



TATA JAGRITI YATRA 24 Dec 08- 11 Jan 09 **YATRI SUMMARY**

TATA JAGRITI YATRA 2008

*A report on the
Entrepreneurial Spirit
and common themes
Experienced during
The Yatra through the
Role Models
Visited*

YATRI SUMMARY

26th January, 2009



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INTRODUCTION

This report is a compilation of the discussions and debates that took place on the Tata Jagriti Yatra 2008. It seeks to summarise the key learning's of the Yatra, as seen and compiled by the 350 participants and facilitators of the Yatra.

The report is in four parts:

1. Aims of the Tata Jagriti Yatra '08 and summary of Enterprise Led Development
2. Overall synthesis of the Yatra under 10 key principles and strategic themes
3. Case studies of the 18 role models visited as compiled by the sub group
4. An elaboration of the 5 red-threads that were used in programming the Yatra

Compiling the report itself on a moving train is a fifth outcome. Getting to orchestrate the findings of the 18 sub-groups into a coherent report requires all 18 sub groups and facilitators to work collaboratively.

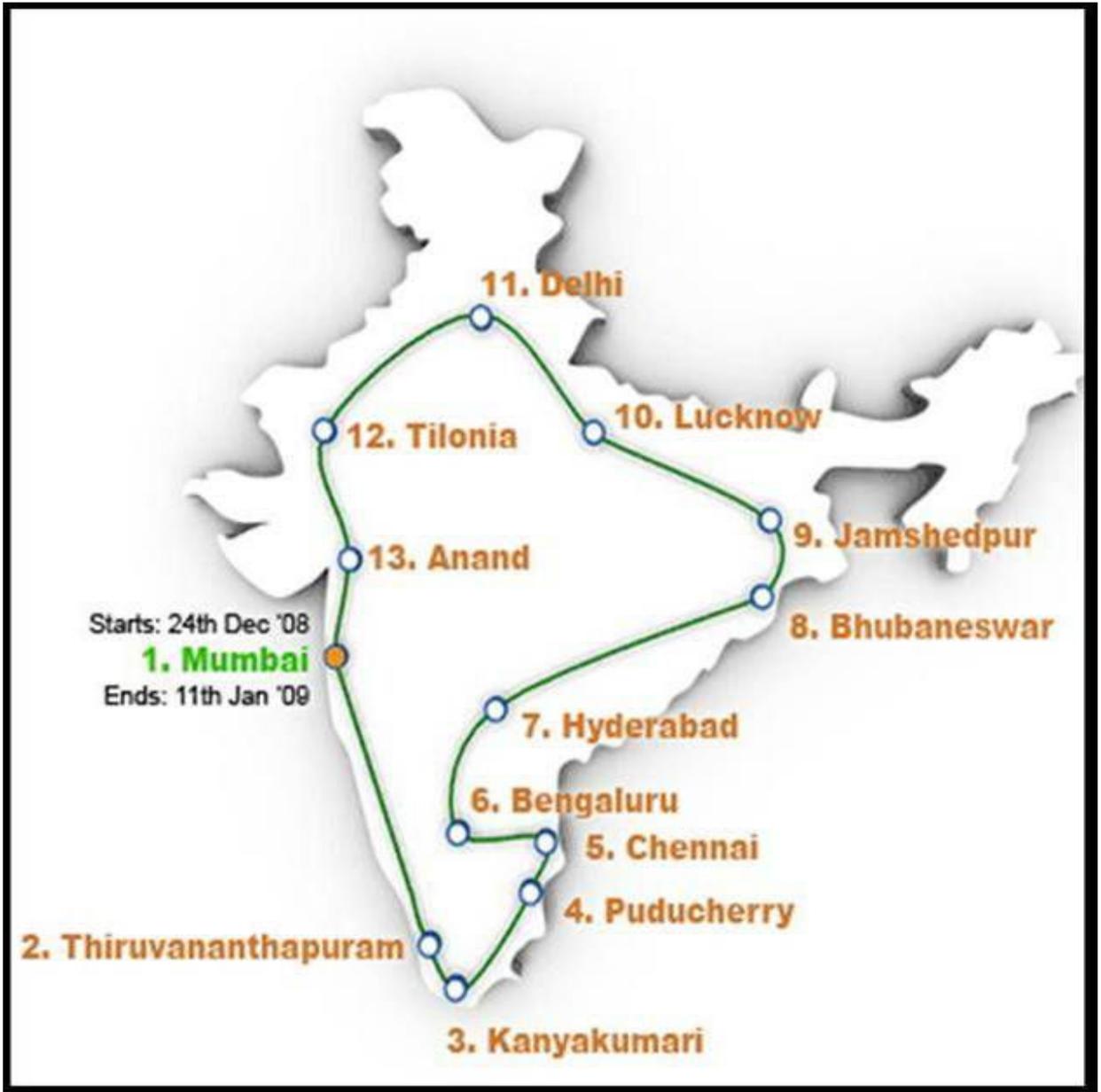
Comments on this report can be sent to:

Swapnil Dixit
Swapnil@jagritiyatra.com
Project Co-ordinator
Tata Jagriti Yatra 2008
Mobile - 9324059595
315 Balgovind Wadi
New Prabhadevi
Mumbai 400025

"Man cannot discover new oceans unless he has the courage to lose sight of the shore."



