

Conversations Today

Your journal about the world of NGOs and Social Enterprises

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Why the world needs more social Intrapreneurs

About Social Intrapreneurship and its advantages



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similar to: "An eye for an eye and a
tooth for a tooth" principle. It is like
taking revenge!"**
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From the Editor

Dear Friend,

We are all aware of the major earthquake that shook Nepal's capital and the densely populated Kathmandu valley on April 25th, devastating the region and affecting around 8 million people. While Nepal was struggling to stitch together all that was rendered asunder by the tragedy two weeks ago, it was hit by two major earthquakes and powerful aftershocks.

Given the magnitude of destruction and the lack of shelter, clean water, food and sanitation that now threaten survivors, the aid agencies are actively providing the much needed health care and relief for the affected people in Nepal.

NGOs are working on the ground to support survivors who have now been re-located to camps. But, this is only the beginning of a long and hard road. It will end only when every last displaced person gets back to their own homes.

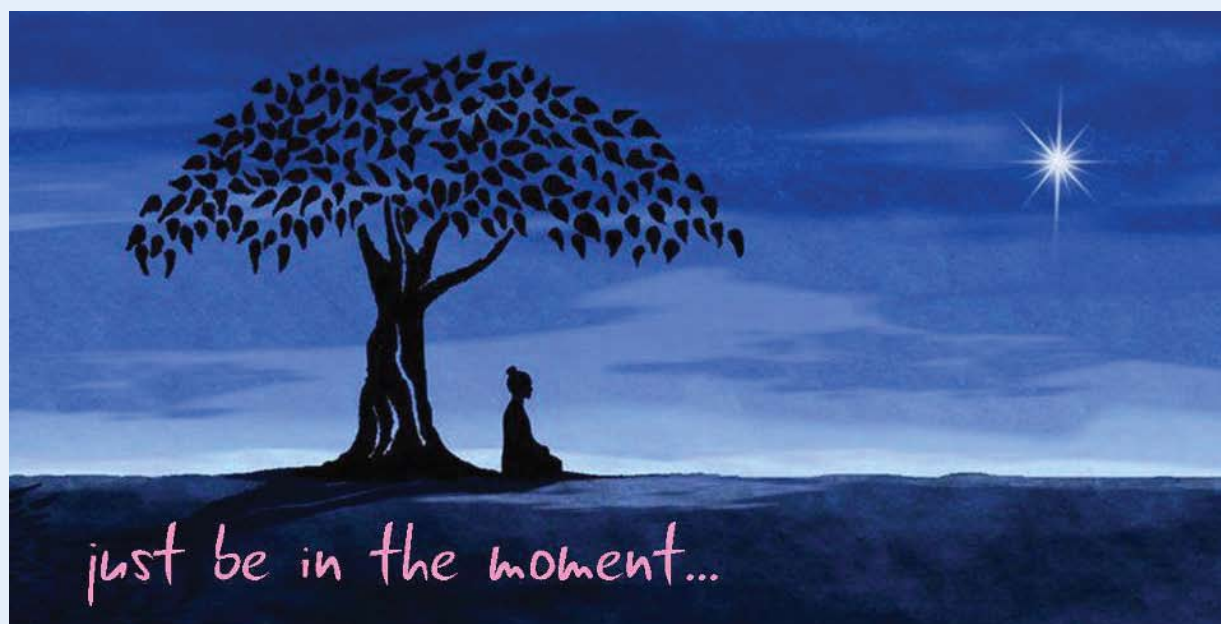
An earthquake lasts only minutes. But in the rubble of the buildings it destroys hopes, plans as well as lives. Nepal will need our support for years to come.

Conversations Today admires all the social workers and volunteers who are now working towards rehabilitating the people affected at Nepal. Kudos to all the local & international volunteers and altruists who are serving the citizens of Nepal who survived the earthquake!

Let us encourage more exceptional people to engage in social service!

—Marie Banu

Habit Energy - How it keeps us in the same place



Habit Energy in a person creates a state of rush, a state of compulsive doingness, something that does not allow us to settle. It creates a push-pull effect and pushes us to do what we do not want to do, to say what we do not want to say. It is constantly dictating our behavior. We should recognize this habit energy every time it manifests. This is a story narrated by Thich Nhat Hanh, which shows how habit energy traps us in an auto behavior mode and does not allow us to realize that we have and can move on.

"I remember one day when I was sitting on the bus in India, with a friend, visiting untouchable communities. I was there to help bring Buddhist practice to our friends who belong to the Ambedkar Society. I remembered that one day in Nagpur, five hundred thousand untouchables formally received the Five Mindfulness Trainings, because they wanted to liberate themselves from their situation of being oppressed, and they needed spiritual strength, spiritual practice. But after their leader, Dr. Ambedkar, died, the movement did not go on with energy. So I tried to come and help.

That friend of mine was sitting on my right on the bus. We went to many states in India to offer days of mindfulness and public lectures and retreats. The landscape was

beautiful, with palm trees, temples, buffaloes, rice fields, and I was enjoying what I saw from my window. When I looked at him, I saw that he looked very tense, and was not enjoying it as I did. He was struggling. I said, "My dear friend, there is nothing for you to worry about now. I know that your concern is to make my trip pleasant, and to make me happy, but you know, I am happy right now, so enjoy yourself. Sit back, smile. The landscape is very beautiful." He was very tense. He said, "Okay," and he sat back. But just two minutes later, when I looked back at him, he was as tense as before. He was still struggling, struggling and struggling. He was not capable of letting go of the struggle, that struggle that has been going on for many thousands of years. He was not capable of dwelling in the present moment and touching life deeply in that moment, which was my practice, and still is my practice. He was an untouchable himself. Now he has a family, a beautiful apartment to live in, a good job, and he does not look like an untouchable, but he is still one, because he still carries all the energies, the suffering of all his ancestors in the past many thousands of years. They struggle during the day, they struggle during the night, even in dreams, and they are not capable of letting go and relaxing."

The contrast of habit energy is 'To BE', where you allow your energies to channelize consciously and in a deliberate manner and not get into familiar path always. We have often heard the term 'slowing down'. In other words, it means letting-go of habit energies. When we are willing to gain new experiences, new practices, then the intensity of negative habit energies will reduce. The solution to dissolve habit energies is to first dilute them with new stories from your new and creative experiences. The other way of reducing the impact of habit energies is to be mindful. Look deeply whenever the auto pilot starts, where you are likely to respond in the same ways that did not work for you in the past; pause and ask yourself the question – will this habit energy bring results for me and for members in my environment?

