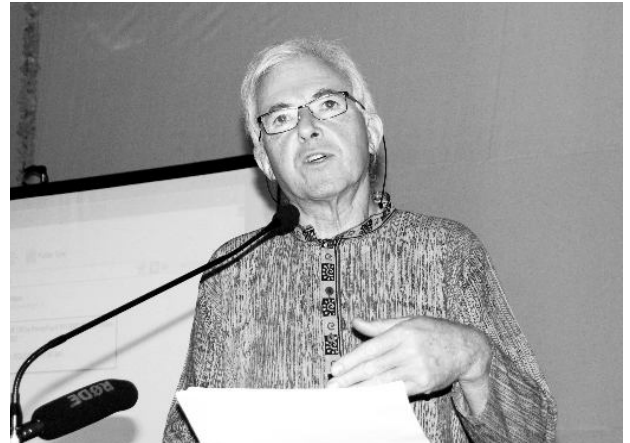
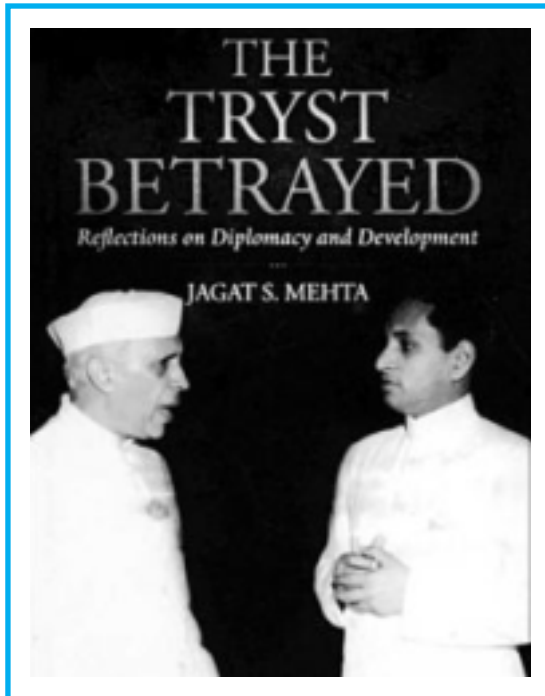
This Newsletter is distributed free of charge to friends of Seva Mandir. Voluntary contributions sent to the General Secretary, Seva Mandir, Udaipur - 313 004 are welcome.

Opinions expressed in the articles of the newsletter are those of authors and are not necessarily shared by Seva Mandir.



# Content

April - September 09



- **Editorial**
- **What only NGOs can achieve - Sir Mark Tully**  
Transcription by *Kevin Burke*
- **The International Rural Network Forum - 2009 Rangolis, Daal Baatis and some serious thought.....**  
*Dr. Sunita Kumari*
- **Eye check up camps for children of Jhadol block - A new initiative**  
*Megha Jain and Firoz Khan*
- **A Ray of Hope**  
*Preena Soni*

<b>02</b>	<b>Book Review :</b>	
	The Tryst Betrayed: Reflections on Diplomacy and Development - Prof. Jagat S Mehta	
<b>04</b>	Reviewer - <i>Prof. Abhijit Bannerjee</i>	<b>21</b>
	<b>Volunteers - Speak</b>	<b>23</b>
<b>12</b>	The essence of the 5400 seconds in my life By Alvaro Lopez	<b>23</b>
<b>16</b>	My Experience as a Seva Mandir Intern... By Wendy Nuttelman	<b>25</b>
	<b>Volunteers</b>	<b>26</b>
	<b>Visitors</b>	<b>33</b>
<b>19</b>	<b>Donations</b>	<b>34</b>

# editorial

Dear Readers,

This issue of the Newsletter once again brings to you a glimpse of the wide range of activities Seva Mandir has been engaged with, both in rural and urban settings. Although Seva Mandir has been collaborating with various other actors in society, in various capacities, since its inception, in recent times the trend has been for the private sector - both corporates and individuals - to play a larger role in socially responsible endeavours. This increasing trend is also reflected in Seva Mandir's developmental work.

The eye camp organized in Jhadol block with the Alakh Nayan Mandir is an example of one such endeavour. While Alakh Nayan Mandir had the resources to conduct free eye check ups, they did not know how to reach out to the needy, especially in rural areas. Seva Mandir on the other hand has been working with the poorest of the poor in Udaipur district for decades, and they know people who do not have the resources to even go for health checkups leave alone eye check ups. Seva Mandir and Alakh Nayan Mandir getting together is one of those rare alliances which has shown a way for reaching out to the underprivileged, by using their respective forte.

One of the things that Sir Mark Tully talked about, in his speech (which is included in this issue) is that, although the government is providing services to its citizens, it is unable to put its 'heart and soul in its provisions' because of which it is unable to achieve its objectives. Moreover, the government is unable to experiment with ideas. But at the same time, somewhere on the way people in India have also forgotten what they can achieve through their own efforts, for themselves and for society, and how they can influence their won futures. Instead, until about a couple of decades the government was the sole provider of all basic amenities to all strata of society, and now it is the era of the market forces to determine who provides services to whom, when, how and at what cost. The challenge now is of bringing in a balance in between these two extremes,

the challenge of re-instilling the spirit of 'peoples' swaraj' or control over their own destinies, the challenge of a change. And this is where the role of NGOs lies. All over the country and the world there are success stories or 'golden dots' (as stated by Sir Mark Tully) where NGOs and civil society have made an impact and have brought about changes; but the challenge now is not only to connect but also to upscale these 'golden dots' to bring about good governance. To quote Sir Tully, "it is not just forming united fronts of NGOs which is going to help join those dots together but it is also collaborating with the government and collaborating with society as well, enabling societies to help themselves, so that they can then implement the discoveries, the techniques, the delivery methods that NGOs have discovered through experiments."

I completely agree with Sir Tully's observations - although India is an emerging economic power with a growth rate of 8 to 9% per annum, in terms of Human Development Index it was ranked at 134 in 2007, i.e., the results of the economic growth is yet to reach the poorest of the poor. Under these circumstances it is now time for NGOs to do more through constructive partnerships with the government and the private sector, to make use of each others' strengths in delivering the services needed to achieve the millennium development goals and to attain a basic standard of living. The example of the eye camp organized by Seva Mandir in liaison with Alakh Nayan Mandir is what I am talking about. More and more NGOs across the country are also following this path, but it just needs to be done at a much larger scale and more widespread.

Hope you enjoy reading this short but interesting issue. I look forward to receiving comments from you. Do write in at [editor@sevamandir.org](mailto:editor@sevamandir.org).

With warm regards,

*Sangeeta Agarwal*





*Seva Mandir - Transforming lives*





# What only NGOs can achieve - Sir Mark Tully

Transcription by Kevin Burke



## Sir Mark Tully

is a well known media person. He has attained iconic status, positioned as the Chief of Bureau, BBC, Delhi for the past twenty years. He was born in Kolkata in the year 1935 to a wealthy accountant, brought up by a strict European nanny and received his education from England. In his long standing association with the BBC he has covered innumerable disasters of all kind, in south of Asia, standing tall amidst the calamities and giving live coverage to the masses all over.

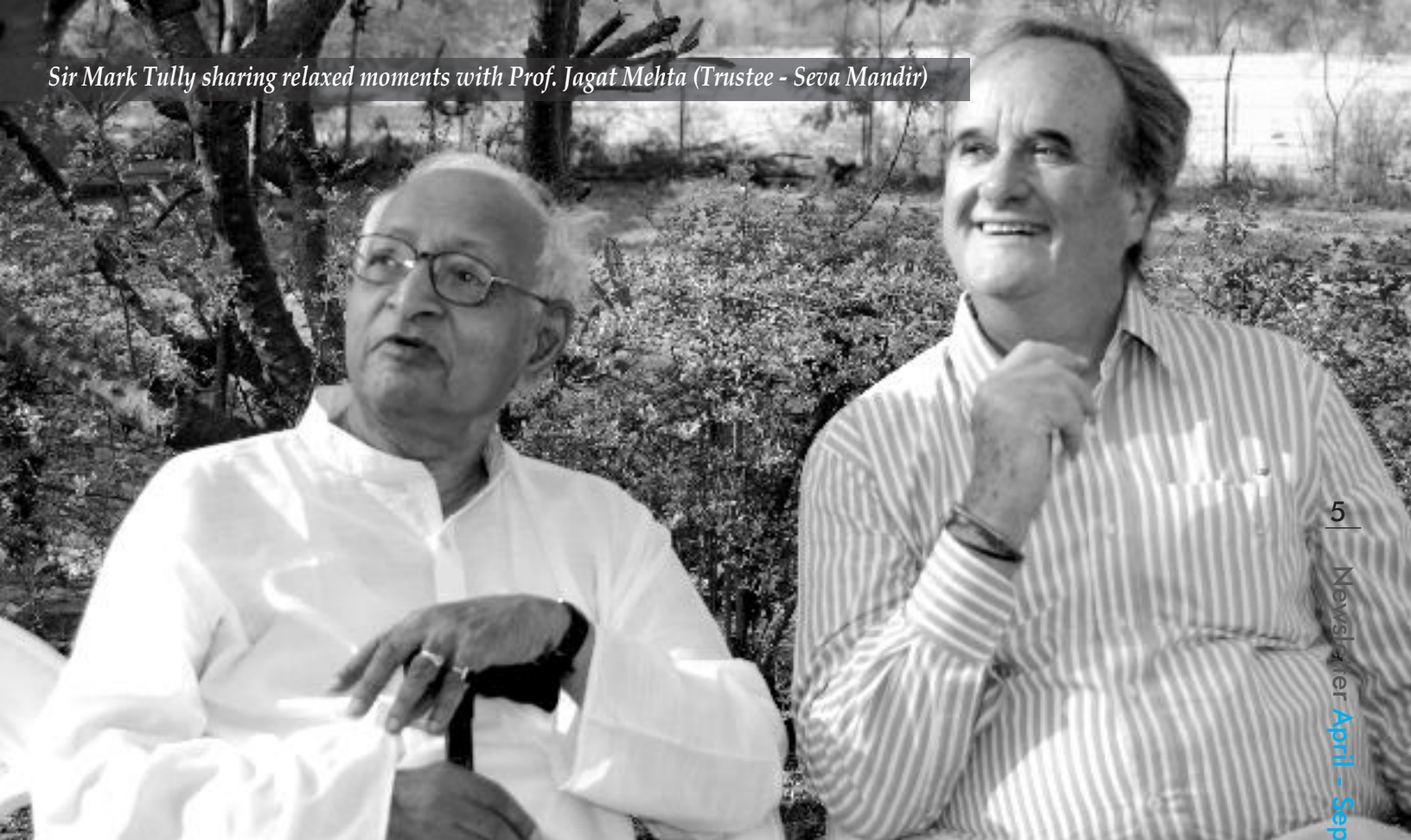
This is a transcription of the Memorial Lecture delivered by Sir Mark Tully on the eve of Seva Mandir's Foundation Day on 19th April 2009 at the Mohan Sinha Mehta Auditorium.

The transcription has been done by Kevin Burke who was a volunteer with Seva Mandir and did a study to assess youth's preference for vocational skills trainings.

To all of you who have come on this hot afternoon to hear me speak, let me first of all say genuinely, that it really is a great honor and great pleasure to be here on this occasion. I have heard of Seva Mandir down the years I have been in India, I have been to Seva Mandir before, and I know that Udaipur itself is what I might call the NGO capital of India. So, it's a great honor for me to be here, and speak on this occasion. I do so with a sense of humility, for here I am addressing so many of you who have spent your life in the NGO movement. I have always been an observer of the NGO movement, rather than someone who has been involved in it. Although I did start my life in what was then called in Britain a charity, and in some ways, although I know charity is a word that has unfortunate connotations, I think charity is a better word than NGO, because charity has something of spirit, something of heart, something of giving about it, whereas NGO is a rather practical, almost bureaucratic phrase. And I started my work in a society called the Abbeyfield Society which was providing homes for old people. And we had a special twist, if I might say, to this idea.