ROUTE OF THE TATA JAGRITI YATRA 2008



AIM OF THE TATA JAGRITI YATRA



The Tata Jagriti Yatra is an event orchestrated by Jagriti Sewa Sansthan and supported by the Tata Group to promote enterprise led development in India. Its motto is 'awakening the entrepreneurial spirit'.

The journey and event is based on a similar event organised by the management of Jagriti Sewa Sansthan on 1997, as documented in the book *India – a journey through a healing civilization*, published by HarperCollins India. The primary target of the event is young Indians (18-25 years) from the 'middle of India' – those Indians who live on Rs 40 - Rs 120 per day and are part of 50 Crore Indians in the middle segment of Indian demographics.

The journey aims to given an experiential learning opportunity to 350 selected youth from across the country, and some international participants, to entrepreneurial role models in India.

By projecting the event through press and media sources, televised debates around the event, and a possible documentary in the future, the message of enterprise led development will be spread beyond the participants on the journey to a national and international audience.

The event will multiply its message as it is repeated yearly, through individual influence on the participants in their local area and the national projection of the message through mass media. The journey, participation of young Indians and its projection through national and international means can begin to symbolise a positive image of a dynamic India as a whole.

This report seeks to synthesis the discussions during the journey.



YATRIS: COMPOSITION AND DIVERSITY

The 350 Participants and facilitators on the Yatra represent the diversity of India. They were selected from all corners of India, with a strong representation of participants from smaller towns and rural areas of the country. A small contingent of international participants and facilitators also took part in the journey.

The diversity of participants proved a challenge but provided unbeatable insights that came from all across Indian. Participants could be from a small town of Rajasthan or from an Ivy League college in the USA. Language barriers were surmounted. The issues that a metropolitan Indian considers when thinking of enterprise were entirely different from the viewpoint of a rural entrepreneur looking to establish a floriculture centre in his neighbourhood.

A moving train, covering the expanse of India was the perfect venue to resolve these differences. In doing so, all of us learned.

EXPERIENTIAL LEARNING FROM ROLE MODEL / INSTITUTIONS:

The journey was designed to take participants into the hinterland of India. In this exploration there are three key experiential axis that defined interactions and learning's:

Role Model Visits:

Participants interacted with 18 role model institutions and individuals spread across our 18 day journey. These role model visits sought to understand how they have built their social or economic enterprises. The key to this learning, which is the major axis of the Yatra is to be able to relate not only to the original idea that gave shape to their enterprise, but their courage, as they kept going against enormous odds. Most of the Yatri Summary focuses on this experiential axis of learning.

Participant interactions:

Learning from each other, formally and informally was an important axis of the journey. In the initial week participants are able to share with each other their experiences and aspirations. Enterprise was a common denominator in the applicant profile and these interactions were an important component of this journey, and its learning.

CNBC Debates:

Six media debates were organised at key stops of the journey – Kanyakumari, Chennai, Hyderabad, Jamshedpur, Delhi and Anand. These were aimed at interactions with well known personalities, **projecting** larger national messages through mass media across the country. While these debates have not been summarised in this document, they will be telecast in February 2009 on CNBC / TV18 and will complement this document.



ENTERPRISE LED DEVELOPMENT – AN INTRODUCTION

Enterprise Led Development is a model where the seeding and scaling up of enterprises can create sustainable development in emerging economies like India. Enterprise Led Development seeks to create a mindset where instead of looking for top down, governmental funding, local needs are identified which then become the basis of an enterprise. The enterprise requires an identified need, capital and execution team to start and scale the enterprise. This leads to sustainable employment, and the creation of purpose among young citizens of India.

Enterprise Led Development is particularly relevant in the middle of the demographic cluster in India. Of the three demographic segments of India, the bottom 35 crore, who live below Rs 40 per day require charitable and government help to bring them above the poverty line. The top 25 crore above Rs 120 per day have started to prosper as India continues to grow at relatively high growth rates. It is the middle of this demographic cluster, a full 50 crore Indians, a full 8% of the world's population, who can be energised by Enterprise Led Development. These Indians, many of whom are young, live at Rs 40 - 120 per day. They are not destitute, but lack the vision, purpose and often the tools to take to enterprise. For this segment of India, enterprise led development is a necessity, as government and private sector jobs are not adequate to cope with a young workforce entering the job market. It is this segment of the population that Jagriti Sewa Sansthan seeks to target.