When we embark on a self-deepening journey, we will confront our habit energies. These energies will make us remain where we are – our comfort zone. One of the most significant steps in the deepening journey is to allow life to unfold in creative, new ways. But, habit energies numb us and tend to keep us on the path where we repeatedly do what we have always been doing, thus stopping us from experiencing the wondrous unfolding of life.

Do you want to be in the same place, or do you desire to expand your energies? To expand your energies and constantly experience wondrous growth, you need to practice mindfulness – **JUST BE IN THE MOMENT!!**

Yours Energetically

Dr. Bhulakshmi V and Ms. Bhuvaneshwari Ravi are trainers and facilitators of the Positive Energy (PE) program. They are spiritual seekers with a vision of transforming their own energy state from surviving to being. In this journey they have gathered deep insights and are continuously working towards creating a pathway for more seekers. With years of exposure to spiritual practices like yoga, reiki, and personal development interventions like coaching, the authors are working in the Organization Development and Leadership Development space.

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Surviving sexual harassment as a society

Working for women and working with women are two different poles. Challenges are much more stark when we have to deal with women who have survived sexual harassment in any form. The inherent social stigma pertaining to the notion of women's dignity plays across the board, influencing every stake holder's response to such an incident. Further, the shadow of patriarchy from our history, that morphs as we evolve as a society, brings in more obstacles in being able to rehabilitate survivors of sexual harassment.

The social development sector is at a juncture where issues of sustainability and impact are very crucial. Gender sensitisation of larger society, particularly men, is the first step to support the survivors of sexual harassment.

"Structured awareness programmes is certainly not the end solution," says Ms Anita Narayanasamy, Co-founder and Managing Trustee of Sankalp Women's Support Alliance based in Hyderabad.

Anita began her career in the field of advertising and communications. She has worked with advertising agencies, with MNCs and is presently an expert consultant in her field. Her engagement in the social sector began in late 1996. Drawn towards children without families, she spent time with children in orphanages and also taught them English. She eventually began volunteering once in a week with the Freedom Foundation that offered free treatment for HIV positive patients. "Here again I was engaged with the children. The centre had a separate unit for children called the Diya and I was also involved in designing their newsletters," adds Anita.

As Freedom Foundation shifted its focus to Bangalore, Anita dabbled with the idea of starting her own NGO that worked for children. "I Co-founded 'Smile For Life' along with a friend. We trained college students to teach English for children in government schools. We also collected books for neighbourhood libraries and orphanages," recalls Anita, who soon gave up on this endeavour as her friend moved to Singapore and she could not manage it alone.

With the demise of her niece, her family founded Maithreyi foundation in her memory. Anita was a Board Member and she was involved in providing educational scholarships and sponsorships for underprivileged children.

A few months later, Anita gave up her full-time job and began to volunteer with NGOs that worked for children's welfare. It was during this time that she came to know about CSIM in Hyderabad through a friend at Shreyas Foundation, an organisation that advocates for vermin-composting.

"Having volunteered all along, I wanted to do something tangible. And for that, I needed to know the fundamentals of managing a NGO. CSIM taught me the nuances of social entrepreneurship and more importantly, I made a network of



friends across the social sector."

Anita resolved to work for women who survived sexual harassment. The Nirbhaya case in New Delhi saw wide spread agitation across the nation. Anita and her friends organised a candle light vigil during this period. Seeking to keep the momentum alive, a group of around 25 to 30 people decided to meet frequently and plan some concrete actions. "However, with every meet, the number of members dwindled. But, I was certain that this was something I wanted to continue with."

Anita and six of her friends together established the 'Sankalp Women's Support Alliance' in 2013. Evolving as a one stop crisis centre for women who have been subjected to sexual harassment, Sankalp Women's Support Alliance has developed networks with professionals like lawyers, psychiatrists, and doctors to help the affected women overcome their trauma, and move ahead in life. Sankalp Women's Support Alliance has also tied up with other NGOs in this space to support women's rehabilitation.

Anita is very categorical about the term 'survivors'. "We do not want to call them 'victims'. These are not accidents! The women have survived such a traumatic incident. They deserve to be addressed more sensibly."

Two years old now, the alliance has handled more than 15 cases, and has also involved settlement in and out of courts. Beginning from the registration of an FIR and medical examination, the women survivors are supported all through their

rehabilitation process.

Anita and her colleague Ms Sarah Mathews have consistently worked with the officials of the Department of Women and Child Development to ensure that compensation reached the affected women. In case of minors, they also consulted with Child Welfare Committees in ensuing the process. "If women choose to fight it out in the court, we can support them through our lawyers' network who volunteer with us. We also have a panel of counsellors and have tied-up with shelter homes for those survivors who need rehabilitation," shares Anita. "Women from poor families are more open to admit that such an event has occurred and move forward, while women from middle and upper middle classes hesitate to do so as they are dictated by social status and stigma," she adds.

With resources raised through grants, family and friends, Anita and Sarah have also attempted to engage with corporates through CSR and the Internal Complaints Committee (that must be set up in every institution according to the latest legislation on Sexual Harassment in Work Place). "The law requires an external member, either from an NGO or from a government agency to be a part of this committee. We were approached to be a part of such committees. But, with our insistence on proactive programmes and request for a donation to enable such programmes in *bastis* they no longer want us to be on their board. We are now trying to raise funds through crowd funding,

events and from high network individuals," says Anita.

Since the establishment of the alliance, Anita and Sarah wanted to equally prioritise training programmes on gender sensitisation, women's legal rights, cybercrime, criminal laws, safety of women, etc. for both men and women. "With only few of us handling all tasks, it has been very challenging for us to take our efforts forward."

Training is not a one-time programme that can help achieve attitudinal or behavioural change. It has to be consistent and sustained. However, with volunteers, we cannot plan for sustained training programmes. We need trainers who are full-time employees and this calls for more resources at hand. With very less support from the corporates, our training programmes always take a back seat," laments Anita who calls this a vicious circle.

Anita shares her concern about the fact that engaging men in dialogues on gender sensitisation is difficult. "Gender issues are about women. That's the deep rooted perception. So, men dissociate themselves from such training programmes in the local *bastis*," she says.

While protecting women against sexual harassment is not realised as a collective responsibility, surviving its high prevalence will continue to emerge as complicated as ever. "Efforts taken by alliances like Sankalp are a promise that situations will change in the future."

—Shanmuga Priya.T

Giving what could not be had – Saravanan's desire to educate the poor!