Our idea was to house old people in such a way that they did not suffer from loneliness.

I remember meeting the head of the social service department in the northern city of Bolton and he said to me, I don't have any time for charities like yours; we are the government, we can provide all the services. Well I saw the difference between what we in the Abbeyfield society were providing and what the government was providing, and I was able from that point onwards and I have carried this throughout my life, to realize that there is a difference between what NGOs or charities can do and what government can do. Because government through no fault of its own has difficulty in putting what I might say heart and soul into provisions it provides. But one of the greatest assets of the NGO movement is that it can and should put heart and soul into what it does. But one thing I learned and which again I have carried through my life, is that the NGO movement is free to experiment in a way in which the government cannot do. We were experimenting with our housing schemes. We were



trying to find a way of providing small housing with 4 or 5 old people together and trying to integrate these people into society. We were trying to experiment if we can go one stage beyond merely providing housing. And in some ways, although little to do with me, I do think we succeeded. So I want to continue from where I have started, with this theme of NGO's providing heart and soul and NGO's being able to experiment.

It is possible nowadays, if you take a rather narrow view of things, to see the NGOs as fighting what we might call a delivery battle. On the one hand there is the government of which the Panchayat is an essential part. There is not doubt that they are providing services – the means for people to develop and grow - but sometimes they are providing these services very well and sometimes not so well. On the other hand, now, a new player has come into the field: The private sector. As I told you, in my view the government's weakness (one of its weaknesses) is that because of its very structure, because of the bureaucratic limitations placed on it, it is not as free to experiment, nor is it as easy for it to put heart and soul into its work. The private sector, on the other hand, is limited by its end result - the need for profit,

and profit and heart and soul do not always sit well side-by-side. The private sector is now entering the neglected rural sector because businessmen have at last come to realize that there is a market at what the famous business school academic, C.K. Prahalad has called "the bottom of the pyramid." So they are now looking at providing services not only in the towns but also hoping to move into the rural areas. Now the problem with the private sector, apart from the fact that it is limited by its motives, is that it also has an impact on the bottom of the market because no matter how much the private sector may go to the bottom, actually its returns comes mostly from catering to the needs of the richer. And if you look now at your own city of Udaipur, you see a flourishing new market in healthcare from the private sector. Now I'm not saying that that is not welcome. But the problem is this: if everyone in Udaipur who has money and influence seeks medical care from the private sector, then their concern for the public sector becomes less and less. And if you take the elite out of the public sector, the public sector almost invariably goes into decline. I'll just give you two examples.

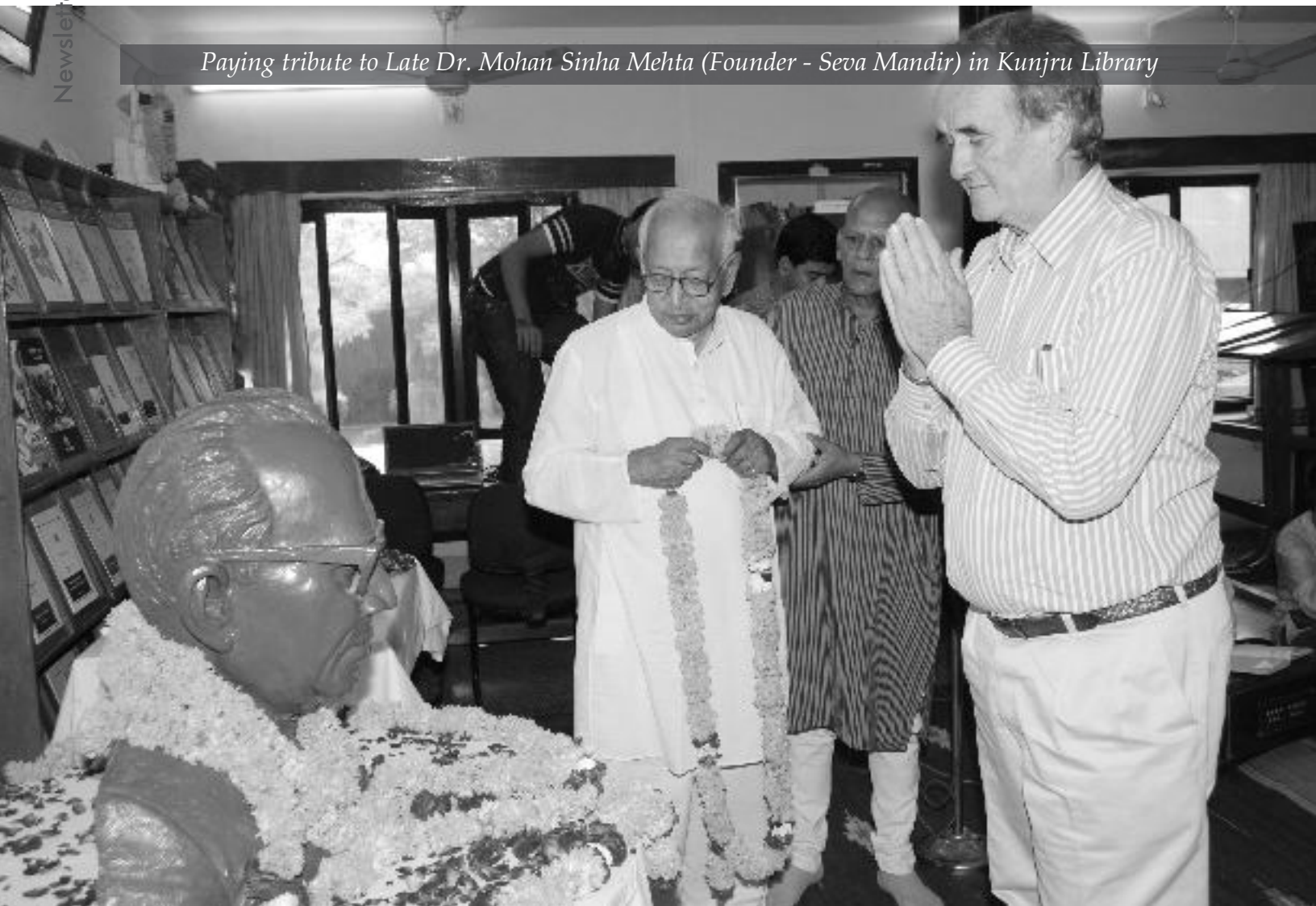
One of the countries with perhaps the worst form of

public sector healthcare among the rich nations of the world is America. And that is because in some ways, America has a huge private sector insurance-based industry. And in your own country, I want to point out another little example to you. Years ago, all of you would have traveled to Delhi from Udaipur by rail. And I'm sad that, by force of circumstances, I have not been able to do so this time. Wherever I go in this country, if I can go by rail, I do go by rail. Now, most of you are traveling by air. Now look at the difference between your brand new airport in Udaipur and, I dare say, the condition of the railway station here. Look at Delhi building that huge great new airport, and look at the state of Delhi's railway stations. Delhi's railway stations are for those who are lower down the economic order. If all of you were traveling by train all the time, I dare say you would put pressure on the railway ministry to give you stations something like the airports you're being given now. So, to handle or to allow or to think that the private sector can be an alternative provider is something which you have to do with caution, in my belief. I do believe absolutely that you cannot simply

throw up your hands and surrender and say, "The private sector can cope."

What about the NGO's then as people who deliver services and deliver development as well? But in some ways they are not always shown to be particularly effective. As I was saying this morning, I think one of the problems with the NGOs is that India is like a country spotted with a lot of golden spots, which are areas, villages, towns, cities where NGOs are doing wonderful work. And yesterday I went out to see some of the wonderful work which is being done in the tribal areas, some 75km from Udaipur. But the trouble is that these spots do not join up. So, instead of having a golden India, you have an India spotted with gold. And I do believe that the impact of the NGO's would be much greater if they were able to come together more, to be a more cohesive force. But I would also add a word of warning here, because there is a danger that if the NGOs try to measure their achievements in oversimplistic terms, say, count the number of water-harvesting schemes they have started, count the

*Paying tribute to Late Dr. Mohan Sinha Mehta (Founder - Seva Mandir) in Kunjru Library*





number of houses that they may have been responsible for helping people to build, etc, they could well fall into a very dangerous trap, and that is the trap of what I would call the master of business administration. They would start looking at themselves through a very narrow spectrum of business efficiency, which in my view is indeed a very narrow spectrum. You cannot measure the things which I have been talking about - heart and soul - through business efficiency, and business efficiency would be forever telling you, "Be careful about experimenting, we don't know whether it's going to work or not, stick to what you know is working." I want to just tell you one story to illustrate the narrowness of business efficiency.

There is a businessman who got so fed up with his management consultant's narrow perspective that he sent him to a concert. When the man came back from the concert, the business man asked the consultant, "What did you see and what did you hear [at the concert]? Well the chap said, "I heard the music, and it was really quite nice, but I thought it was thoroughly inefficient." And the businessman said, "What do you mean by inefficient?" And the consultant said, "Well I learned that in an orchestra, there are first and second violins. If these had been merged, then manpower could have been downsized." He then went on to say, "I also saw that quite a lot of people were not playing all the time. Now, if these people had been multi-skilled, when they were not playing the flute they could have been playing the trumpet, or the drum." And lastly he said, "Now I have also been told that you have some very small notes, called demi-quavers. If these had all been marked up to the lowest of the bigger notes, then maybe Schubert may have been able to finish his unfinished symphony." So this is just a little example of the narrowness of the target-oriented business management school. And some way or another this is an interesting point - some how NGOs have to find a balance, a middle path, between just being sloppy and inefficient, not bothering about the way they use resources, and being victims of this management culture.

I know from my own experience that when you criticize management culture, then you are immediately accused of being in favor of inefficiency. I'm not in favor of inefficiency. Nor am I in favor of NGOs being inefficient. But equally I am not in favor

of NGOs being so oriented to a particularly narrow vision of efficiency.

Now I want to talk a little bit about the NGOs role in Advocacy which is a very important function. In this area, Indian NGOs have scored what I would call more "clear-cut" achievements. They have many, many achievements in the area of delivery also but if you take the achievement, for instance, of Right to Information, then you see a very practical result of advocacy. But the job of the NGO does not end with advocacy. Because the Right to Information itself has to be delivered to people; people have to be enabled to make use of this right. And you all know that there are bureaucratic and other impediments which are all too easily put in the way of people using the right to information act. And, therefore, NGOs have a real role in helping people to use the RTA. Again as a result of NGO advocacy and in part because of politics, we have the NREGA Scheme. Here also the NGOs have a major role to play in terms of establishing accountability and for determining the needs of the communities. Yesterday when I went to 2 villages in the tribal areas, the villages of Kherwara and Kotra, I saw quite clearly the huge waste of money which is going on within the NREGA scheme. People were getting work and are being paid, although there is some dispute about getting the right pay, but clearly the NGOs have a role in trying to ensure that the work which is done is worthwhile work creating lasting assets. Because wherever we went yesterday, we found local people criticizing the quality of work being done, like building roads which would break up in the next monsoon, or undertaking work which had often already been done like cleaning a talab (tank).