Of the three ingredients of Enterprise – Idea/need, Capital and Team, Jagriti's research shows that the real gap in lies in motivating, exposing and collaboration across a team to start and scale enterprises. The middle 50 crore of India has numerous ideas/needs to be satisfied, and most banks are willing to back viable idea. However, individuals or teams are still not ready to take to enterprise as they lack exposure and tools to come together to scale up an idea/need that has the potential to gain capital backing. Most are first generation entrepreneurs, and lack mentors or role models to guide them. While Micro-finance has seen enterprise led development work in the 35 crore Indians below the poverty line as individual lenders who get micro finance, Jagriti seeks to catalyse larger enterprises in the middle of the Indian demographic segment. These require a collaborative, team led approach.

Tata Jagriti Yatra is conceived as a national event which seeks to create such a forum for exposure and experiential learning for young Indians. Enterprise creation and nurturing is difficult to teach in a traditional class room. Exposing young Indians to role models and institutions who have succeeded in creating and scaling up enterprise can be a powerful tool to motivate and coach them. Tata Jagriti Yatra 2008 is seen as a national annual event to make this happen.



ENTERPRISE LED DEVELOPMENT – LINK TO TATA JAGRITI YATRA 2008

This essay by Shashank Mani, Chairman of Jagriti Sewa Sansthan summarises Enterprise Led Development and how it links to the aims of the Tata Jagriti Yatra.

Development at its foundation is about motivating humans to create and nurture. Socialists propose the intervention of the state and a new perhaps kinder gentler Big Brother. Capitalists declare the power of capital to be supreme. The reality is that real value and sustainable development is engineered by motivating people to follow their passions; passions that are channelled through discipline into new enterprises.

The Tata Jagriti Yatra 2008 was designed to inspire young Indians to collectively discover their passions. By circumnavigating the country and draping a virtual garland of train tracks around the vast expanse of India, our journey seeks to refresh and meld the energy of young Indians with the destiny of our country. At the end of this collective journey 350 young Indians (and those from outside who are keen to understand India) have pledged to create and continue with their own personal life journey where enterprise and the entrepreneurial spirit will guide them.

What is this entrepreneurial spirit that the Tata Jagriti Yatra seeks to awaken? In whose gift is that spirit? And why are participants as carriers of that spirit important for the journey, for themselves and for India. At Jagriti our belief is that far too much energy lies untapped in young Indians. Young Indians looking at traditional options for unleashing their energies see a limited, barren vista. What has come back in the past is an exhortation to follow a given furrow – jobs that are seemingly secure and often for a lifetime. Our education system shaped by the hand of Macaulay and perfected in the first 40 years of independence by socialist thinking still limits vision to what is dictated as possible from above. Scarcity of opportunities and an outdated approach to enterprise means that young people who are looking to exercise their talents are shepherded into the narrow pen of traditional jobs. Most don't get in, and those who do emerge frustrated after years of pushing files. In particular this frustration is most evident in the 50 crore Indians who are in the middle of our demographic diamond. These Indians often have the desire and the energy to create and nurture enterprises, but do not have the exposure and the tools to do so.

An enterprise mindset and Enterprise Led Development, in our view, is an important way to break this logjam. Young people if they come together can create enterprises which provide sustainable and scalable opportunities for job creation; for themselves, and as the enterprise scales up, for others around them – converting them from job seekers to job creators.

These enterprises will be powered, not by traditional capital, but by the intellect and innovation of a group of people who have come together behind an idea. In a small town or village of India, this idea need not be economic. Like the many institutions this journey has touched; the idea is often social – creating a helpline for unemployment in your



town, creating a forum for women to come together for enterprise. Often the idea in a small town or village could centre on an export or a service theme.

Exposing young Indians from middle India to the new entrepreneurial spirit coursing through our country was a key aim of our journey. A young participant from Orissa, who sees the shining stainless steel towers of milk rising from a rural area of Gujarat will go back home inspired to create something similar. A participant from Punjab will find renewed inspiration when he sees the diligence at one of the largest eye care centres in the south of India, operating at some of the lowest cost of surgery in the world. The Yatra seeks to provide exposure to these stories and sights. This is a personal journey of discovery for each participant, but it is in the company of 350 other like minded individuals.

Going back to where you belong and having the courage to bring about change is an important demand we make in return. As our good friend Prof. Sudhanshu Palsule would say, going out and getting a new exposure is only relevant when you can come back and try to bring about transformational change. If Rosa Parks of Alabama had not gone to Maine to study, she would not have transformed the approach to Blacks rights when she returned to Alabama. The rest was history that continues through Martin Luther King to perhaps Obama.

The collective has played an important role in this journey. An individual seldom has all the skills to scale up an enterprise. Pooling of talent is central to create a human capital bank that takes care of the lack of monetary capital in middle India. This talent pool is important to create the focused idea that powers the enterprise, but above all it has to create a disciplined team that executes the idea over years, if not a lifetime. The common feature is the pooling of talent that puts $2+2=5$.