In the early stages of development of a society, we would use the indicators food availability, clothing and shelter as the minimal criteria for humans live with dignity. As society advances, we would expect that every social group should have access to education, opportunities to work and earn a living and healthcare. However, if we were to look at the human development indicators for education, we would note that there are a few glaring anomalies in India. One, there is a significant difference among rural and urban achievements in the education sector in terms of parameters like school enrolment at the secondary and high levels. Second, there are differences in gender-wise registrations and dropouts, with boys ahead of girls. Third, there are wide variations for geographic locations. While some states are moving ahead appreciably, a few are still backward. Similarly, there are differences within a state. Even in Tamil Nadu, it can be seen that some districts are doing better on education-related parameters while others are lagging behind.

Undesirable impact: There could be umpteen reasons explaining why such discrepancies exist in the system. A number of initiatives by the government and by non-government social organizations are aimed at improving the level of education. Problems abound in the rural areas and wherever else the scope is mainly for government schools. Economics do not support private schools. Inadequate levels of literacy cause a number of undesirable impacts on society. First, because of lack of opportunities to achieve sufficient education, a large number of stay unsuitable for the better jobs, and are forced to take to the more physical type of work that comes with low earning potential. This feeds the vicious cycle of poverty and economic alienation leading to lack of educational opportunities, leading again to further poverty. This situation leads to social disruption, when youth become disgruntled and indulge in undesirable activities like robbery and alcoholism. There are many places in tribal areas of the hills where the chances of indulgence in self-destructive activities like resorting to alcohol and drugs are high. As a consequence, social evolution is slow, and marriages are not successful.

Saravanan, like many of us, was pained by the lack of opportunities faced by the poor and the way this phenomenon affected society adversely. A young Saravanan, in his early twenties, gathered the courage to work to give children impetus in their education through committed plans and efforts. This write up



unfolds the story of Saravanan's drive to be meaningfully different.

Initial trigger: Saravanan grew up in a village in the orbit of a small town, Tiruppathur, near Katpadi in Vellore district. He came from a poor family and had his education at a government school. He always thought he needed more academic support and felt deprived as he was growing up. His family circumstances made him decide that it was critical to find employment. This led him to complete his diploma in electronics and communication engineering in Namakkal, a neighboring town. He then worked as an apprentice in Hindustan Teleprinters Ltd for a year. Later, he worked at the Tamil Nadu Electricity Board for a year as trainee. He felt that he had not achieved enough by way of education and that he had not received enough opportunities.

He was an avid reader of religious books. He was influenced by the writing of Swami Dayananda Saraswathi especially "Manam Malaratum" (Let Hearts Blossom!) He quit his job at the electricity board and began distributing books in nearby towns and villages. Saravanan

realized that the best gift he could offer to society was to educate those people who needed it the most. He himself had been deprived of the right levels of education. He realized he could fill the void in him by offering opportunities to others and enabling them to realize their potential through his efforts. This kind of benevolent view in the tender twenties clearly reflects a differentiated personality.

Saravanan thus answered his inner conscience's call to serve poor rural and tribal students who want to achieve more educationally, but did not have adequate support at home. One must try to understand this problem without casting aspirations on the stakeholders involved! First, government schools in remote villages find it difficult to get suitably qualified staff. Second, teachers find it difficult to commute to rural areas and, therefore, are less motivated. Third, classes are limited in size, inhibiting full realization of group potential. Finally, there is no additional support from outside the system to provide additional coaching and facilities for motivating both teachers and students.

Saravanan focused initially on

addressing these issues with a concerted effort to mobilize resources locally and deploy them for the benefit of the students.

Perseverance yields! Saravanan first selected a few rural schools near Tiruppathur. When he approached the school authorities, they were disinterested on the grounds that they had already provided the best facilities and that their students could be overloaded. Further, they also questioned Saravanan's intentions. They were not willing to give him access to infrastructure like classrooms.

Saravanan started networking closely in his chosen villages and in each, identified a common sheltered structure with lighting, where students could assemble. This could be an annex outside a residential house or a common purpose structure used by villagers met to resolve their issues. He showed his commitment by teaching students. On observing his sustained efforts, villagers encouraged him. Students, too, started realizing the benefits. They could do their homework better with his support and also read as long as they wanted in a comfortable setting.

Soon, Saravanan was faced with two other growth-related issues. The first arose from his rising fame: on hearing of his initiative, students from several other villages wanted the same support. Some students came from villages as far away as 20 kms to attend his classes. These villages were not well connected by bus services, and many of the students could not afford anything other than public transport. Saravanan had to consider the establishment of more study centers. This led to the other challenge.

The necessity of increasing the number of study centers was demand-driven. Students and their parents convinced their local school authorities and other persons of influence to welcome him. They also supported him by providing a common space to run the classes. Saravanan's problem was identifying qualified instructors who could teach subjects for classes all the way up to the twelfth grade. He developed a model to resolve this issue: he would identify a local resource who was at least a graduate and organize the training around him. Later in this article, we will discuss this model, its problems and their resolutions. Saravanan's dream of enabling students to perform better was becoming reality.

However, hurdles are not just on the physical side! There were many emotional hindrances to overcome. His family did not approve of his idea. They thought that he had gone weird after reading religious writings and that his guilt over not having measured up in studies was prompting him to pursue social action. They were of the view that his model was not sustainable,

and more importantly, that it would not enable to stay gainfully employed and earn a decent living.

Saravanan frequently quoted from religious texts and wanted to lead a life of purpose, rather than a life given to creating wealth. He was of the view that wealth did not necessarily consist of only tangible assets, but also included the intangible values created by serving the needy. His mother was harsh with him. Quite a few of his critics made statements like, "A youth taking to social work individually is like someone trying to beautify the dead!"

Saravanan did not allow his critics to dampen his spirits. On the positive side, there was one soul in his family he could bank on for total support. This was his grandmother, who encouraged him to listen to his conscience and do whatever made him happy! He went ahead with his chosen work relentlessly, giving it all of his personal time.

Passion for social entrepreneurship: Saravanan took the support of friends to expand his reach. They soon realized that their team was not sufficient, since continued growth demanded new skills to organize instructors, infrastructure, finance, establishing relationships and networking. Saravanan became aware that if his passion was to blossom into a larger initiative, he needed to become a social entrepreneur. The objective was not making a surplus cash flow for the sake of profit, but for reaching a large number of beneficiaries.

Saravanan registered a trust named "Manam Malaratum". He received guidance from a swamiji and a few successful NGO promoters. He put his entire money and so did two of his friends! They connected with two NRIs from his district and were glad to support the initiative, trusting Saravanan's leadership skills.

Saravanan created his model to ensure students contributed nothing except their presence and studiousness. It is natural for funding stakeholders to say that if the beneficiaries are not paying some extent of fees, then the project may not be worth the effort! However, the problem here was, if

asked to pay, the beneficiaries would stop attending the classes. Hence, the model clearly depended entirely on donors to support the initiative.