In January this year during my visit to Jodhpur area of Rajasthan, I met a pradhan who said to me, "there is so much money coming into this area now, we do not know what to do with it." He also said that the work we are doing is just going back to the bad old days of food for work, where any sort of work was being given to people just to be able to say that they have work. And yet before my very eyes, I could see open drains and a school ground without a single tree. Leaving aside the drains, it is not a hard task to re-forest the area around the school. How can you teach children to respect the environment if you do not provide a single tree for them in the school where you are teaching? And yet the pradhan does not

**But you have a mandate in the way from Mahatma. But then I think you have to win your mandate from the people today.**

know what to do with the development funds. This is again an obvious example where NGOs can come in to help with the planning which is required to assess what work can be done, and also of course, to assist with the implementation of that work, where it needs training or specialist skills or anything else.

Panchayati Raj is really a result of Gandhi's advocacy which at last Rajiv Gandhi recognised. All of Gandhi's life was spent advocating bottom-up development which needed to be respected and recognised, and so Panchayati Raj was brought in. But you all know again that the problem with panchayati raj is that unless it is helped on its way, unless there are institutions wherein organizations which can help it function properly are enmeshed with it, it all too often either becomes the victim of certain low-level bureaucrats or the victim of power groups in villages. But again, here is a role for NGOs in helping build-up a sense of community in villages such that the community as a whole really feels that they are a part of the panchayati raj, and a sense of ownership towards the panchayat that it is not just the sada panch's panchayat. So these are three cases where advocacy has worked, where still the day-to-day role of NGOs is absolutely clear. I'd like to suggest that the role for NGOs can go beyond the areas that I've been talking about, i.e., a supervisory role, a role of taking up specific cases, a role of keeping up pressure on government and on panchayats, a role really which is very practical, very important, but in a way day-to-day, none the worse for that, but still day-to-day. Now is there a role for the NGOs to bring about changes in society? I think this is a very big question for NGOs to consider.

And first of all, if NGOs are to have a role in society, in changing society, I think all of them need to be able to say to society that we have a right to assume this role. Because NGOs are self-perpetuating bodies and not elected bodies, they are not bodies that can justify their existence because they are beholden to shareholders like the private sector is. One way in which the NGOs can justify their existence is to say that they have a mandate from the

father of the nation, Mahatma Gandhi. Because what did Gandhi want? He wanted that the Congress Party, instead of remaining a political party, should become what I might call a great big NGO. And how different India might have been if some of those wonderful people who were in the Congress Party had gone out and worked in NGOs. Of course, some of them did. But you have a mandate in the way from Mahatma. But then I think you have to win your mandate from the people today. That is important. You have to demonstrate to the people today that you have knowledge, you have skills, you have the goodwill, the heart, the soul to make changes in society, and to justifiably say that "we have a role in changing societies." So what approaches should you take? Well I think one is to go back to Gandhi, and to seek for nonviolent approaches to problems in all the work that you do. Here I want to come to emphasise that sometimes people have doubts about NGOs because in your advocacy and in some of your work on the ground, you give the impression that you are innately hostile to the government. You give the impression that you are so dissatisfied with what the government is doing that you have no time for the government. But unless there is a partnership between NGOs and the government, NGOs will not be able to fulfill what they could do, and they will not be able to justify their existence to people who question them. And so what do I mean by the nonviolent approach? What I mean is that when you are dealing with the government, try to ensure that every time you sit down with a BDO do not think "this man is a crook"; try to understand the government's problems as well and actually acknowledge that problem, and see how, together, you can get around that problem.

And of course, above everything else, as again Mahatma Gandhi used to say, be sure that you will be wrong sometimes as well, and be willing to acknowledge your mistakes. Some of your experiments may not work. All of these are nonviolent ways of looking at society and trying to bring progress because what you are trying to do is avoid conflict. Sadly, we all live in times where conflict seems to be the norm. The very nature of democracy, as we have devised it in India and in Britain, and indeed in America, is one that encourages conflict. Although a different point of debate I often wonder whether Winston Churchill's saying that 'democracy is the worst form of

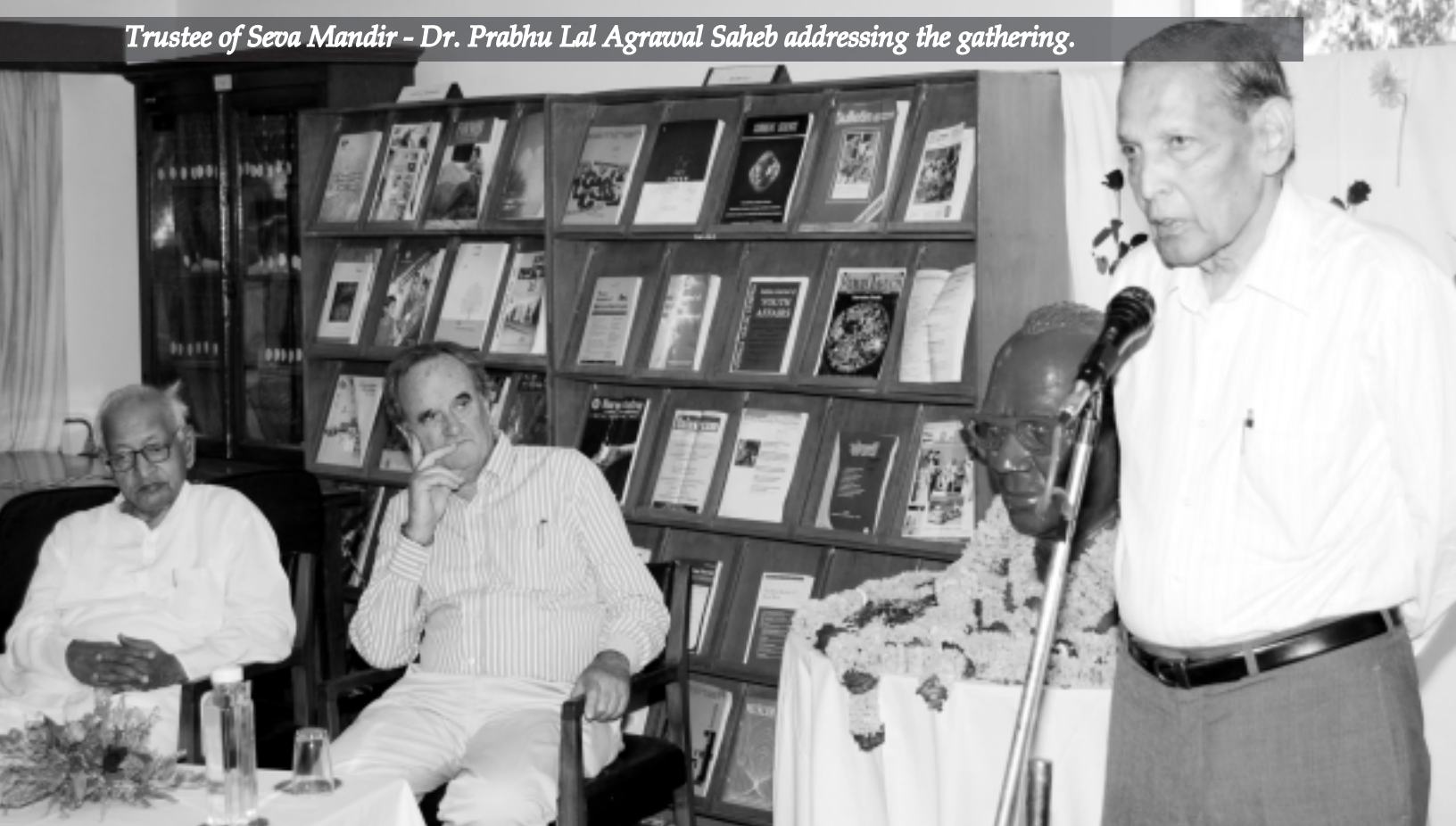


government' should be believed in any more. But certainly I do believe that nonviolent relationships with the government, nonviolent relationships with people who disagree with NGOs, nonviolent campaigning wherever possible, is the way to go ahead. The other two things I think NGOs could do is to advocate in a nonviolent way that this country should seriously review the way governance is provided in the country, and should consider changes being made in it. Now obviously this review and these changes have to be made with all the experience that people who have served in government have. It's not something that NGOs can go and do on their own. But you can be advocates for change; you have been advocates for change in the Right to Information. I think you need to take that further now, and become advocates for change so that government becomes more responsive.

This morning we were having a discussion on the role of politicians in executive policy, in actually implementing policy; and of course there are many people who believe that one change which is needed is that politicians should be kept completely out of the execution of policy. But one very good reason that this would not work is because very often the politician is the only person the citizen can go to if he is not getting what he considers his right from the

government. If for instance a person who is entitled to is not getting a ration card, if it is being blocked by the BDO, who can he go to if there is no NGO there beyond his MLA? I have just come from covering elections in UP and Bihar where I found people saying "I'm going to vote; vote for this man because he works." And what do they mean by 'works'? They mean that he makes the government function for us. So that means that there is a widespread impression in this country that the government, the administration, is not people-friendly. I'm not saying this in order to provoke a conflict, because we all know countless examples of individual officials from lowest to highest who are extraordinarily people-friendly, but I think we all have to face the widespread impression, particularly among poorer people, that the government is not people-friendly. So one way of bringing about the change in governance, is to campaign for more people-friendly government. I think, it is also possible for NGOs to take an interest in and to campaign on economic matters because I think a campaign is required here. And I think the mess the world now finds itself in is a result of mistaken economic policies, which can quite simply be advocated against. What has happened is this: the world took socialism too far.

*Trustee of Seva Mandir - Dr. Prabhu Lal Agrawal Saheb addressing the gathering.*



When I was a young man, we used to think that if you are not a socialist, you were immoral. But we didn't keep an eye on socialism. We didn't realize it was being taken too far. We didn't understand what was happening in the name of serving and helping the people and we gave too much power to governments and stifled the individual efficiency and entrepreneurial spirit of people. And people in India suffered from a particularly malign form of socialism which came to be known as the license permit or the Mehta babu raj. There's this human trait, which we have to watch against, which is to swing from one extreme to another extreme. And what has happened in the world now is that the world swung from an excess of socialism to an excess of capitalism where, in my view, the market alone became the decider of the division of resources in a fair, just manner. But this was taken too far.

Now what is the treat about the market is that it is a very useful tool. But a tool has to be used by someone; it does not work on its own. It's like saying that the motorcar can drive itself and if you allow your motorcar to drive itself, you know what happens. And by allowing the market to drive itself, we have had nothing less than a crash. So specifically NGOs can advocate and campaign at this moment when it is so crucial, to make sure that we do something about the cause of the present crash, i.e. bring some sense back into capitalism. But we do not go so far the other way that we find once again the entrepreneurial spirit of India, which has been so brilliantly illustrated since the liberalization of the economy, is tied up in red tape. And of course, you have the Indian tradition, of balance and the middle path, to guide you in this advocacy. But in order not to take things too far, you have to keep them continuously under watch and make sure that they remain in balance. As you all know better that the balance we are talking about is a tightrope walk which is something you keep on doing. But the problem we have at the moment is that people who are advocating against the excess of capitalism are not doing so in a non-violent way; they are not even doing it in a violent way, physically; and they are certainly not doing it in a non-violent way, intellectually. They are not trying to find the middle path but are merely throwing metaphorical and sometimes real bricks at capitalism and at capitalists. And that is not, in my view, the Indian way to go about it.

Well, where do we go from here then? I think that I have outlined to you some aspects of NGO work that I believe have an enormous potential for the future. And I really believe that in all these areas, you can justify NGOs role, provided they are able to demonstrate that their role is succeeding. But as a word of warning here: that does not mean that NGOs should go and fall into the trap of trying to become over-business oriented. I do not agree with those donors who put pressure on NGOs to exhibit their effectiveness in terms of sustainability which brings in an element of economic return over a period of time. Not just in the work of advocacy, but in terms of delivery of services, NGOs need to be experimenters. And experiments, as we all know, succeed but can also fail sometimes. In summary I would like to say that experiments are only successful if taken over by others. Therefore, one of the roles of NGOs is to look again at my theory of the gold dots and to realize that it is not just forming united fronts of NGOs which is going to help join those dots together but it is also collaborating with the government and collaborating with society as well, enabling societies to help themselves, so that they can then implement the discoveries, the techniques, the delivery methods that NGOs have discovered through experiments. But sometimes I feel that NGOs get stuck at the experiment stage because their experiments are not being replicated, and this is one of the principal things that NGOs need to think about.