Without discipline the edifice of entrepreneurship is based on shaky visions and staccato ideas. With discipline enterprises scale up, providing value to their founders and prosperity and stability to the country. This lifetime of exertion from an individual or a group of individuals rallying around an idea is central to the role models we have visited during the journey.

These are the ideas that have shaped our journey. This journey has been an opportunity to create and stretch the canvas for participants as they have seen the brightly painted canvases of the entrepreneurial leaders we visited during this journey. Once their own canvas has been stretched, there is a lifetime of opportunity to paint on it, hopefully with other fellow painters. When we saw the struggles of those leaders who have created value and employment across our growing democracy, when we have heard stories of the dark nights spent mulling survival on the dawn of the next day, the beacons to guide our own journey have become clear. As we breathed the air of those sturdy enterprises that are now powering a new India, in the open expanse of India, a new energy has entered our body and minds. That energy, and what we collectively do with it will define the future of our country.



PROCESS OF ASSEMBLING THIS DOCUMENT

This report was assembled during the course of the 18 day Tata Jagriti Yatra 2008. The train was split in approximately 18 groups and each group was assigned a role model. In some cases two groups studied and presented on the same role model.

In the first two weeks of the train journey, each group was asked to present their findings to the remaining train in the common room. This led to a further analysis and synthesis of the presentation and a critique by the participants. Based on this critique and the experiences of the other role models visited, each group was asked to compile a two to three page synthesis of their role model visited as a word document.

In the last phase of TJY 08 (roughly from Delhi onwards) a group of 7 participants from the 18 groups were selected to synthesise their findings and present them to the entire train the valedictory function in Anand.

This document was assembled while on the train, and does not rely on a detailed analysis or research of the role model or the issues being examined.

Its beauty lies in its raw potential.



SUMMARY OF FINDINGS

This section seeks to summarise in a brief one page summary the overall emerging themes and principles of the role models visited. While these themes are not all new, they seek to synthesise the learning's of the participants, as they collaborated during the journey to bring together their experiences. Most enterprises studied were social in their remit, although these learning's are equally applicable to other types of enterprises.

The absolute essence of any enterprise (be it social or commercial) is the clear identification of a need, which may be internal (e.g. Lijjat Papad) or external (e.g. Gram Vikas) and accompanied by the personal conviction and commitment to service this need right up to the end. The ultimate objective of the enterprise may be social or commercial (or a combination of both), but the choice is ultimately that of the entrepreneur – remember it is not a sacrifice!

As has been made obvious by the various role models, the success of any enterprise depends on the successful collaboration of its people, be it the stakeholders, the support personnel (e.g. Aravind Eye care) or its clients and beneficiaries. Specifically, 'the human element' in terms of inclusive growth (e.g. Gram Vikas), discouraging charity mentality (e.g. Kuthambakkam), and dignity of people (e.g. Goonj) appear to be on top priority of social organisations.

Most successful enterprises focus on Vertical Integration rather than Horizontal Integration, i.e. providing end-to-end solutions to service their core objectives (e.g. SELCO) rather than diversifying into various non-core areas (exception being Naandi). However, in order to achieve this objective, the importance of effective resource management cannot be undermined (e.g. Thanal, Gram Vikas).

It has also been observed that an organisation's sustainability also depends on the ability to be replicated and the scalability of its basic model. This has been observed both, in the public-private partnership models (e.g. Naandi), the pure social models (e.g. Gram Vikas) and also in the social enterprise models (e.g. Aravind Eye care).

Whatever be the scale, it has been observed that organisations/ role models have always stuck to their core values, the most important being integrity, both in intention and action, coupled with the zeal to make a difference. The experience on the Yatra and off the Yatra, along with the pages to follow, should help the Yatri's to drive transformations with renewed courage.



TEN KEY STRATEGIES FOR SUCCESS IN ENTERPRISE LED DEVELOPMENT:

The following ten themes were extrapolated from the individual case studies that were assembled from each role model visit. These themes recognise that there were certain common principles and strategies applied by the role models in building their respective institutions.

1. Defined by need, aligned with passion, driven by discipline:

Each of the enterprises targeted a defined need. The need was localized and often an obvious and immediate one. The urge to find a solution to tackle the need was coupled with fierce determination. The enterprise carefully strategized and planned all their endeavours. In addition, there was strict adherence to the vision and mission through execution and operation. These attributes formed the base to build each successful enterprise. For example, Aravind Eye Care was among the best ophthalmological teams in India at its inception, completely focussed on eye care with a much-required, gentle but firm focus on financial stability.