To give an idea of the magnitude we are talking about, Saravanan is presently extending his support to nearly 1,500 students in remote villages, 500 students in tribal areas and about 250 students studying in the highest grades, eleventh and twelfth. These efforts are spread over more than 80 locations. An instructor for the lower grades is paid about Rs. 3500 per month and for the higher grades up to Rs. 5000 per month. Thus, a lot of money is required, between rupees 30 and 40 lakhs per annum. Saravanan has been successfully managing this requirement for the last 12 years.

Sticking to Core Values: There are certain ethical principles, like no payment of bribes and respect for all stakeholders' roles, which are fundamental to running his initiative. Saravanan never attempted to get official sanctions or permissions to run his mission. He did not permit the school's teachers or administrators to charge any kind of fees from students, as the services provided to students were completely free. For any additional efforts teachers contributed to his trust activities, he paid them separately from donated funds. He felt it necessary to demonstrate to his students that ethical values are of the utmost importance to succeed in life.

He is operating a CBSE school with classes up to the eighth grade near Tiruppathur. He claims that there have been no instances of collection of donations or fees other than those prescribed from the parents of students studying there. He is getting adequate support from the administration to run the school in a fair and just manner. He takes pride in mentioning that his trust has never paid a bribe for any of its activities.

Another principle he holds dear to heart is to respect the role of all stakeholders; all social activities must be undertaken through consensus and not in an atmosphere of conflict! Whenever he needs to convince the school administration, local leaders, parents or

children on the merits of some issue, Saravanan first identifies their individual roles and responsibilities and then explains how his initiative would facilitate their mutual progress.

It may be most interesting to note his good work in the Jamunamuthur forest area in Thiruvannamalai District, which is a tribal area. Local children do not have adequate schooling facilities. Adults leave to seek work in other regions, leaving the children either in boarding schools or under the care of elders. There is some scope for them get involved in undesirable acts. Though it is generally a well-disciplined community, it is important to give proper education and guidance to children to enable them to progress the right way in life. With the help of officials and elders, Saravanan initiated services to this community. He focused on inculcating high values in the youth, such as would ensure proper growth in their lives. Today, he has more than 500 tribal students benefiting from outreach activities. His core values of not conflicting with the community, but providing beneficiaries with higher levels of knowledge and growth opportunities are amazing. Though it is easy to appreciate an effort after it has come to fruition, it is less easy to see and appreciate the phenomenal level of initial struggle needed to make stakeholders understand the need and pursue necessary fieldwork without structured and institutional funding.

Frugality is another principle Saravanan follows and exemplifies. He conducts all of his activities with no frills and no extravagance. He believes that students must imbibe simplicity and humbleness while young and live their later lives by those standards. He is of the view that one must contribute to society without expecting any returns. He mentions the fact that no beneficiary is advised to repay and support the trust later, when well positioned in life. He believes that commitment to social causes must arise as the result of self-realization and must be voluntary. He is of the firm view that what one gives with good intentions multiplies and returns, though not necessarily from the original beneficiary.

Ability to see the big picture:

Saravanan's greatest strength is his ability to see the big picture. There are now more than 1,000 engineers who were able to qualify because of the motivation and support given by him and his trust. He takes pleasure in mentioning that some of them qualified from the prestigious Anna University. A few of them have gone on to study medicine and become doctors. When asked about how they are giving back to their villages, Saravanan clarified that he does not focus his activities on reaping what he sows, but on improving the lot of deprived communities by facilitating better education. Of course, there are instances where a few of his beneficiaries who progressed to jobs in prestigious IT companies support him with their contributions.

In a sense, Saravanan is able to see the big picture of improving the economic lot of people in rural and tribal areas of India by enabling their wards to settle and prosper in developed regions of the country.

Conclusion: One need not be rich, educated and well connected to enable better education in rural and neglected areas. What one needs are a strong will and a kind heart to make life meaningful for others through humble acts. One will almost surely face organizational challenges such as identifying infrastructure and winning the approval of local authorities, school administrators and parents. However, if one moves with the conviction that his efforts will help to improve society, no problem is insurmountable! Saravanan has shown the way, even at the cost of his personal life: at 33 years of age, he is still unmarried!

Well, the more Saravanan there are, the more our youth, especially in the rural and neglected areas, are enabled to realize their dreams, and the more we can advance towards the goal of achieving high growth and equitable distribution of wealth across India.

— This is part of the book "Incredible Champions" authored by N. Chandrasekaran and published by Partridge Publishers 2014.

Editorial

Latha Suresh
Marie Banu

CENTRE FOR SOCIAL INITIATIVE AND MANAGEMENT

Centre for Social Initiative and Management (CSIM) is a unit of Manava Seva Dharma Samvardhani. It is a learning centre that promotes the concept of social entrepreneurship. **CSIM offers training and consultancy to social enterprises – for-profits and non-profits – to facilitate**

them to apply successful business practices and yet retain their social mission. It also offers training and hand holding support to prospective social entrepreneurs and enable them to launch their social initiatives. CSIM operates in Chennai, Coimbatore, Hyderabad and Bangalore.

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CSIM also facilitates Social Audit for social enterprises through Social Audit Network, UK and SAN, India.

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Why The World Needs More Social Intrapreneurs



In the last decade, a new breed of entrepreneurs began to appear, armed only with ideas and a big heart; they attacked the world's toughest development problems. Dubbed social entrepreneurs, they cropped everywhere. Brazil, India, South Korea, US, UK and even places like Pakistan have seen the rise of social entrepreneurs. They have done a stellar job so far, combating problems related to energy, livelihoods, health and sanitation, healthcare and poverty. The governments of the world have joined in, lending a helping hand by introducing new policies, regulations and innovative financial instruments like social bonds. However, global developmental problems cannot be eliminated by just social entrepreneurs and supportive governments, they are going to need the support of large corporations because of the sheer money power that they wield.

According to Forbes, the largest 2000 corporations in the world accounted for \$36 trillion in revenues and \$149 trillion in assets in 2012. Other than their corporate social responsibility activities, private enterprises have largely been missing from the social entrepreneurship revolution.

Until now. Say hello to the social intrapreneur. They have the same motivations as social entrepreneurs- to affect social and environmental change- but they do it within organizations. A 2008 report on social intrapreneurs by Echoing Green described them as "someone who works inside major corporations or organizations to develop and promote practical solutions to social or environmental challenges where progress is currently stalled by market failures." While they may not have been called social intrapreneurs, they have been around for a long time. However, their role in the past five or six years has been formalized. Their motivation is not monetary gain, but to execute a vision, and have social and environmental impact.