To sum up let me just say three things. Firstly, do not lose heart; do not be discouraged by your failures. That is the most profound thing. Do not be discouraged by those who say "oh, you're just providing dots all over the place; you're not doing anything for India as a whole." And do not search for what I might call "cheap successes." But above everything else, keep that heart in your work. And when you campaign on the economic front, remember that one of the problems with capitalism is that it is dominated by greed. And the work of NGOs is in a way to combat the impact of people's greed. So when you are thinking about economics, and when you're thinking about advocacy of economics, do try to think in terms of whether we

**"I'm going to vote; vote for this man because he works."**



cannot devise an economic system which is much more psychologically healthy, which is not so based on greed. The present economic system, as put forward by the capitalists, is over-competitive and over-based on greed. The simple fact of the matter is this system which we now have is based on consumerism. If there is no greed, there is no consumerism. If you are not greedy for the next new car, you will not go out and buy it. But we all know that greed is one desire within us which is never satisfied. And if you, therefore, have an economic system in which greed plays such a major role, you find that you have people who are not satisfied. These are just a few ideas I have thrown out to you; maybe they are worth examining. I believe that they

---

are. I do believe that NGOs have a role; I believe that it can be a fundamental role. And I'm sure that organizations like Seva Mandir will continue to contribute to that fundamental role. They will fail, just to re-emphasize my basic point, in two ways. They will fail if they lose their heart and spirit. They will fail if they become too focused on narrow achievements. And those two things are related because a focus on narrow achievements means keeping out the heart and soul.

Thank you all very much for listening to me so patiently.

Sir Mark Tully

# The International Rural Network Forum - 2009

## Rangolis, Daal Baatis and some serious thought.....

Dr. Sunita Kumari



*Inauguration of the IRN Workshop by John Dryden and Padmaja Kumari.  
Also present Nicola Swan, Riyaz Tehsin & Neelima Khetan*

Seva Mandir got the opportunity to host the fifth forum of the International Rural Network (IRN). It was a big platform where intelligentia from across the world came together on a common platform and where not only ideas and thoughts were exchanged but cultural exchange also took prominence. This event of the 2009 IRN conference was for the first time ever organized in the Asian Continent and hosted in Udaipur city of India.

The overriding theme of the forum was on "Development Dialogues and Dilemmas". The conference was inaugurated by Her Highness, Ms. Padmaja ji, from the Mewar royal family of Udaipur and Shri Riyaz Tehsin. The forum was spread over a course of five days, from 23 August to 28 August 2009. It enabled rural development practitioners, policy makers, activists and scholars to exchange

knowledge and information on trends, responses and good practices. Through small group workshops, clinics, plenary sessions and field trips, and other larger lecture presentations, 80 delegates from 15 countries shared what they know about creating rural wealth and overcoming poverty.

In addition to the presentations and discussions, on the third day all the delegates had an opportunity for an exposure visit. The participation of nine different NGOs provided the delegates an opportunity to choose from a variety of activities ranging from watershed projects, education projects, health related topics, sanitation, renewable energy, community care, and migration issues. Each day also had a slot for a video session. During this time participants could show documentaries they had made or thought were fitting for the day.



Innovations introduced into the workshop included providing steel glass and Khadi Handkerchief to all the delegates, giving the message of protecting environment by not using plastic cups, glasses and tissue papers. Cotton bags made by rural marginalized women - was appreciated by the participants for embodying the message "be the change" - a notion which surfaced frequently throughout the conference.

Another innovative aspect of this conference was the different ways in which it encouraged participation. Often in conferences like these there is little room for the participants to choose what they do. Sessions are often predetermined and there is little room for choice. During this conference a specific schedule was prepared outlining where and what sessions were being held. However, each day had a session called the 'Khula Munch' which means Open Session. These sessions were reserved for the conference delegates to create their own agenda. The idea was that someone could run a workshop or facilitate a discussion which they felt was important, but was not being directly addressed by either the keynote speakers, or the other predetermined sessions.

Another different dimension of this workshop was the 'Milan Mela' which loosely translated means

**The International Rural Network is legally established as a not-for-profit international association in Canada with its origins in a world forum in Townsville Australia twelve years ago. It seeks to provide opportunities for rural communities worldwide to learn from each other, and to foster improved communications between practitioners, communities, rural organizations, policy makers and academics around issues of sustainable rural community development.**

**For more details visit [www.international-rural-network.org](http://www.international-rural-network.org)**

Mingling Fair. This was created in order to address the questions participants come to the conference with. In one sense it took the form of an ice breaker, but it also facilitated meaningful learning which influenced the outcome of the conference itself. During this time many different local NGOs set up stalls and handed out information about their work. There was also a section where chart papers were placed on tables with the different themes of the week written on them. This space was created to encourage the delegates to think about the themes, and write down their thoughts and ideas on them. All of this was shaped in order to create an atmosphere where the members of the conference could and talk to each other informally and create stronger



*Capturing memories*

personal bonds. The organizers behind this conference were very concerned about creating an environment in which dialogue and discussion could take place in a comfortable positive atmosphere, which would help create a stronger network, and more sustainable relationships.

There was also a 'weaving it together' session at the end of each day. This was aimed at dividing the delegates of the conference into smaller groups and reflecting about their day. It helped to synthesize their thoughts and experiences of that day. Here they could talk about something new they learnt, ask a question, or raise any concerns.

The four core topics of the conference were:

- Partnership-Transnational, National and Local
- Adaptation and transformation
- Innovation and Sustainability
- Leveraging Resources

Each day focused on one of these themes and every morning 3 keynote speakers started the day's interactions. The keynote speakers were prominent figures from organizations and institutions all around the world. Such institutions as National Foundation for India, PRADAN, IRMA, RULIVE,



- **Be Eco-friendly**
- **Avoid using plastic**
- **Use the stainless steel glass provided for drinking water.**
- **Toilet Paper has been provided but use it economically.**
- **Use handkerchief provided in the bag.**

UNICEF and various government agencies were represented. These speakers gave the audience a unique insight into the day's theme. They discussed their own personal work on that particular subject and highlighted what they felt were important issues to focus on for the conference. This was critical in grabbing the audience's attention and offering those who knew little about the topic an opportunity to gain an insight into the day ahead.

#### **Brief outcomes from sessions**

The conference provided an opportunity for participants to share their experiences of engaging with and finding solutions to development dilemmas and challenges with a wide range of practitioners,

*A Session in Progress*





researchers and academics involved in rural issues from various parts of the world. The ample space for more informal interaction and co-creating the agenda helped to ensure that participants were able to connect more and explore issues of common interest in more depth.

During the concluding session the speakers attempted to draw together their insights, reflections and calls for future directions in the search for meaningful, positive rural futures.

Karen Refsgard, a member of IRN, read closing remarks on behalf of John Bryden, President of IRN since he was unable to attend the closing session. Mr Bryden felt that education is a priority and that there is need to consider what kind of education we want to promote. In particular he emphasized the need to

focus on education such that it is about the hopeful joy of learning rather than just passing exams and getting marks. He also felt that there is need to put an end to corruption with regards to land ownership and intellectual property rights. Mr Bryden called for more and better partnerships at all levels, working together across a range of divides to address issues of common concern. He stressed the need to act immediately to address climate change in terms of both adaptation and mitigation. He concluded by emphasizing that there is a vital job of identifying different options and their implications, learning from each other in the process of bringing about positive change.

One of the major aspects of this conference was about building relationships. From the organizers to the participants it seems that this particular forum with its innovative ideas was not only successful in helping people network, but it has encouraged future IRN conference-organizers to incorporate some of the innovative ideas.

*Dr. Sunita Kumari manages the Peoples' Management School Programme of Seva Mandir.*

**80 delegates from 15 countries participated in the conference**

**We saved around 2500 paper cups for tea, 5000 glasses for water and 4000 plastic bowls for food, 120 plastic folders**

This article has been extracted from the IRN Report prepared by a team of seva mandir staff and volunteers. (Dr. Binita Verdia-Team Leader, Naveen, Oliver, Fizzy, Wendy, Preena) However the author has used her perspective for presenting the happenings in the form of an article .



# Eye check up camps for children of Jhadol block

## - A new initiative

Megha Jain & Firoz Khan



What if all children have vision;

What if they can concentrate on studies;

(What if when we see their smiling faces)

What if when we can see things from eyes of children;

What if all children can see the world, then what will be best than this.

While visiting Shiksha Kendra (SK), many Instructors felt that some children were unable to concentrate on their studies. It was suggested that the issue may be linked with poor vision. In order to tackle this problem an initiative of organising free eye check up camps for those children who are devoid of proper vision was setup in collaboration with Alakh Nayan Mandir.

Alakh Nayan Mandir is an eye center located in Udaipur City specializing in eye care and treatment.

In July 2009, they organized an eye check up camp in one of the government schools in Jhadol Block. It was found that, out of 400 children who were tested, many needed spectacles, a few had cataract and four children were referred for major eye surgery. Aside from this camp, informal discussion with village people revealed that cataract problems are very common in one particular area of Jhadol block. Additionally many children were also found to be suffering from different eye problems such as squint and night blindness.

We approached Alakh Nayan Mandir eye center and requested them to cover more children by organising camps in every village. This would ensure that the entire Jhadol block was covered. The eye center agreed to this suggestion. In addition, they also extended their help to treat cases even after the camps had finished. This accommodating attitude greatly motivated us.

The objective of the eye camp was to test the eyes of a maximum number of children in the age group of 0 - 15 years. Children who were identified with eye sight problems would be referred to the hospital for further treatment. A target of testing at least 4000 children from the Shiksha Kendras, Balwadis and also the government schools and Anganwadis was set.

In order to reach out to the maximum target population and sustain the efforts, it was felt necessary to develop good relationships with the local people. A brief orientation of teachers who are in immediate contact with children was felt essential. Although it was deemed unrealistic to bring all government school teachers, an effort was made to ensure all Shiksha Kendra teachers were present. Orienting these teachers would be a great help in identifying different cases amongst the children.

On 17th July 2009, a brief orientation training of two hours was conducted. The training included a presentation on basic eye problems in children like Squint, Amblyopia, injury, red eye, astigmatism, congenital and cataract.

The obvious questions we were confronted with was, how people with minimum qualifications and resources, like our teachers or people from the community, can conduct screenings and refer cases to Ophthalmologists for specialized services.

What is the status and what will be the impact (economic burden) of blinding eye diseases amongst children was also discussed. Lastly, the role Alakh Nayan Mandir would play was explained.

45 instructors made it to the orientation workshop despite heavy rains. The teachers were excited and motivated by the brief orientation, as the training would help them identify such children and bring them to the eye camp. More importantly, teachers felt that they were now mediators in spreading awareness among parents to not neglect eye

diseases due to economic constraints. They also learnt about Alakh Nayan Mandir and its activities. Teachers got their eyes tested and the schedule of the eye camps was planned. Around 17 eye camps in different villages were held between 25th July and 18th August. Out of the 4000 children screened almost 1100 children were from the 44 Shiksha Kendras. The rest were either from Balwadi, government schools or Anganwadis.

Children were screened for various eye ailments. 330 children were identified with various eye problems. Out of this, 200 children who were short-sighted were provided free spectacles from the hospital. Another 130 children were suffering from other eye problems and were referred to the Alakh Nayan hospital in the city for further treatment. So far, 26 children have been treated for their respective eye problems, 11 of which were cases of cataract. Few children were identified with eye allergy and they were given free eye drops and the rest were found with clear eyesight.