2. Service is a choice, not sacrifice:

The common perception about working in the social sector is that it requires sacrifice by compromising on professional opportunities, financial reward, and material comfort (in case of fieldwork). It was repeatedly emphasized that each entrepreneur made a conscious choice in his life to do the work he/she does. They chose to make social change their priority. Role models like Joe Madiath, who has made a wilful choice to work in the social sector not with a sense of sacrifice, but with a sense of ambition to foster social transformation. Organizations like Naandi Foundation and Aravind Eye Care, which are full-blown profit making enterprises working towards social transformation, pay well to attract the best and the brightest minds to solve the most important problems of our times. Even if the organization was as highly structured as Tata Steel or doing integrated development in a village like Gram Vikas, each of them was founded with a simple philosophy of harnessing social impact while building and scaling enterprises. The fundamental theme of the institutions was to integrate commerce with conscience. Though a tough balance to maintain, a lot many of these institutions have set precedence.

3. Focus on solving the whole problem (Vertical Integration):

In many cases, solutions to social issues may require unravelling of multiple sub-problems. Solving one or two components does not necessarily solve the entire problem, which is crucial to the success of many enterprises. This is best illustrated with examples where it has been done well.



Aravind Eye Care went through the exercise of setting up Aurolab as a production arm to make eye care more affordable for them as well as to serve their mission of providing free eye care to the poor.

Another good example is SELCO, which went through training rural mechanics/enthusiasts in the maintenance of solar equipment to overturn negative perceptions toward solar energy, and build a technician network in rural areas. SELCO solved the perception problem, the repair and maintenance network problem, as well as the financing problem to make solar energy a success in rural areas.

4. Unrelenting focus on resource management, and often use resource management to create sustainable enterprise

This new breed of entrepreneurs has brought a renewed energy and focus on development through efficient and effective use of resources. What is unique is their approach to see significance in the very things in which the society sees no value. While Goonj reuses old cloth to create sanitary pads, groups of women from Thanal reuse coconut shells, waste paper and cloth to create beautiful jewellery and other utility products. We are also often blamed to be a society of excess. These organizations have made frugality fashionable. Aravind Eye Care has revolutionized eye care by establishing an efficient and improved process using the existing resources as optimally as possible.

5. People Matter – focus on the human aspect of social change, and use empowerment and call for human dignity to sustain enterprise

The people, the community, the populace have formed the base of each organization and this essential forms the crux of all decision-making and practices. They have effectively used a basic social issue to mobilize communities and harness social change. To the extent that, the technique used for the transformation is independent of the resulted change in mindset and behaviour.

If we grow, we grow together. Inclusive growth has been a recurring premise and these organizations have emphasized on leaving no man behind in the march towards development. In spite of the strong community focus, the organizations do not encourage or promote dependency. Instead, they vehemently highlight the importance of assistance over charity. The provider-receiver relationship has to be one of mutual respect and dignity. This was reiterated in Kuthambakkam Village, Gram Vikas, Barefoot College and Shree Padre.

6. Enterprises are built by strong collaboration gene with stakeholders around a local identifiable need

For an enterprise to expand and scale, it needs to have suitable amount of resources. In the case of most of these enterprises, instead of pursuing more resources and then



replicating their original effort, enterprises have chosen to collaborate successfully with stakeholders as well as external agencies. Technopark takes this concept forward by collaborating with its customers. In the case of Auroville, responsible community building formed the very base of the institution. Another instance would be TIDE, which aims to collaborate with its partners to permit grassroots participation, using local resources and building local capacity. Collaboration has not only helped in achieving stakeholder engagement but also holding all parties involved accountable.

7. Enterprises require personal conviction and staying power (marathon runners, not sprinters)

Enterprises are built brick by brick. To build these enterprises, the role models had imbibed a certain strength of character, consumed by the need and fervour to create social change. Most of the enterprises are built on the ability of the founders and owners to inspire leadership through their own personal conviction and powerful commitment to their project. Without Janagraha's innate commitment, the Jaago re campaign would have never been the inspirational success that it is. Without Bunker Roy's diligence and passion, the Barefoot College would have never attained the role model status that it has. Enterprises require grittiness to face daily adversity and challenges and it is only long term commitment that can ensure success.

8. Successful enterprises need zeal, from spirit, values, or an inner unknown:

One intangible, but consistently visible characteristic among many successful enterprises was a zeal that came from the values and core mission of Shri Mahila Gram Udyog Lijjat Papad, or from a quiet but deep sense of spirituality of Auroville. The impact of such determination in an organization is hard to measure, yet impossible to ignore when evaluating its success. This ethereal quality of Indian enterprises which leads them to have an inbuilt value system was felt in more than one instance. It is this defining feature that often determines the success of Indian enterprises the world over.