The world is beginning to take notice. A new competition last year, organized by Ashoka and Accenture

called League of Social Intrapreneurs Competition, was floated in 2012 to support and recognize this growing movement tried to lure these employees out of their cubicles and into the open. "More and more people inside big companies are identifying with the label, and now there are companies who want to roll out internal strategy programs to cultivate it," says Alexa Clay, Ashoka's director of social intrapreneurship.

Social intrapreneurs leveraging the nearly infinite corporate resources at their disposal can affect massive impact. Eventually, due to sheer size, intrapreneurs can have a more marked impact than social entrepreneurs. In an article in Devex, Robert Tomasko, who directs American University's Social Enterprise Program, echoes this fact. "Starting a new venture or being a solo entrepreneur is great, but when you go into an existing organization and change it from inside, you can have a much bigger impact," said Tomasko.

Indian examples:

S. Sivakumar may not have known that he was displaying social intrapreneurial instincts when he approached Yogesh Chander Deveshwar, chairman, ITC in 2000 for an investment of Rs 50 lakh to test an idea in his agri-business unit. Deveshwar gave Sivakumar 20 times as much and sanctioned Rs 10 crore to test the idea of directly procuring farm produce from soya farmers in Madhya Pradesh, thereby eliminating middlemen and helping farmers make a better profit. Deveshwar granted him Rs 10 crore. Today e-Choupal services today reach out to over 4 million farmers growing a range of crops – soyabean, coffee, wheat, rice, pulses, shrimp – in over 40,000 villages through 6500 internet kiosks across 10 states. Sivakumar's idea solves the problem of non-existent supply chains and also reduces the role of intermediaries.

Considering that India has been a hotbed for social entrepreneurs, and the fact that private enterprises in India have a bigger corporate social

responsibility (CSR) role because of India's inequality, the role of the social intrapreneur becomes all the more important. Vijay Sharma was celebrated as one of the social intrapreneurs driving change within his organization in EchoingGreen's 2008 report on social intrapreneurs. The initiative that he headed up then (he has since moved on and is currently at GSK) is Hindustan Unilever's Project Shakti, which spawns women entrepreneurs in villages. Shakti started in 2000, with 17 women in two states. Currently it touches the lives of 45,000 women in 15 Indian states across 100,000 villages and impacts over 3 million households every month.

Intuit's Fasal is a superb example of how the vision of a single woman created an entire business that currently reaches out to a million farmers. Created by Deepa Fasal in 2009, Fasal is a free SMS-based service for farmers that passes on precious agriculture-related information. According to the Intuit, Fasal registered users make an additional Rs 15,000 to Rs 30,000 a year.

Sydney Lai, sustainability manager at Standard Chartered recalls how an Indian employee came up with idea outsource low-skill, data-related tasks to disadvantaged communities. "We've been able to provide job opportunities in rural villages and to people with disabilities who might otherwise have a hard time leaving their homes to find work. It creates benefits for us as a company," Lai said. "e-Ops," as the initiative is known has been in place for a year-and-a-half and has resulted in cost-savings and efficiency improvements for the bank.

Gathering steam:

Globally the last decade is witnessing a strong momentum in social intrapreneurship. Vodafone's M-Pesa program, now a much celebrated case study was the idea of two employees. The project is revolutionary in its attempt to solve the problem of a lack of financial services in Africa, at present it serves millions of Kenyans with financial



services via mobile phone and acts as a model for other mobile phone-based development initiatives. Gates called on corporations to "dedicate a percentage of their top innovators' time to issues that could help people left out of the global economy. This kind of contribution is even more powerful than giving cash or offering employees time off to volunteer."

Accenture, which supports Ashoka in its competition to recognize social intrapreneurs has long been a big supporter of individuals inspired to drive positive change from the inside. Gib Bulloch, in the early part of the 2000s cobbled up a plan to bring the company's high-quality consulting services to non-profits and development organizations. Dubbed Accenture Development Partnerships, it has helped more than 120 international development organizations and completed 700 projects.

There are many such examples. Graham Simpson, from GSK,

had an idea of developing cheap, yet commercial, diagnostics kits that could be used by often untrained health workers in rural villages. These kits are currently being developed with the help of John Hopkins University. Sacha Carina van Ginhoven, from TNT Express is using mobile phone technology to solve the problem of having no addresses for the poor. Her project is being tested in a slum in India.

Going forward it could be social intrapreneurship could be a great tool for corporations to position themselves as being more responsible, retain quality talent, impress customers and please the rest of their stakeholders.

"If you don't have an entrepreneurial culture, you won't be able to recruit and retain talented individuals," said Clay. Since most of the growth is currently in emerging markets like India, Brazil and Africa promoting social intrapreneurship could be good for the bottom-line as well. What started at the periphery, due the vision and drive of a few employees, could soon become front and center of corporate business strategy globally.

Note: This blog was first published on <http://india.ashoka.org/>

—Nelson Moses

PARI—a journal and archive of India's 'voiceless'

“This country and this society runs on the labor of very poor people, not on yours and mine,” P. Sainath, the founder-editor of People's Archive of Rural India (PARI) and veteran development journalist, said at the launch of the website on Saturday.

PARI comes into the picture at this juncture. It tells the everyday tales of the trials and travails of these everyday people. It is an encyclopedia of rural India—or at least is attempting to be one—with an ever burgeoning collection that features audio, video, texts and photos. PARI now boasts of the only collection of its sort, with about 8,000 to 10,000 black and white images of rural India.

While urban India surges forward towards a more easy way and style of living, the ones oiling the wheels of this urban society are often ignored and pushed under the carpet.

However, Sainath said it was not a case of the forgotten poor, but a case of a blind urban India.

PARI hopes to perform a two-pronged role. On one end, it is an archive of India's so-called dark underbelly that people conveniently ignore and the media doesn't give due coverage to and on the



other end, it functions, in many ways, as a living journal—a diary of-sorts to record the unique experiences of rural India.

The “highly heterogeneous and diverse”

rural India is currently in throes of one of the most brutal transformations in history. Some of the most ancient cultures are breaking down, and many of the languages

are going extinct.

Rural India, as Sainath puts it, is “a continent within a sub-continent.”

While PARI can be often mistaken for an extension of or something similar to the Humans of New York, the two don't really have very many similarities beyond an extent.

PARI is attempting to make the people of the country not just aware but also appreciate and educate the back-breaking and herculean efforts made by these very ordinary people of the country.

PARI does not just focus on the rural population. It also focuses and highlights the plight of the rural migrant in the city and what he brings to the table in terms of ensuring the city is in motion.

“I am not trying to speak for them,” Sainath said about PARI. “I am just telling you that they have something to say. Do you want to listen?”

Sainath through PARI is trying to bring into media focus the bottom five percent of India's population.