The parents of the remaining children have been encouraged to take their children to the hospital for further treatment. In many cases it has been difficult to persuade the parents to do the same despite it being free of cost. They are being counseled that if they do not get the treatment done soon, the child may experience further complications in future. Many of them were convinced but few still refused to get their children treated.

The instructors of Ranpur and Bada Bhilwara village got treatment done for their own daughters, who had been suffering from eye problems for a long time. A child of Amliya SK was successfully treated for a squint, while another child of Khatikamdi SK was treated for cataracts. Many instructors have also got their own eyes tested.

Overall, the eye camps have increased awareness about eye problems and their prevention methods, and hopefully will be a step towards better eye health. The teachers have now become more active in terms of health issues and have come to know that if child is not able to read or write then, it is not necessarily the lack of interest or inability of learning but could be poor eyesight. Teachers also realised that poor eyesight could also effect their own teaching. The idea behind the whole camp and brief

**Around 17 eye camps in different villages were held between 25th July and 18th August. Out of the 4000 children screened almost 1100 children were from the 44 Shiksha Kendras.**

orientation for teachers was not to distract them from basic role of teaching but make them aware of the limitations which children or teacher face when the transfer and intake of knowledge is affected. Teachers after all are the leaders and play an important role in the village. They can often convince the parents better than anybody else.

This was a new initiative and these camps were successful in atleast screening children for basic eye problems. It also helped those children who cannot afford treatment to get proper care through Alakh Nayan Mandir.. Currently we have oriented block education incharges and teachers about Alakh Nayan Mandir and their purpose. Now, teachers can atleast refer their children if found with such eye problems for further tests at the eye center. Alakh

Nayan Mandir is open to do free check ups and bear the costs for anybody who approaches them. Due to the limitation of resources at both Seva Mandir and Alakh Nayan Mandir we are not yet conducting camps in any other blocks.

Though providing quality education and creating demand for the same is the objective of our education programme, but an awareness of health issues which distract children and parents from education are important and should be carefully identified. With the help of resource units like Alakh Nayan Mandir these issues can be addressed. Once again thank you to Alakh Nayan Mandir for this great opportunity.

*Megha Jain & Firoz Khan work with the Education programme of Seva Mandir.*





Only if Gokul could predict the certainty of the chapters in his life ...like he assured me about the rain that day and it happened for REAL,... only if they could believe that hitting the right opportunity can open the ways for their dreams like targeting a coin with a pebble does for them every day....only if they knew that like the KITE their lives can also soar high up in the sky and fight all odds...only if they knew a bad word spoken from their mouth will make them listen to all abuses in the world...only if they knew begging for a while can make them a lifelong borrower... they would have been spending a childhood like me and you.

They were brought into this world like us but never brought up the same way, they breathe the same air as we do, but in a different way. They eat and drink the same food but react differently. They have feelings but wrapped and piled up without any sequence, waiting for someone to come and open it for them. They need our HELP in order to help themselves, they need a corner to think and understand. They are looking for directions to walk

on the right path. They need a light to lighten their lives and a corner away from the noise filling their hearts daily with its own disturbances.

They need to become CHILDREN again.

All they need is someone to talk to, to look up to and listen to. Some are lucky to find the light in their parents, brothers/sisters, friends and some come to the Corner. I am still thinking about the reason behind the tears of a girl, not often seen at the centre, while I was talking to children one fine afternoon. I was moved when the girl sitting next to her shared that she could not control her emotions while listening to me and that gave me a reason to think as to why the girl would react in this way during the discussion of a TIME TABLE at the centre. Why would they, only for a while but listen to all good talks and stories? Why our repeated efforts will one day make a child bathe daily, cut his hair, and comb it properly? Why would they one day stop chewing tobacco?



The answer lies, within our hands which can take special care...

The answer lies, within our eyes which can see their unspoken hopes...

The answer lies, in our ears which can listen to their unheard plead....

The answer lies within our soul, the one which can be connected to theirs and can share the same pain.

Children are like wet clay: mould them and give them a beautiful shape, the way we want but at the right time. The right time when the letters are learnt and words are spoken; the right time when the colours have meaning for their lives; the right time when they learn to share and care; the right time when good and bad have some differences. When is the right time? Who is going to decide the right time for them?

Magic does bring changes but CHANGE is not magical. It has its own process and understanding which is a part of the magician's life and the closer we are to the showman the clearer the picture appears

to be. The corner can become the showman/magical world for the kids and can spin its magic slowly bringing little changes which is hard to see but can be felt.

Can we light the candle for them and give them the peace they want, the happiness they are looking for, the words they want to speak, the colours they want to colour their lives with? Can we make a difference?

We the privileged, resourceful and powerful can share the gifts we have and serve humanity in a way which would help in reducing some inequalities created by no one but us. We can make them realize that they are not POOR humans but humans. Only if we knew that whatever little we all have can make our lives worthwhile if we knew how to utilise that little and changes can be seen with the blink of an eye.

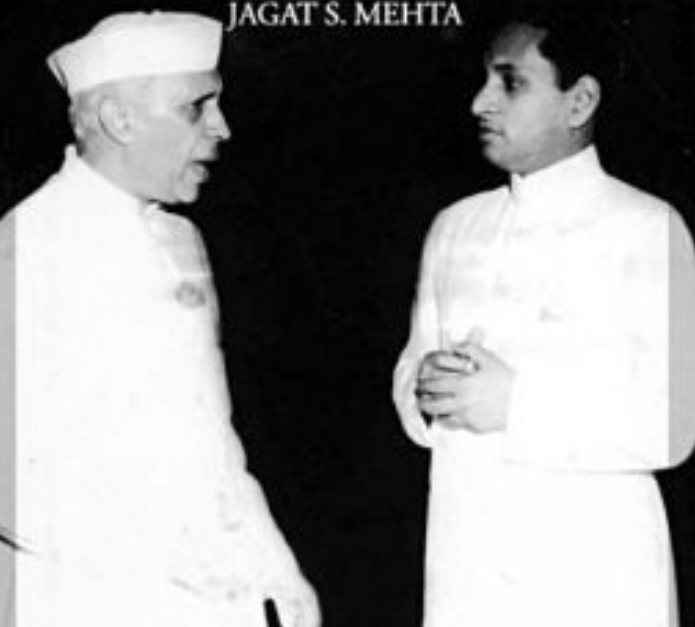
*Preena Soni is the Project coordinator for Children's Corner project.*



# THE TRYST BETRAYED

*Reflections on Diplomacy and Development*

JAGAT S. MEHTA



Jagat Mehta, one of the most morally and intellectually engaged human beings I have had the privilege to know, has just published his memoirs. He calls it *The Tryst Betrayed*. The reference, obviously, is to Nehru's famous midnight pronouncement.

Yet this is by no means an anti-Nehru book—quite the reverse. Jagatsaheb, as most people call him, was in the first batch of the Indian Foreign Service, hand-picked by Nehru, who was also our first Foreign Minister, and like many civil servants of that generation he adored Nehru. And reading the book makes it clear that for Nehru as well, Jagatsaheb was special: he was the only foreign service officer to accompany Nehru on his election campaigns in 1957; the only one also, to ride horse-back to Bhutan with him and Ms. Gandhi (there were no roads then).

It is also not an anti-India book. Jagatsaheb recognizes India's achievements as a democracy and, in more recent years, as an economy. If he titled the closing chapter of his book "Why has India Underperformed", it is because he has such lofty hopes for us. As the nation of Gandhi and Nehru, he believes we should aim higher—a more democratic

## book review

### **The Tryst Betrayed: Reflections on Diplomacy and Development**

**By Jagat S. Mehta**

**Reviewed by Prof. Abhijit V. Banerjee,**  
Department of Economics, M.I.T., USA

economy, a more profound democracy, a more moral foreign policy.

One could argue that this is being too idealistic, but one thesis of the book is that we have often run into problems precisely by not being idealistic enough. Jagatsaheb's most telling example is our relation with our smaller neighbors—Bangladesh, Nepal, Sri Lanka. The book is full of instances where we found it difficult to resist the urge to bully them, even though in the long run this only undermined our interests. Farakka, for example, was more or less explicitly imposed on Bangladesh, despite the fact that the Bangladeshis saw this as a tax on their nation's lifeblood. The Farakka waters did little to "flush" the silt out of Hooghly, certainly not enough to save the Kolkata port. In the end we just made sure that a lot of useable water ended up in the Bay of Bengal, and earned the enduring hostility of a large proportion of the Bangladeshi population. Our reluctance to allow Nepal free transit for its exports and imports, even though unrestricted transit is a widely respected right of landlocked sovereign nations, made us many enemies in Nepal. This is one reason we have not yet been able to negotiate with Nepal on building dams on the rivers originating in the Nepalese Himalayas. These dams would generate electricity that we desperately need and slow down the rivers that are the source of so much erosion in the Nepalese Himalayas and annual floods in the North Bihar plains. The reason they never get built in part is that the Nepalese don't trust us enough to be willing to enter an agreement where we are monopoly buyers of the power that they have to sell.



Afghanistan is another example. When the Soviets invaded Afghanistan in 1979, we chose not to complain, at the cost of abandoning our commitment to non-alignment, and our long-term alliance with the Afghan people, in order to show the Soviets that we were with them. Jagatsaheb, who was Foreign Secretary at that time, feels that the Soviets would have understood if we had chosen to stand by our principles, and argues that this decision drove the Afghans into the willing arms of the Pakistanis, and thereby contributed directly to the Afghan involvement in the Kargil war and beyond. Had we stuck to our principles in 1979, the book speculates, 9/11 might never have happened.