9. Processes and scale are crucial for success:

India is a country of variegated aspects. It has multiple problems at multiple levels. In this light, the only definite way of achieving mass change is through scale. One needs to break down these mounting problems into simple processes to deliver effective solutions. Organizing critical tasks into processes is important as it allows for replicable, methodical, and optimized utilization of available resources. Scale is crucial especially in enterprises where the need is immense and target markets are very price sensitive. Both scale and process are demonstrated by success stories like the Naandi Foundation and Shri Mahila Gram Udyog Lijjat Papad.

10. Build enterprises by collaborating with or servicing government:



The government has programs as well as resources that provide ample opportunity for enterprise. It has already established networks and has an incredible database of information required for entrepreneurs. To waste or fritter away these resources is a tremendous loss of opportunity for businesses. In this scenario, to have a collaborative effort with the government for funds and geographical access has been a productive strategy for most enterprises.

The role models repeatedly demonstrated an excellent use of commercial diplomacy and working around the limitations that a government partnership brought. Technopark is an excellent example of commercial diplomacy and involving the bureaucracy to build superlative infrastructure.

Public-private partnerships have also been a dominant model to achieve the same objective. The Naandi Foundation and Janagraha would be relevant examples of the same. Strong political and administrative leadership coupled with the commercial know-how and managerial skills have set new standards in achieving wider and strengthened impact.



CASE STUDIES OF THE 18 ROLE MODELS VISITED

Case studies submitted by each group, in order of the places visited:

1. Shri Mahila Graha Udyog Lijjat Papad

About the Role Model

The Lijjat Papad story offers many interesting lessons as it has evolved out of sustained collaboration of various individuals over several decades. The presence of five representatives from Lijjat, reiterates that Lijjat Papad is an organizational role model rather than any individual's story.

Building the Institution

Lijjat was started in Girgaum, Mumbai by 7 women, with the support of Chaganbapa, who gave them a loan of 80 rupees and also an elementary insight into running the business, with the aim to empower women by providing employment within the existing social structure, wherein mobility was a major concern. The 7 women, essentially housewives, wanted to utilize their spare time and earn some money with their existing skills. They initially sold 4 packets of papad. Gradually people grew accustomed to the idea of buying papads from the market. This enabled the papad market to expand thereby allowing Lijjat papad to also cater to the increasing need for women employment.

As the collaboration grew, production centers were set up in areas where 'critical mass' of employable women were available – the centres perform certain decentralised functions (such as processing raw materials, distribution of papads, etc) for papad making in the respective areas - the papads *per se* continue to be made in the respective ladies' houses. With steady organic growth Lijjat, till date has not run into any resource issues caused due to scaling up^[1] its operations, both vertically (by expanding the papad base) and horizontally (by diversifying into other products, such as detergents, bakery products, etc).

Financial Model

The women making the papads are paid on a piece rate basis. The profits of the respective production centres (i.e. the revenues *less* direct and indirect costs^[2] pertinent to the respective centres), are equally distributed to the 'behens' associated with the respective centres. In case a center incurs a loss, the same is equally shared by all the behens of the respective centre only, wherein the behens suffer an equitable reduction in their wages.



Impact

Economic:

- At least one stable source of income in the family which may not have been possible before
- Increased Purchasing Power for the women/ respective family
- Creation of a potential to leverage on women labour force in India
- Scalable and replicable model for continuous economic benefits for all those affected

Social:

- Better standard of living for respective families
- Instilling Confidence that 'Women can also be entrepreneurs' in India
- Overall upliftment of social status of women in India, as they became economic contributors to their family income, in addition to the man of the house
- Lijjat also runs development programs for women to train and provide additional skills, thereby enabling more women to work

Political:

- Breaking the chains of gender inequality, making political empowerment of women conceivable.
- Standing firm on stable economic ground results in having a say in decision making process.
- Lijjat has become a positive stroke in the backdrop of the women's liberation movement in India.

Cultural:

- Change in mentality that women can't come out of home
- Work from Home theory – constructive utilization of all the idle time
- No discrimination among behens based on caste, creed, religion etc resulting in absolute harmony.
- Change in mindset of people that papad can be bought and not necessarily needs to be made at home.
- Today papad means Lijjat papad in India!!!



Lessons learnt

1. Simplicity of idea of process/product should not be a deterrent at the outset for a successful business
2. Collaboration of human capital could prove to be far more important than monetary capital for a successful entrepreneurial venture
3. Ideology of replicability/scalability need not necessarily be envisaged at the outset – however continuous timely innovation in business models essential for large successful venture
4. Quality of product required to withstand the test of time for long-term brand building of enterprise
5. Adhere to core values on which foundation of organisation was laid – modification may be made, but in the interests of the organisation
6. Workforce required to be appropriately qualified for nature of job
7. Possible to create a market out of nowhere
8. Customer need not necessarily be God – in this case, employees were given all the importance!!!