In a nutshell, PARI aims to capture the ugly, the barbaric, the beautiful and the to be cherished stories of rural India and its wide diaspora.

—Supriya Kumaraswamy

CSIM launches a Certificate Course in Legal and Regulatory Framework for Non-Profit-Organisations

Objective of the Programme:

To provide exposure to legal and regulatory environment governing Not for Profit Organizations to persons having no exposure or limited exposure to it in a practical and non-legal language so that the participants can easily understand the subject matter and get a good grasp of it.

The course will aim to provide comprehensive understanding of laws relating to formation, receipt of foreign contribution and donation, application of service and income tax to a Not for Profit Organization. Awareness will also be created for the current legal decisions relating to these laws in India.

Resource Persons

- CA Preethi Kandasami
- Mr Ajay Francis
- CA Gopal Krishna Raju
- Dr Vandana Zachariah
- CA M Kandasami
- Mrs Latha Suresh

Who can attend?

NPO administrators, Employees of CSR dept of Companies, Budding lawyers and CA interested/working in this field.

Dates:

29th and 30th May, 2015

Venue:

Asha Nivas, 9,
Rutland Gate,
5th Street, Nungambakkam
Chennai - 600034.

For Registration, Contact:

Sanoj Herbert
Mobile: +91-9500078804
or email csimindia@gmail.
com



Strengthening social capital

Strengthening social capital Successful growth of a nation is a direct function of its capacity to create jobs for its populace.

Unfortunately, this relationship has inbuilt layers that often hinder the achievement. Given a country like ours, inequality in the quality of education, access to opportunities or alternative livelihood options, affordability, and access to information have always ensured that not all those who go to school or attend extra-curricular programmes are skilled enough to deal with the growing demands of job market.

More worrisome is the state of differently abled who are not even recognised as valuable social capital for the nation. This perception is slowly changing and evolving, with the understanding of market needs, rationalisation of the capabilities of persons with disability and significantly, emphasis on rights based approach in the government and NGO spheres.

Ms Meera Shenoy was chosen by the Department of Rural Development, Government of Andhra Pradesh, to set up the very first employment mission of the country. "There was no National Rural Livelihood Mission then. Employment Generation and Marketing Mission (EGMM) was developed as a model that designed skilling practices to suit the market needs in order to ensure placement for the skilled persons," says Meera, who headed the mission for six years.

Under EGMM, she introduced—English Work Readiness and Computer Academy that taught rural and tribal youth English, computer and soft skills. Complemented by an IT architecture that maintained records of all trained persons and demands in the job market, the model led to the launch of 200 centres within six years. "The model was so successful that

anyone who was working on a pilot or a skill based initiative would come to Andhra Pradesh to study our model," shares Meera.

Meera soon left this mission to establish 'Youth4Jobs', along with four of her friends who were also her colleagues at EGMM. Determined not to repeat the work of the mission and address other challenges in strengthening social capital of the nation, Meera saw a huge opportunity in providing skills to differently abled youth.

"The country needs to see its alternative labour pool. They are all human resources, definitely not any less. In fact, youth with disabilities living in rural and tribal areas are much more vulnerable," she insists. On one hand there are NGOs who work towards providing skill to youth despite its poor infrastructural facilities; and on the other hand there are government agencies that train youth in large numbers and are not concerned or involved in placing the trained youth in jobs. With no emphasis on placements, it always happened that the training programmes lost its relevance and soon began to see dropouts, disinterest among the youth. Meera became very much aware of this challenge, and thus began focussing on differently abled youth from rural areas.

Youth4Jobs started with rural youth who had locomotive disabilities and then began to focus on those who had speech or hearing impairment. "Work was much more difficult than earlier. The mindset of companies and end users of services was too hard to face. People were ignorant of inherent talents in youth with disabilities. Some companies even questioned about their ability to work in an organised set up," recounts Meera, who engaged in several advocacy efforts

along with her team.

Recognising the need to make all companies understand the abilities of differently abled persons, Youth4Jobs started the Interactive Company Sensitisation Programme for officers from different cadres. More focus were on those who were involved in placing these youngsters and supervising them at work.



Youth4Jobs also studied many types of industries in order to have a thorough understanding of where these youth could be placed. "We had to be very clear of all possibilities to be able to convince stake holders during advocacy."

We can observe that youth with hearing problems are often engaged in cleaning jobs through housekeeping agencies. Youth4Jobs strived to bring them to frontline jobs in the organised sector. Retail, IT, media and animation, hospitality, finance, tourism, telecom, healthcare, textiles and manufacturing are some of the sectors where the youth were trained and placed.

Youth4Jobs was very categorical about the objective to place all trainees in the organised sector so that they get to interact with the wider society. With

more space for interaction, it was hoped that the larger society will also get sensitised about the capabilities of differently abled people.

In a span of four years, Youth4Jobs has trained 6,100 youth and about 70 percent of the trainees have already been placed in the organised sector. With 18 centres across nine states, Youth4Jobs is evolving as a social enterprise. Structured programmes for parents, companies, community members and also government staff have helped create the atmosphere that promoted employment for the differently abled in the organised sector.

In order to widen the impact amongst the trainees, and also to reinforce their confidence, Youth4Jobs established the country's first ever Centre for Persons with disability Livelihoods (CPDL) in Andhra Pradesh that encourages successful trainees to identify and motivate other youth in the villages to join training programmes.

All these achievements led Meera to share her experience at the TEDx Berkeley in 2015. Youth4Jobs' success has been recognised by awards like Bihar Innovation Forum II award in skill training category, NCPEDP-Shell Helen Keller Award 2011 for increasing employment opportunities for the disabled and Fetzer Foundation USA award for 'Business and Community' in 2012-2013 amongst others.

As a result of the efforts, Youth4Jobs deserves credit for having brought 100 companies on board to employ persons with disabilities for the first time. And the gender parity in this feat, is that around 40 percent of those trained and placed are girls.

—Shanmuga Priya.T

Inspiring Conversations

Yogi Ramiah's Account Of His Experiences

Sitting in Maharshi's presence brings peace of mind. I used to sit in samadhi for three or four hours together. Then I felt my mind took a form and came out from within. By constant practice and meditation it entered the Heart and was merged into it. I conclude that the Heart is the resting place of mind. The result is peace. When the mind is absorbed in the Heart, the Self is realised. This could be felt even at the stage of concentration (dharana).

I asked Maharshi about

contemplation. He taught me as follows:-

When a man dies the funeral pyre is prepared and the body is laid flat on the pyre. The pyre is lit. The skin is burnt, then the flesh and then the bones until the whole body falls to ashes. What remains thereafter? The mind.