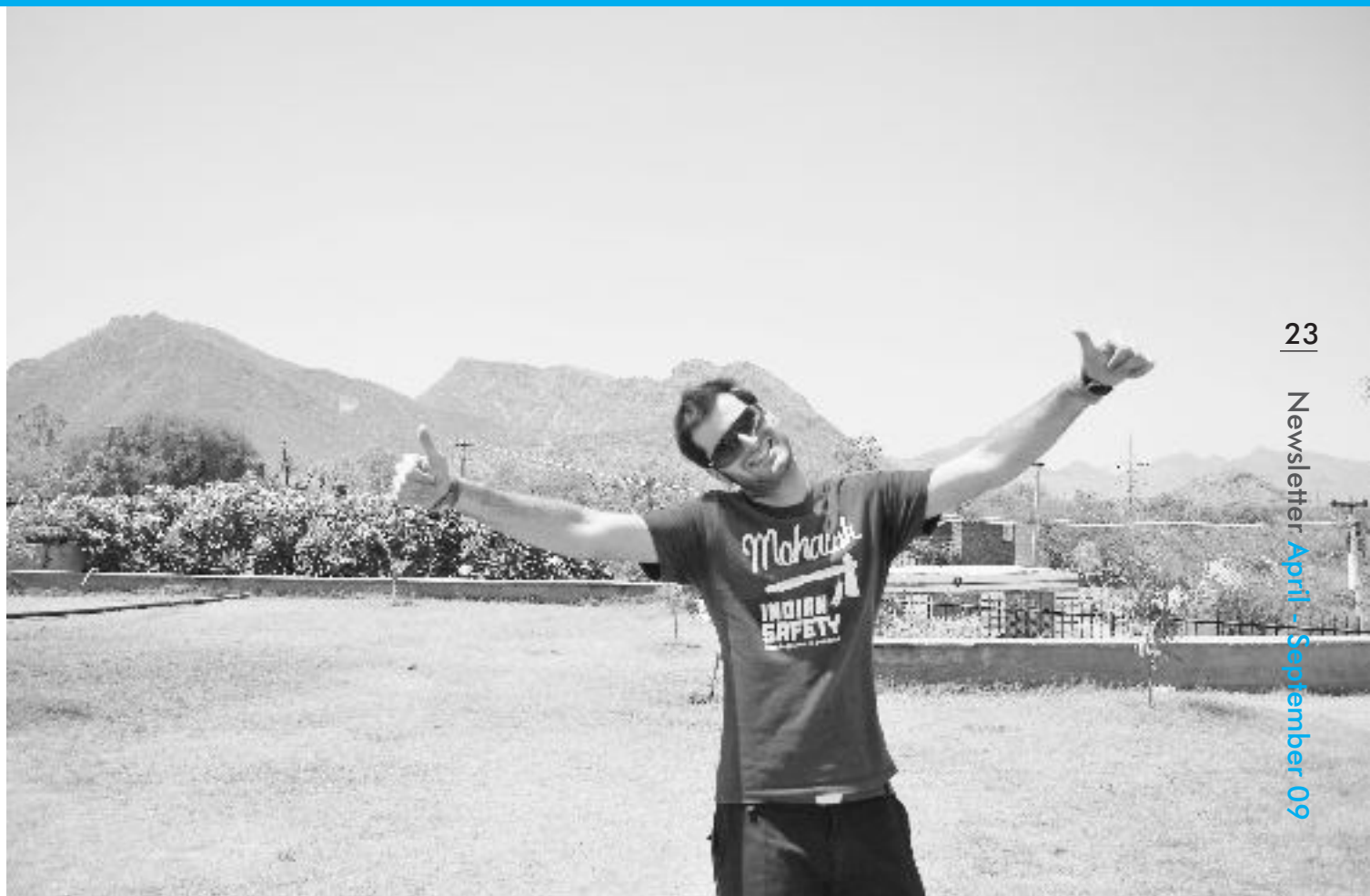
There is however another sense in which we were not idealistic enough. We idolized Nehru but lacked faith in what he stood for-rationalism, intellectual engagement, being open to ideas. We did not challenge him enough when he was wrong: instead, even the professionals who were supposed to be his source of information and advice convinced themselves that "Panditji knows best". This is what led to the fatal misunderstanding about China's intentions in 1962. Panditji entirely misread the signals that Chinese were sending us ever since the Tibet issue arose, and no one dared to tell him otherwise.

But it had much wider consequences. As Jagatsaheb put it "Panditji was the greatest democratic dictator in history, but twelve years of his Prime Ministership were largely wasted." We failed to make use of his charisma, his enthusiasm, his ability to inspire, to achieve social goals that would otherwise be difficult. Because delivering basic health and education were not Nehru's priorities---he was entirely in favor, but seemingly had not grasped the sheer magnitude of the challenge of universalizing quality education and healthcare in a vast and multifariously divided country like ours--and his advisers and colleagues did not force him to rethink, we still remain tragically backward in those areas.

We celebrate Nehru's birthday as Children's Day, but it was the children's tryst that was most egregiously betrayed.

Jagatsaheb remains optimistic. He thinks "we can retrieve our standing", by returning to the legacy of idealism that we inherited from Gandhi and Nehru. He insists that idealism does need to be naïve-it is about holding ourselves to a standard that we hope but not expect of others. That is certainly how he lives his own life.

Abhijit Vinayak Banerjee was educated at the University of Calcutta, Jawaharlal Nehru University and Harvard University, where he received his Ph.D in 1988. He is currently the Ford Foundation International Professor of Economics at the Massachusetts Institute of Technology. In 2003 he founded the Abdul Latif Jameel Poverty Action Lab (J-PAL), along with Esther Duflo and Sendhil Mullainathan and remains one of the directors of the lab. In 2009 J-PAL won the BBVA Foundation "Frontier of Knowledge" award in the development cooperation category. Banerjee is a past president of the Bureau for the Research in the Economic Analysis of Development, a Research Associate of the NBER, a CEPR research fellow, International Research Fellow of the Kiel Institute, a fellow of the American Academy of Arts and Sciences and the Econometric Society and has been a Guggenheim Fellow and an Alfred P. Sloan Fellow. He received the Infosys Prize 2009 in Social Sciences and Economics. His areas of research are development economics and economic theory. He has authored two books as well as a large number of articles and is the editor of a third book. He finished his first documentary film, "The name of the disease" in 2006



## "The essence of the 5400 seconds in my life"

by Alvaro López

I have been in Udaipur for the last 8 months. During that time I've had the opportunity to take part in a few different projects related in one way or another with Seva Mandir. I've had a lot of experiences, innumerable feelings, but if I have to choose one day and one feeling, I think I would choose the one that I will relate now. Valerie, the person in-charge of the street children project and a very good friend, opened the Children's Corner ten days after my arrival in India. Since that moment I went there every Thursday to play games and sports with the kids.

Soon I realized that close to the center was a huge area that was being used as a rubbish dump by the

slum. Every afternoon, the eldest kids of the slum would meet there to play cricket, a sport that was foreign to me at that time. After discussing it with Valerie, we decided that the rubbish dump could be transformed into a proper playground where the kids could play their favourite sports and games without being surrounded by trash, dust and dirt. But due to the budget limitations the only way to accomplish this dream was to do it with my own hands. On the 16th of October, I went to the Children's Corner with Valerie, with the intention to start cleaning the dump. I had previously told Suresh (the person in charge of the center) to get me a wheelbarrow and a shovel in order to start picking up the rubbish. I wanted to pile it in a big hole that was situated at one of the extremes of the dump.

But upon arriving that afternoon, I found that Suresh was only able to arrange for a big metal bowl, a hoe, and a scythe. I thought that it was going to be

impossible to do anything with those materials, but I also wanted to start as soon as possible without wasting more time waiting for the required tools. Encouraged by Valerie, I decided to go down to the dump with the metal bowl, the hoe and the scythe. In the 200 meters that I had to walk, I felt there would be no end to the number of people staring at me from everywhere in the slum asking themselves, "What is that white guy doing? "Where is he going?"

I was scared and excited, but I really did not know where to start. I thought that it would take me 4 or 5 months, or maybe I would never finish, but I had to start. I had to pursue the dream of making that dump a playground for our kids. Once I was in the middle of the dump I started cutting bushes with the scythe and cleaning the rubbish with the hoe and the metal bowl. At that moment I felt every family from the top of the dump and all the kids from the Children's Corner staring at me and probably thinking that I was crazy. I agreed with them! My nose was feeling dryer with each passing second, I started sweating, the sun was pounding on my back, and I found in the rubbish heap the nastiest things that I could ever imagine. I don't know when and I don't know why, but my body was driven by something bigger than me and I felt that I was doing the correct thing.

The first 10 minutes I felt conscious of every single movement that I made, of every breath I took, and of every face staring at me. The excitement was mixed with the nervousness and insecurity of walking alone in an unknown territory. But suddenly everything changed as I saw an eight-year-old kid running to where I was working. He ran so enthusiastically that he almost lost his balance and fell down on the dump. Once he reached me, he immediately grabbed the hoe from my hand... he wanted to help me!

For the next five minutes we cleaned together. During that time I felt so close to that kid that even the language barrier disappeared. We were smiling

together, sharing the same dream, sweating together and understanding each other without any words. It was a unique and indescribable feeling that grew even more when five minutes later twenty kids followed his steps. The children and I cleaned the rubbish of the dump hoping that one day it will be their own playground. It was a pivotal moment in my life and maybe in the future it will be for the community as well. It was one hour and a half of hard work, or as I like to say 5,400 seconds of complete happiness. During those wonderful seconds I had a permanent smile on my face. That day I went home knowing that thanks to that hour and a half my stay in India made sense. Those 5,400 seconds justified all the efforts that I had made to come and volunteer here.

During the next few months, I continued to pursue the dream of making a playground for the kids. The slum committee became involved in the project and they proposed it to the Udaipur government. The government planned to level the playground and construct a drain for the future monsoon rains. These activities were supposed to begin two and a half months ago but the awaited moment still has not come. Sadly my time here is over and I cannot continue working but hope that someone will be able to ensure that my dream is fulfilled.

Most likely my eyes will not see the results, but I know that if somebody uses the necessary passion, the same that I used in that project, the playground can be a reality for the children. If this ever happens, the essence of the 5,400 seconds will be preserved forever by the laughs and the smiles of those children who played and cleaned with me on that wonderful 16th of October 2008.

*Alvaro Valverde López is from Spain and volunteered at Seva Mandir from September 2008 to April 2009.*



## "My Experience as a Seva Mandir Intern"

By Wendy Nuttelman

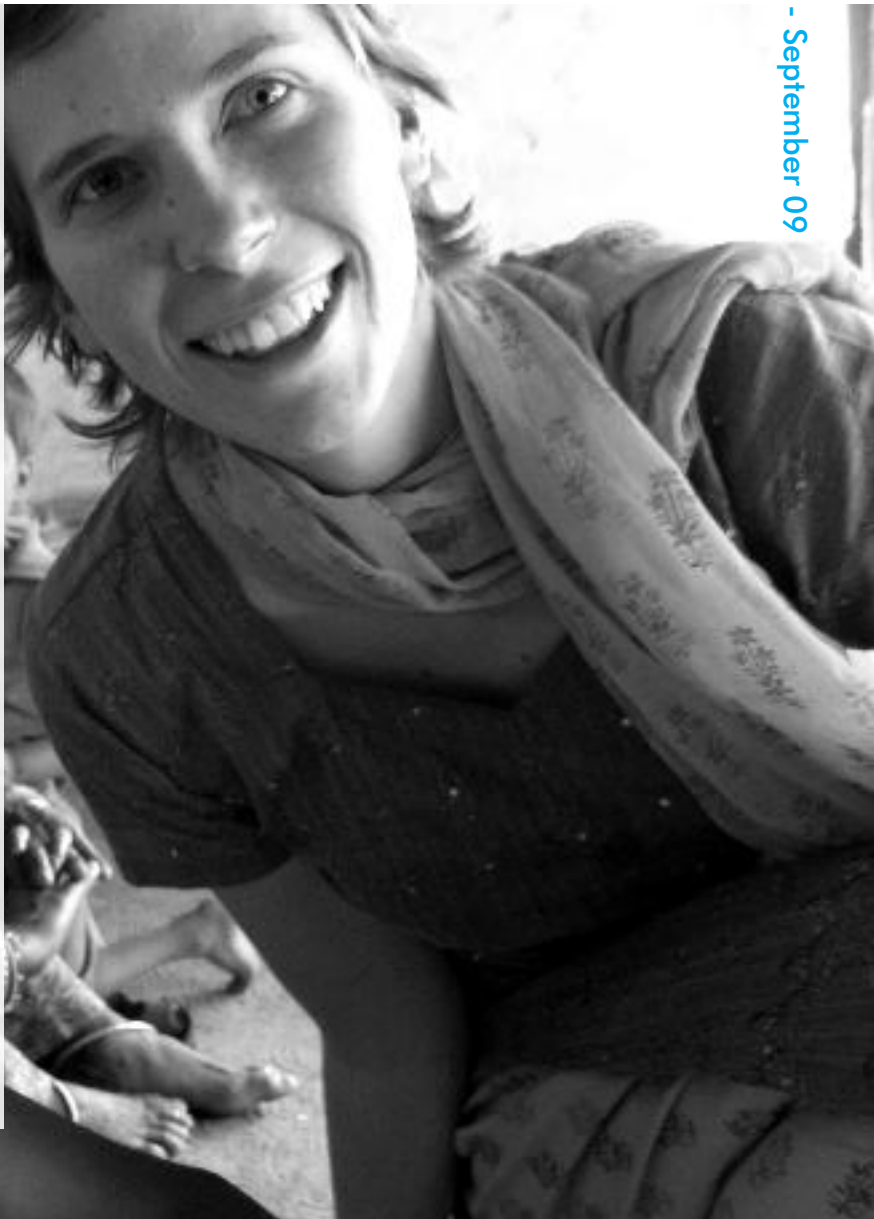
When I came to Seva Mandir, I wasn't really sure what to expect. I had no idea that it was such a well-established NGO, which has been doing development work in rural Rajasthan for over forty years. I was given an assignment within the Health Department, which involved documenting the experiences of village youth who had participated in Adolescent Health Camps. I would use the stories and pictures that I collected to produce an informative brochure that would illustrate the importance of the program.