Emerging Themes

- Simplicity
- Quality is pivotal to sustainable growth of an organisation
- Adherence to core values essential
- Collaboration of human capital
- Identifying need and capitalising on it



2. Shree Padre

About the Role Model

Shree Padre was born in 1955 into a farming family in Vaninagar, a village some kilometers off the Mangalore-Kasargod highway. After completing his bachelor's degree in science; he went back to farming but maintained his passion for writing and journalism. During 1985-86, the price of areca nuts, which is one of the main commercial crops of the region, collapsed. That incident stirred something in him and made him realize the need for an authentic exchange of information within the farming community. And the idea of a newsletter to bring farmers together was born resulting in "ADIKE PATRIKE"(Areca Magazine). He calls it 'self-help journalism'.

He not only stopped at that, but worked for communication in agriculture. That led to the idea of 'Samruddhi'['Prosperity']. It is a group that holds discussions over the plants and the seeds to be sown. It began in 1993, the membership is around 150. He has consistently been promoting the techniques of rain water harvesting by sharing the success stories through his magazine and workshops.

This has made Shree Padre a very popular social entrepreneur in the field of agriculture and specially in water harvesting.

Building the Institution

Although Shree Padre has not any physical infrastructure as his institution, or any company made of walls of bricks, he himself has been a great institution. His teachings on water harvesting and his knowledge both through his journal and experience were an immense source of learning. He created a magazine "Adike Patrike" for the farmers as he believed that the 'pen' is the greatest strength, hence became a pioneer in 'Agriculture journalism'. his area of working has mainly been Kerala and Karnataka and several other parts of country.

One of the key characteristics of Shree Padre's enterprise was that he did not ask the farmers to use new methods of water harvesting which would have been alien to them. Instead he only asked to get back to their roots and follow the agricultural methods. For this purpose, he used the language of local people that eased him for connecting with the local people. The very efficient tool he used was the street plays which created great impact on the people about water harvesting.



He considered himself a messenger, and took the success stories of the common men and created the awareness in the society.

Financial Model

The financial model of Shree Padre is very minimal and basic. The magazine (Adike Pathrike) he started to promote the need and importance of rain water harvesting, roof water harvesting and his workshops form the central theme of his financial model. Adike Pathrike has been a run away success. In 14 years it has never missed an issue, never been delayed and boasts a readership of 75000. Priced at Rs.7 and supported by ethical advertising it manages to break even.

Padre's workshops are very popular and draw many people. Village groups cheerfully subscribe and pay the cost of Padre's travel and incidental expenses. Since 1996 he has conducted more than 250 workshops taking his message to an estimated 20,000 people.

Saving water has become a passionate mission for him. Gathering material for the magazine's series took him to many places [- with financial support from Dr. L C Soans, a farmer of Moodabidri and Nagarika Seva Trust] to observe field practices. The key characteristic of Padre's financial model is that he adopted and advocated rain water harvesting methods which are either of very low or sometimes zero cost. like building of 'bunds' or digging at the trenches is very affordable for low income group.

Impact

Social:

Through Adike Pathrike Mr. Shree Padre has turned the concept of "farmers first" into reality. His efforts through the journal are the fine Indian example of self-help journalism, widely acclaimed for its efficacy the world over, especially in rural communication for development. The major social impact he brought is the water literacy he created through his workshops and magazine.

Political:

Mr. Padre has given a new dimension to farm journalism in the country, setting aside the age-old notions of information supply, practiced by the official agencies. One of the results of his work was seen when a District collector in Karnataka inspired from him started working on water harvesting scheme named as 'Jaljataa'.

Economic:

The economic crisis observed in Shree Padre's region after the prices of areca nuts had fallen that resulted into the slow down in the income of the farmers was greatly



overcome after the agricultural journalism started working. Also, the availability of water has been increased after the water harvesting techniques.

Cultural:

In his own words, he says "I constantly stumble upon a farmer or a householder who has devised a novel method; they are often simple but suited to the situation. There is a palpable enthusiasm across 5 districts of Karnataka. People seem involved in trapping every drop of water that falls on their property!" The farmer's pen is really into their own hand now.

Lessons Learnt

An enterprise needs to be simple, workable and practical in order to stand in welfare of the masses. Also, it is possible for the single man to bring about the widespread change through sheer grit, courage and determination.

Shree Padre is a one man institution. He rediscovered the age old methods and single handedly got several communities to follow the principles those were hidden among the people themselves. His innovative method of 'Agricultural Journalism' made even the commonest man in the region aware of the water harvesting and its various methods working successfully.

Emerging Themes

The very innovative idea of 'Agriculture Journalism' can be used for certain purposes, like to spread awareness of cleanliness of rivers, or for community farming, and land reforms, etc. And as said by Shree Padre, this very simple thread of water harvesting can be used to build together the people separated by the water scarcity.



3. Technopark

About the Role Model

Techno Park came up in a state (Kerala), at a point of time (1990's) when there was no scope for agricultural production due to poor quality of land and un-availability of resources. Technopark came into a point of time when the nation's policy makers could not even dream of IT. They did not have the financial resources & the available ones were targeted at agricultural revolution and development in the key field sectors was simply out of question as India was slapped with various sanctions by financial organizations from which it had borrowed money.