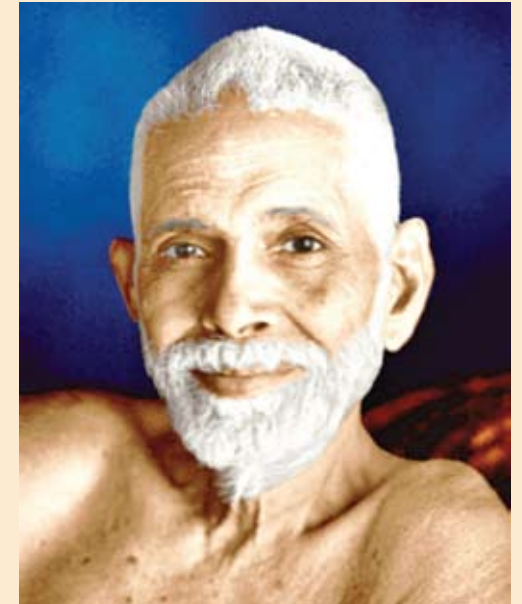
The question arises, 'How many are there in this body- one or two?' If two, why do people say 'I' and not 'we'? There is therefore only one. Whence is it born? What is its nature (swaroopa)?

Enquiring thus the mind also disappears. Then what remains over is seen to be 'I'. The next question is

'Who am I?' The Self alone. This is contemplation. It is how I did it. By this process attachment to the body (dehavasana) is destroyed. The ego vanishes. Self alone shines.

One method of getting mind-dissolution (manolaya) is association with great ones - the yoga adepts (Yoga arudhas). They are perfect adepts in samadhi. Self-Realisation has been easy, natural, and perpetual to them. Those moving with them closely and in sympathetic contact gradually absorb the samadhi habit from them.

—Excerpted from talks with
Shri Ramana Maharishi



Project Scope – for precision and better results

One of the main challenges of a project is to accomplish the intended targets precisely and in estimated timelines. The choice making of what would be included in the project and what will not is also a challenge. In a social organization where any intervention is not a black and white activity; with many web connections and grey lines that keep emerging the value of Project Scoping assumes immense value.

Project Scope pertains to processes that are required to ensure that the project includes all the work required, and actually ONLY the work required to complete the project successfully. The word 'ONLY' is very critical to ensure when there are many things to be covered there is no loss of energy and time in sorting, prioritizing and working on things which are trivial. A good illustration is a popular story - A professor of management stood before his class with some items in front of him. When the class began, wordlessly he picked up a large empty mayonnaise jar and proceeded to fill it with rocks about two inches in diameter. He then asked the students if the jar was full. They agreed that it was full.

So the professor then picked up a box of pebbles and poured them into the jar. He shook the jar lightly and watched as the pebbles rolled into the open areas between the rocks. The professor then asked the students again if the jar was full. They chuckled and agreed that it was indeed full this time.

The professor picked up a box of sand and poured it into the jar. The sand filled the remaining open areas of the jar. Again is the jar full? And all laughed and said yes. He poured a glass of water and it settled in too. "Now," said the professor, "I want you to recognize that this jar signifies your life. The rocks are

the truly important things, such as family, health and relationships. If all else was lost and only the rocks remained, your life would still be meaningful. The pebbles are the other things that matter in your life. The sand signifies the remaining "small stuff" and material possessions, water can settle in however full you are. If you put sand into the jar first, there is no room for the rocks or the pebbles. If you spend all your time and energy on the small stuff, you will never have room for the things that are truly important. Take care of the rocks first – things that really matter. Set your priorities.

In social organizations when projects are taken they slowly organically grow and keep expanding based on the needs of the society. Many small things may keep adding up and will take a lot of time. In this process the main aims of the project are likely to be sacrificed if scoping is not efficiently done. The original intended objectives of the project are the rocks that have to be the focus. The pebbles signify smaller level activities that are related to the main objectives. The sand and water are those that may or may not be taken up.

Alfredo Pareto an Italian economist defined a rule in his study where he mentioned that "80% of the wealth of Italy is with 20% of the people" This became the 80:20 rule, which is applied in most of the scenarios of the world. When we are working on a project, we need to first identify the most critical areas that are to be addressed (20%) which would give a great result (min 80%). This is SCOPE Management.

When we start to define the scope, we need to consider Project Management Plan, Project Charter, Enterprise Environmental Factors, and Organizational Process Assets as critical inputs along with expert judgment,

meetings & discussions to come up with clearly defined SCOPE and requirements plan.

In any organization and especially in a social organization understanding the requirements of the stake holders is very important. Not only understanding but also documenting the same is very critical. If not done properly the ambiguity will lead to lot of assumptive and guess based working, which keeps on expanding and deviating from what's critical to be done. Inputs from the SCOPE document, requirement plan, stakeholders inputs, project charter and registers have to be consolidated effectively to get the best requirements and traceability of what is to be done based on what and who's requirement: There are several techniques used to gather the requirements -

- Interviews
- Focus Groups
- Facilitated Workshops
- Group Creativity Techniques
- Group Decision-making Techniques
- Questionnaires and Surveys
- Observations
- Prototypes
- Benchmarking
- Context Diagramming
- Document Analysis

After the requirements are collected it is essential that they are made into smaller pieces/ chunks of the requirement. This will lead to creation of a work breakdown structure (WBS). The purpose of a WBS is to divide the program/project into manageable pieces of work to facilitate planning and control of cost, schedule and technical content thereby subdividing project deliverables and project work into smaller, more manageable components. This WBS gives us more clarity for work

allocation, review, traceability and better management of all required tasks.

We can use many techniques to arrive at WBS popular being Decomposition methods & Expert judgments to arrive at a baseline of the scope. Decomposition is a technique used for dividing and subdividing the project scope and project deliverables into smaller, more manageable parts. Expert judgements is when project teams decompose the WBS by starting with the highest level, which is the project. The approach could be top-down or bottom-up. The lowest level of the WBS is called a work package, which is the level where duration and cost can be estimated reliably. When the baseline for each line item is ready it can be used to measure the start point and expected end point.

Scope changes have been identified as one of the most common reasons for project failure by research companies regularly last five years. Excellent Scoping can make it easy to validate, track progress and measure performance. Any changes to these requirements should go through a stringent change management process so that the scope of the project does not get affected. The WBS is constantly monitored against the baseline and progress. Any deviation, issues need to be monitored, controlled and reported for immediate action.

In social organizations, the scoping also includes a deeper understanding of the recipients' requirements, sentiments and issues that needs to be resolved in totality. It also should tie up strongly with the vision and values of the organization. The recipients should feel that the scope would address their issues and provide rightful solutions to their concerns.