I was excited about my project, but I realized that it would be a somewhat difficult task, given my limited knowledge of Hindi. I headed out to the villages with an Indian volunteer, who would act as my interpreter. Being out in the field was an incredible experience. The countryside was absolutely beautiful, and I was greeted with warm smiles from many of the villagers. Procuring information from the adolescents proved to be harder than I imagined. The females were particularly shy, and there were times when they provided me with very little information. I sometimes found that it was difficult to feel like I was connecting to people, because of the language and cultural barriers. I often fell into the role of a silent observer, and questioned whether or not my presence was actually beneficial. As I gradually gained a better understanding of the culture, this feeling of disconnect began to dissipate. I noticed the way that a friendly smile, a respectful greeting, and some simple Hindi brought me closer to the villagers.

My time at Seva Mandir passed too quickly. After three months, I felt like I had barely begun to crack the surface of the complex and fascinating community where I had been so warmly accepted.

Speaking with other volunteers, I heard stories similar to mine. I found out that it was common for volunteers to extend their stay, or to come back to visit and volunteer again in the future. I myself hope to return someday, and to continue to contribute to this organization where I have learned so much.

*Wendy Nuttelman from USA, volunteered with Seva Mandir from 5-Jun-09 to 21-Mar-10. She worked on the project "Assessment of two villages: How agriculture practices can better meet nutritional needs".*



# volunteers

26

Newsletter April - September 09

S.No.	Name	Start Date	End Date	Institute / City / Country	Project	Unit
1	Devangana Kalita	5-Apr-09	18-Jun-09	Delhi	Working in BPP	BPP
2	Sujata Rani	6-Apr-09	22-May-09	VAMNICOM, Pune	Marketing study of NTFPs (Mahua), Bamboo produce	NRD
3	Lipika Satapathy	6-Apr-09	6-Jun-09	CSREM, Orissa	Feasibility study on income generation on flower cultivation in Alsigarh village	PMS
4	Navaneeta Majumdar & Nayana M Dutta	9-Apr-09	2-May-09	Tata Institute of Social Sciences, Mumbai	Impact Assessment of YRCs	EDU
6	Amit	9-Apr-09	2-May-09	Tata Institute of Social Sciences, Mumbai	Case studies on WRCs	EDU
7	Hanumant Waghmare	9-Apr-09	2-May-09	Tata Institute of Social Sciences, Mumbai	Pasture Land Laws for State of Rajasthan	EDU
8	Anup Kumar Giri	23-Apr-09	12-Jul-09	Indore	Working in Education unit	EDU
9	Mayank Sinha	4-May-09	10-Jun-09	Mumbai	Data Analysis of P.M.E. work	PMS
10	Priyanka Mittal	6-May-09	4-Jun-09	Noida	Data analysis of internship programme	PMS
11	Umashree Pancholy	11-May-09	11-Jul-09	Udaipur	Comprehending community's perception of climate change	NRD
12	McKay Roozen	14-May-09	23-Jun-09	Nourish International, U.S.A.	Documentary making on 'Jati Panchayat' under Fellowship Programme	PMS
13	Ian F. Pratt	14-May-09	8-Aug-09	U.S.A.	Monsoon Project	EDU
14	Cayley Pater	15-May-09	9-Jun-09	Nourish International, U.S.A.	Documentary making on 'Jati Panchayat' under Fellowship Programme	PMS
15	Patrick Toomey	15-May-09	23-Jun-09	Nourish International, U.S.A.	Documentary making on 'Jati Panchayat' under Fellowship Programme	PMS
16	Ashley Latta	15-May-09	23-Jun-09	Nourish International, U.S.A.	Documentary making on 'Jati Panchayat' under Fellowship Programme	PMS
17	Fahmida Azad	15-May-09	23-Jun-09	Nourish International, U.S.A.	Documentary making on 'Jati Panchayat' under Fellowship Programme	PMS

S.No.	Name	Start Date	End Date	Institute / City / Country	Project	Unit
18	Kavisha Paliwal & Bhagyashree Purohit	15-May-09	30-Jun-09	Udaipur	Working at Learning Camp	EDU
20	Pushpendra Singh	16-May-09	23-May-09	Udaipur	Project on Niliyam	EDU
21	Devendra Singh	16-May-09	23-May-09	Udaipur	Learn without fear project	EDU
22	Akash paliwal	18-May-09	18-Jun-09	Shrinath Ji Institute of Management, Nathdwara	Working with HRD	HRD
23	Ravi Ghawari	20-May-09	18-Jul-09	Udaipur	PRA work in villages	NRD
24	Vijay Sharma & Manish Suthar	20-May-09	20-Jul-09	Institute of Rural Management, Jodhpur	Study on non payment of fees at NFEs	EDU
26	Arthur Ebbink	20-May-09	21-Jul-09	U.S.A.	Assessing the reasons for drop outs in immunization camps.	Health
27	Bhupendra Kumar	21-May-09	20-Jun-09	Institute of Law, NIRMA University, Ahemdabad	Working at Children's Corner	PMS
28	Monika Deol	21-May-09	20-Jun-09	Institute of Law, NIRMA University, Ahemdabad	Working on leadership publication for Ummed mal Lodha Environment Award	PMS
29	Tanvika Singh	21-May-09	20-Jun-09	Institute of Law, NIRMA University, Ahemadabad	Assisting in Documentary	PMS
30	Jillian Vogel	23-May-09	23-Jun-09	Nourish International, U.S.A.	Documentary making on 'Jati Panchayat' under Fellowship Programme	PMS
31	Ratan Menaria	23-May-09	15-Jul-09	Udaipur	Working in WCD	WCD
32	Manisha Singh	23-May-09	18-Jul-09	Banaras Hindu University	Assisting Health Prabharis at Kherwara block and insurance project	Health
33	Archana Singh	23-May-09	18-Jul-09	Banaras Hindu University	Assisting Health Prabharis in Kherwara block on Insurance project	Health
34	Sonia Wong Ka Yan	25-May-09	1-Aug-09	Hong Kong	Review of English teaching at NFEs	EDU
35	Ravi Alok Sinha	26-May-09	4-Jul-09	Delhi	Microfinance	Badgaon



# volunteers

28

Newsletter April - September 09

S.No.	Name	Start Date	End Date	Institute / City / Country	Project	Unit
36	Sharique	26-May-09	12-Aug-09	Sanford University of Public Policy, Duke University, USA	YRC	EDU
37	Serene	27-May-09	29-May-09	Udaipur	Working in Library	PMS
38	Tania Chakraborty	1-Jun-09	12-Jul-09	Assam University, Silchar	Coverage and perception of early childhood services at village level	WCD
39	Alina Dutta Roy	1-Jun-09	12-Jul-09	Assam University, Silchar	Coverage and perception of early childhood services at village level	WCD
40	Sheetal Prasad	1-Jun-09	20-Jul-09	Institute of Rural Management, Anand	To analyze the status, process of change and learning in the grant given village.	GVK
41	Aparna Krishna	1-Jun-09	20-Jul-09	Institute of Rural Management, Anand	To analyze the status, process of change and learning in the grant given village.	GVK
42	Andrew Alspaugh	1-Jun-09	24-Jul-09	Amherst College, U.S.A.	Coverage and perception of early childhood services at village level	WCD
43	Ndungu Agostine Kagunda	1-Jun-09	24-Jul-09	Amherst College, U.S.A.	Coverage and perception of early childhood services at village level	WCD
44	Saumya Gupta	2-Jun-09	2-Jul-09	Dheerubhai Ambani Institute of Information And Communication Technology, Gandhinagar	Study of Women Resource Centre and design a training program for the WRC leaders.	WCD
45	Meha Pandey	2-Jun-09	20-Jul-09	U.S.A.	'Improve the experience of patients in our hospital and also help us develop our Bal Sakhi programme.	Health
46	Hannah Harri-Sutro	2-Jun-09	31-Jul-09	U.S.A.	Study of Women Resource Centre and design a training program for the WRC leaders.	WCD

S.No.	Name	Start Date	End Date	Institute / City / Country	Project	Unit
47	Vikram Singh	2-Jun-09	15-Aug-09	KIIT School of Rural Management, Bhubaneswar	To conduct a livelihood and anthropological profiling of the Kathodis/katkaris (Primitive tribal groups) in three clusters in Udaipur	NRD
48	Ching Yin Chen	2-Jun-09	15-Aug-09	U.S.A.	Pilot study of YRC at Urban block	Urban Block
49	Kundan	3-Jun-09	15-Aug-09	KIIT School of Rural Management, Bhubaneswar	A study on status of Public Distribution System (PDS) in our working area".	PMS
50	Sugandha	3-Jun-09	15-Aug-09	KIIT School of Rural Management, Bhubaneswar	Preparation of Production Plan for a 150 farmer cluster.	NRD
51	Wendy Nuttelman	5-Jun-09		U.S.A.	Assessment of two villages:How agriculture practices can better meet nutritional needs	NRD
52	Mohd. Tufail Ashraf	11-Jun-09	11-Jul-09	National Foundation for India, New Delhi	Impact on youths in Delwara	Delwara
53	Nazim Ali	14-Jun-09	15-Jul-09	National Foundation for India, New Delhi	Assessing the reasons for drop outs in immunization camps.	Health
54	Ajaypal Rathore	16-Jun-09	10-Jul-09	Delhi	Working on leadership publication for Ummad mal Lodha Environment Award	NRD
55	Sushant Maheshwari	19-Jun-09	18-Jul-09	Indian Institute of Technology, Delhi	Surveying of lined Canals made by Sevamandir and village people in Selu and Semal village and quantifying the benefit of those lined canals.	NRD
56	Tore Suessenguth	24-Jun-09	17-Sep-09	Germany	To conduct a livelihood and anthropological profiling of the Kathodis/katkaris (Primitive tribal groups) in three clusters in Udaipur	NRD

# volunteers

30

Newsletter April - September 09

S.No.	Name	Start Date	End Date	Institute / City / Country	Project	Unit
58	Mohammed kheezar hayat	30-Jun-09	15-Oct-09	Udaipur	Working in Resource Mobilisation programme	PMS
59	Ryan Shannon	1-Jul-09	15-Aug-09	Foundation For Sustainable Development, U.S.A.	Children's Corner	PMS
60	Claire Olszewski	1-Jul-09	15-Aug-09	Foundation For Sustainable Development, U.S.A.	Children's Corner	PMS
61	Alicia Bravo	1-Jul-09	15-Aug-09	Foundation For Sustainable Development, U.S.A.	Youth Resource Centre	PMS
62	Sean Emerson Gordon Marvin	1-Jul-09	15-Aug-09	Foundation For Sustainable Development, U.S.A.	Youth Resource Centre	PMS
63	Suvrat S. Deshpande	1-Jul-09	30-Sep-09	Pune	Coverage and perception of early childhood services at village level	WCD
64	Piyush Bomb	1-Jul-09	30-Sep-09	Udaipur	Help improving the reporting system of donors	Administration
65	Oliver Lloyd	1-Jul-09	18-Dec-09	U.K.	Rafe Bullick Memorial Foundation	RBMF
66	Sonal Parikh	3-Jul-09	5-Jun-09	Udaipur	Documentation of Library books in NRD	NRD
67	Ratna Bhawsar	3-Jul-09	2-Sep-09	Udaipur	Working in BPP	BPP
68	Naresh Kumar Dave	8-Jul-09	10-Oct-09	Udaipur	Sorting of publication material	PMS
69	Francesca Morgante	14-Jul-09	5-Sep-09	Development In Action, U.K.	A study on children transferring from Balwadi to schools	WCD
70	Michael Perry	14-Jul-09	5-Sep-09	Development In Action, U.K.	Proposal writing for funding agency on Village Institution programme	GVK
71	Mustatea Elena	16-Jul-09	7-Sep-09	U.S.A.	Help communities in Kumbhalgarh on developing sustainable agricultural practices	Kumbhalgarh Block
72	Mahendra Singh Jetawat	17-Jul-09	31-Dec-09	Udaipur	Data Entry for database	PMS



# volunteers

S.No.	Name	Start Date	End Date	Institute / City / Country	Project	Unit
73	Rashmi Khan	18-Jul-09	17-Jun-10	CHIRAG	Afforestation and Pastureland development and nursery raising programme in Suro Ka Guda	NRD
74	Santosh Kumar	18-Jul-09	17-Jun-10	CHIRAG	Dall Mill project Kotra	NRD
75	Nidhi Mundra	20-Jul-09	21-Aug-09	Advent Institute of Management, Science And Technology Udaipur	Working in HRD	HRD
76	Jana Julika Buithgen	23-Jul-09	15-Dec-09	Germany	Working at Activity Centres	EDU
77	Naresh Kumar Salvi	24-Jul-09	10-Oct-09	Udaipur	Working in YRC	EDU
78	Surendra Shrimali	31-Jul-09	31-Oct-09	Udaipur	Teaching at NFEs	EDU
79	Laura Wang	3-Aug-09	18-Aug-09	U.S.A.	CSR project	Resource Mobilisation
80	Neelu Sharma	19-Aug-09	18-May-10	Udaipur	data entry and filing work of child representatives.	BPP
81	Kalyani A. Gawande	22-Aug-09	21-Sep-09	Tata Institute of Social Sciences, Mumbai	Process documentation of Forest Rights Act implementation	NRD
82	Ratnadeep Bhimrao Gangabe	22-Aug-09	21-Sep-09	Tata Institute of Social Sciences, Mumbai	Process documentation of Forest Rights Act implementation	NRD
83	Mariam Thomas	22-Aug-09	21-Sep-09	Tata Institute of Social Sciences, Mumbai	Pilot testing of Food Security Assessment Tool in Kotra	NRD
84	Jitendra B. Borday	22-Aug-09	21-Sep-09	Tata Institute of Social Sciences, Mumbai	Assessment of JFM and Forest Development Authority plantations in Rajsamand	NRD
85	Manish Salvi	4-Sep-09	30-Mar-10	Udaipur School of Social Work, Udaipur	Working in Urban block	Urban Block
86	Prem Prakash	4-Sep-09	30-Mar-10	Udaipur School of Social Work, Udaipur	Working in Urban block	Urban Block

# volunteers

S.No.	Name	Start Date	End Date	Institute / City / Country	Project	Unit
87	Ayanava Basu	7-Sep-09	10-Oct-09	Tata Institute of Social Sciences, Mumbai	Review of Child Immunization Camp of Seva Mandir and Understand how the TBAs are contributing to reduce Maternal Morbidity	Health
88	Dr. Sourav Ghosh Dastidar	7-Sep-09	10-Oct-09	Tata Institute of Social Sciences, Mumbai	Review of Child Immunization Camp of Seva Mandir and Understand how the TBAs are contributing to reduce Maternal Morbidity	Health
89	Jenny Becksted	10-Sep-09	9-Sep-10	American India Foundation, U.S.A.	To engage in the study of Commons in one of the districts in South Rajasthan under the Land Cell.	NRD
90	Tanuja Maretha	11-Sep-09	10-Nov-09	Udaipur School of Social Work, Udaipur	Working in Children's Corner	PMS
91	Anita Tandon	11-Sep-09	10-Nov-09	Udaipur School of Social Work, Udaipur	Working in Children's Corner	PMS
92	Tanvi Masih	11-Sep-09	10-Nov-09	Udaipur School of Social Work, Udaipur	Working in BPP	PMS
93	Priyanka Basant	11-Sep-09	10-Nov-09	Udaipur School of Social Work, Udaipur	Working in BPP	PMS
94	Victor Dansk	14-Sep-09	10-Oct-09	Tata Institute of Social Sciences, Mumbai	Reasons to drop out of immunization among children in rural areas of Udaipur	Health
95	Lisa Norstrom	14-Sep-09	10-Oct-09	Tata Institute of Social Sciences, Mumbai	Reasons to drop out of immunization among children in rural areas of Udaipur	Health
96	Tamlyn Munslow	14-Sep-09	10-Feb-10	Development In Action, U.K.	Investigating the awareness of government social welfare schemes: Case studies from three blocks and the legal registration of GVK's: A move towards autonomy	GVK

S.No.	Name/Members	Institute/Organization	Duration of Stay
1	Mr. Lachlan with 3 members	Australian High Commission	7th April 2009
2	55 students	Gulbarga University, Gulbarga	5th May 2009
3	Mr. Mahesh Sriram & Mr. Chris Roper	Bharat Travel Services P. Ltd., Chennai	16th - 17th June 2009
4	Mr. Vijay Srinivas Tata	The World Bank, U.S.A.	27th June 2009
5	Ambassador Burleigh, Mrs.& Mr. Larry Schokman	U.S.A.	3rd July 2009
6	Mr. Safa Fanaian & Ms. Caroline	Secretariat for the promotion of the Discourse on Science, Religion and Development, New Delhi	6th - 8th July 2009
7	Ms. Jasmine Sarah Alexander	Research Assistant, Loyola College of Social Sciences, Trivandrum, Kerela	16th - 18th July 2009
8	IAS Probationers - Shri Muktanand Agarwal & Shri Parameshwaram B.	Rajasthan Darshan , Rajasthan Government, Jaipur	24th July 2009
9	27 Participants from 18 different countries	Entrepreneurship Development Institute of India, Ahemdabad	27th July 2009
10	Ms.Tanmya with 2 more members	The Parthenon Group, Stanford Graduate School of Business, U.S.A.	3rd August 2009
11	Ms. Catherine and friend	Interns of Foundation for Sustainable Development at Sahyata	6th August 2009
12	2 coordinators	Development In Action, U.K.	6th August 2009
13	Faculty from TISS	Tata Institute of Social Sciences, Mumbai	22nd August to 23rd August 2009
14	13 members	International Rural Network	26th August 2009
15	Ms. Wingee Sin	Foundation for Sustainable Development, Board member	5th September 2009
16	Dr. Mahendra Singh & Ms. Lata	CHIRAG, Nainital	15th to 16th September 2009
17	Prof. C.A.K. Yesudian	Tata Institute of Social Sciences, Mumbai	18th September 2009
18	Mr. Graham Thatcher and 2 friends	Principia College, U.S.A.	29th September 2009
19	Ms.Celia Juarez Rojo and 2 friends	Spanish Medicine Agency, Spain	29th September 2009



# donations

34

Newsletter April - September 09

Corpus		(amount in Indian Rupees)
1	The Friends of Seva Mandir, U.K.	538, 332
2	Smt. Priyanka Singh (Life Membership Fee)	1, 000
3	Shri R K Khetrpal (Life Membership Fee)	1,000
4	Shri S N Bhise (Life Membership Fee)	1,000
5	Shri Narendra Thakur (Life Membership Fee)	1,000
6	Dr. Sunita Kumaari (Life Membership Fee)	1,000
7	Shri Harish Ahaari (Life Membership Fee)	1,000
<b>TOTAL A</b>		<b>544, 332</b>
<b>Indian</b>		
1.	Shri Jagat S Mehta	3,200
2.	Shri H K Deewan	2, 000
3.	Shri A K Agarwal	5, 000
4.	Smt. Jaspal Kaur & Shri Hardish Gill	1, 000
5.	Miscellaneous library donation	865
<b>TOTAL B</b>		<b>12, 065</b>
<b>Foreign</b>		
1.	Shri Nitin Shankar, Switzerland	8,200
2.	Dr. Sunil Pancholy , USA	4, 506
3.	Mr. Peter Jonson	1, 000
4.	Ar. Alvaro Jesus Valverde	6, 000
5.	Ms. Darina Allen, Ireland	659, 700
6.	Dr. Lachlan Strahan, New Delhi	3, 000
	Goodwill Association of America <ul style="list-style-type: none"> <li>• Pradeep Kumar Chetal (\$30)</li> <li>• Jack A Leventhal (\$30)</li> <li>• Lori Feinberg Kany (\$ 100)</li> <li>• Charles W. Choen (\$50)</li> <li>• Max Deshaw (\$ 20)</li> <li>• Daphne Makinson (\$ 100)</li> <li>• B R Ramprasad (\$ 100)</li> <li>• Rupa &amp; Vikas Shah (\$ 25)</li> </ul>	21, 639
<b>TOTAL C</b>		<b>704,045</b>

Through GIVE Foundation donors for different programs		
<b>NATURAL RESOURCE PROGRAM</b>		
• Kaustuv Bhattacharjee		500
• Sandeep Kumar		500
• Vasanti Joshi		500
• Ashish Parthasarthy		11000
• Sundara Ramasubramanian		500
• Suman Das		500
• Richard Rekhy		11000
• Vanda Lohia		500
• Vijayaraghavan V		500
• Amiteshwar Singh		11000
• Vinod Jayachandran		11000
• Anil Suri		11607
• Renee Capouya		20904
• Ravi Kalidindi		47264
<b>EDUCATION PROGRAM</b>		
		4000
• Uma Shanker Singh		4000
• Uma Shanker Singh		4000
• Uma Shanker Singh		500
• Ravi Harlalka		4000
• Durga Prasad Palamakula		
<b>WOMEN AND CHILD DEVELOPMENT PROGRAM</b>		
		456
• Uma Shanker Singh		8330
• Uma Shanker Singh		
<b>GENERAL FUND</b>		
		378
• Uma Shanker Singh		317
• Uma Shanker Singh		317
• Durga Prasad Palamakula		317
• Uma Shanker Singh		243
<b>TOTAL D</b>		<b>153,816</b>

# donations

36

Newsletter April - September 09

GLOBAL GIVING : USA		
	<ul style="list-style-type: none"> <li>Non formal education for tribal children in India</li> </ul>	62, 0753
	Immunization for Tribal Children and Young Mothers	33, 209
	<ul style="list-style-type: none"> <li>Ecological Restoration in Tribal Villages of India Building</li> </ul>	24, 539
	Self Reliant Rural Communities in India	7, 099
	<ul style="list-style-type: none"> <li>Fellowship programme for tribal community in India</li> </ul>	2, 393
	Progress through profits	424
TOTAL E		68, 8417
GLOBAL GIVING : U.K.		
	<ul style="list-style-type: none"> <li>Non Formal Education for Tribal Children in India</li> </ul>	32, 657
	Immunization for Tribal Children and Young Mothers	705
	Profit for poor farmers	493
TOTAL F		33, 855
GRAND TOTAL (A + B+C+D+E+F)		2, 136 530



Published by : Neelima Khetan, Seva Mandir, Udaipur - 313004, India

Tel. : 0294- 2451438/ 2450960/ 2452001 Fax : 0294-2450947, e-mail : [info@sevamandir.org](mailto:info@sevamandir.org)

Printed by : Choudhary Offset Pvt. Ltd., Guru Ram Das Colony, Udaipur Ph. : 0294-2584071