—Dr. Kalpana Sampath and Prathaap B

Master Class in Social Accounting And Audit



The corporate sector has been grappling with the issue of measurement, metrics and accountability of the CSR contributions especially on reporting the quantum of impact created as per mandated activities of Section 135 schedule VII of Companies Act 2013.

SAA is a proven tool that helps assessing the social value generated by an organization and develop a process whereby it can account and prove its social performance. It is a logical and flexible framework that will enable organizations to build on existing documentation and reporting systems and develop a process, whereby you can:

- account fully for your organization's triple bottom line - social, environmental and economic performance and impact;
- report on that performance and impact;
- provide the information essential for planning future action and improving performance; &
- be accountable to all those you work with and work for- your stakeholders.

Social Accounting and Audit is equally important for people involved in

development initiatives to evaluate and report to partners and donors with increased transparency and accountability in the sphere of handling finances and reporting to donors.

SAN, India, organised a Social Accounting and Audit Master Class on 9th, 10th and 11th of April 2015 in Chennai. Over 20 participants enrolled for this Master Class.

Shri PN Devarajan, Founder, CSIM; Ms. Girija Kumarababu, Social Auditor & Honorary Joint Secretary, ICCW; Mr. Pushpanath Krishnamurthy, Director, Programme and Advocacy, Centre For Social Markets; Ms. Latha Suresh, Director, SAN, India, Ms. Marie Banu, Director, CSIM were the resource persons.

The participants were also taken for a live social audit of an NGO at Mamallapuram.

The enrolled participants will be offered continuous mentoring over a period of 4 -6 months, and after successful completion of the course will be certified as Social Auditors.

If you wish to conduct a Social Audit of your CSR programme/NGO or be trained to be a Social Auditor, please write to csimindia@gmail.com or call Mrs. Latha Suresh at 9282205123/044-42805365.



“To impose a death penalty is similar to: “An eye for an eye and a tooth for a tooth” principle. It is like taking revenge!”

Thenpandian shares with Marie Banu about his movement in India to demand humane treatment for people who are subjected to police custodial care and interrogation.

Shri. S. Pandian known as Thenpandian hails from Thenkarai village at Tirupattur Taluk, Sivangangai District, Tamil Nadu. His parents were engaged in agriculture. He studied at Arumugam Pillai Government Higher Secondary school at Tirupattur; pursued his graduation and Post-graduation in Sociology at Annamalai University; and Law from Bangalore University.

Thenpandian is the Founder Secretary of People for Human Rights Forum (PFHR) and a member of Campaign for Custodial Justice. He is also a member of Amnesty International and a Senior Asoka Fellow.

Thenpandian is spearheading a widespread movement in India to demand humane treatment for people subjected to police custodial care and interrogation. He organises systematic education on human rights and legal issues for rural activists, common people, and police personnel. He is also building a sustained campaign, including a victims' forum, to ensure custodial justice and human rights in rural areas and abolish torture in rural police stations, jails, and institutions.

Through an extensive volunteer network, grassroots research and fact-finding missions, Thenpandian is ensuring that no authority functions above the law.

In an exclusive interview Thenpandian shares with Marie Banu about his movement in India to demand humane treatment for people who are subjected to police custodial care and interrogation.

What influenced you to engage in human rights activism?

I noticed that the issue of untouchability was predominant in my village. I had many friends who belonged to the Dalit community. At school, we used to share our lunch and play together, but when we entered our village we chose to interact with people from our own caste.

Once my parents reprimanded me for having attended a Dalit's wedding. I also witnessed the policemen beating up Dalits who were participating in an Amedkar's event. These incidents led me to reflect on the issue of casteism in our country.

I started work as a human rights activist. In 1993, I led a demonstration of Ambattur estate wage labourers, got arrested without charge by the police, and was detained for over a month. This experience demonstrated the critical gaps in the criminal justice system between the victims, the charge-sheeted, and the authorities. Since then, I made it my life's mission to ensure that people are aware of



their rights, and have the capacity to ensure that they do not get violated by the arms of the State.

Can you tell us about an issue for which you have campaigned for?

At Kelambakkam, there was a company –White House Process Limited –that was engaged in dye making. As they did not have a mechanism for waste water disposal, the ground water was polluted in the area. The farmers campaigned against this company which led to arrest of many, and a young boy was severely beaten up by the police. I read about this incident in the papers and approached the Human Rights Commission to resolve this issue.

Justice Sambandam was very supportive as the reason for the campaign against the company was just. At first, we enabled disconnection of the electricity connection for the company and within three years of continuous effort we made the company close its operations at Kelambakkam and re-locate to Gujarat.

We also had a discussion with the police and the Human Rights Commission which led to compromise of both parties on this issue.

About your experience with Amnesty International?

I coordinated a campaign against death penalty along with K.Manoharan

(S.V.Rajadurai), Writer and Senior Human Rights Activist; and Justice V.R. Krishna Iyer. Amnesty International approached us and asked us to be part of their programmes.

I liked Amnesty International as it is against capital punishment. I believe in Gandhian principles. To impose a death penalty is similar to: “An eye for an eye; and a tooth for a tooth” principle. It is like taking revenge! Whatever may be the crime, we should give an opportunity for the person to realise his mistake.

About your work for the rights of the women and children?

At every District Collectorate, there is a woman social welfare officer. I handle Domestic Violence cases that are being referred by them free of cost.

I have been working for the rights of children especially in line with Juvenile Justice Care and Protection Law. This law has two dimensions – conflict with law; and care and protection. I obtain bail from Juvenile Justice Board for juveniles who are accused of committing theft.

How were you able to muster volunteer support for your campaigns?

Dr. Ambedkar, Shri Kamaraj and Shri EVR (Periyar) have been my role models. I am much inspired by these personalities as they all led simple lives. When one leads a simple life and works for the cause of the society, he gains the confidence of the people.

I have the support of over thousands of volunteers across 24 districts of Tamil Nadu. In 2006, I organized a padayatra along with my volunteers for a distance of 1400 kms along the coast of Kanyakumari to Chennai in order to gather information from tsunami affected people about the relief and rehabilitation that has been offered, and the support they required.

I handed over my study findings to the Chief Minister of Tamil Nadu. Following this, the government allocated 1,000 crores towards construction of permanent shelters for the affected victims.

What are the programmes that you are presently engaged in?

I am involved in a study on sustainable livelihood for Tribals living in Javadi hills and Sitheri hills which are located at Thiruvanamalai and Dharmapuri districts.

I am also lobbying with the Tamil Nadu Government to relocate 3,600 Tamil Nadu coolie labourers who are now lodged in different prisons in Andhra Pradesh to be relocated to prisons in Tamil Nadu.