The Technopark effort, planned and led by Mr. Vijay Raghavan since its inception is spread over nearly 300 acres today, with 4 million sq. ft. of built-up space available currently, Technopark hosts over 150 IT and ITES companies employing over 20,000 IT professionals, including five PCMM level 5 company, 6 CMMI level 5 and four CMM Level 3 and over 20 ISO 9001 certified companies.

Technopark's vision is to provide a holistic enabling environment to make the Indian knowledge industry intrinsically competitive and world class.

Building the Institution

Techno park is basically based on the idea of giving a good environment in the pleasant weather of Kerala to the software companies to do their work at the best potentials. They tried to provide all the resources to the companies to keep them focused on the work. This is simple idea to make people work at their excellence level which will definitely reach to the victory.

Techno park became the first sustainable IT park in the country which accommodated and nurtured various institutions small and big, startups and big shots. Techno park is one of the most successful private public partnership in which Mr. Raghavan along with a dedicated team of policymakers researched and made a sustainable structure for business development. They zoomed down to the fundamental needs of those times. Governments at that time were in a tight fix between trying to work towards national development and keeping themselves in power. They simply understood the needs of the time and steered and propelled the India IT revolution.

Technopark offers a unique confluence of advantages, not found elsewhere in comparable destinations in India - robust and failsafe physical infrastructure, power and data connectivity; highly trained technical manpower; most flexible regulatory framework;



highest incentives (up to 180,000 USD); and the best law and order environment in India. All this at effectively one-third the operational cost of other comparable locations in India.

Financial Model

They got funding from the Government, Rs. 129 crores and till date they are able to attract over 1500 crores of FDI (Foreign Direct Investment). They built infrastructure in terms of office space, logistics and capital to various budding entrepreneurs. As such they don't have any financial model, the idea is just to attract more business in the state and giving space to innovation. This catered to an indirect income to the country.

Impact

Economic:

Technopark spread a good amount of money through the state. It provided a good employment. Also it provided a large amount of money in terms of taxes which could be used as for wellbeing of state and country.

Social:

A land with no reliable income generated good revenue, jobs for locals which led to a good lifestyle. Money brought stability and a good ethical background with a decreased rate of crime.

Political:

The country was going through a phase where it had little or no to move towards industrial developments and the field of research. Primarily because of India's policies in those days and India had taken huge sums of money from resources. International organizations like the IMF and the World Bank who not only gave credits to the countries but snatched away certain trading rights as well as the right to research and development on many fronts. The Technopark gave a chance to the government to work for the state and generate employment. So that they could engage their attention for well being of the society and not on the vote bank.

Lessons Learnt

- Public private private partnerships are equally effective for small entrepreneurial projects as they are for a commercial business enterprise.
- While setting up an entrepreneurial venture one should target the world as the market.
- Ensuring that the working environment and the processes are corruption free
- Committed responsibility towards the society and the stakeholders involved.



- The earning potential of an enterprise is more when you follow your heart and are committed towards the vision.
- Ability to convince the people and show them the colorful picture that what your plan will bring for it will definitely give you the space to spread your wings.
- A systemic function and implementation can change so many lives.
- Uniqueness of this model as compared to other models is the success and sustainability at such a large scale, understanding the pros. And cons., better service for both of them.
- A pure business entrepreneurship can result in an effective and good social entrepreneurial model
- It's not working for a particular part, area or a locality but it has served at a good level to the whole nation.

Key emerging themes

- Innovation and hardwork being the key crucial factors to a sustainable enterprise.
- Effective and not exhaustive utilization of the available resources is crucial.
- Never compromising on quality of the product or services.
- Complete and effective analysis of the different processes at every juncture.(analysis till paralysis – vijay raghavan)
- Large companies do not target a specific target crowd.
- Identifying the most needful person and working towards making the product or service most beneficial for him.
- Never taking a personal guarantee for a loan taken while embarking on an entrepreneurial venture.
- Ensuring that the working environment and the processes are corruption free.
- The entrepreneurial venture should be built keeping in mind the positive impact it would have on the society.



4. Thanal – Usha and Jaykumar

About the Role Model

Thanal which translates into 'Shade' in Malayalam is an organisation started in 1986. It is an organisation which concerns itself with research, advocacy, education and action on matters concerning environmental health and justice. It was started by Mr. Jayakumar.C and Ms. S.Usha along with others who were fired with a missionary zeal for protecting the environment as a result of the silent valley protests that had influenced their generation. They quote their inspiration as their Professor Johnsy Jacob who was deeply concerned with environmental issues long before it reached the present levels of awareness.

Building the Institution

The organisation primarily started as a conservation action and information network and later became a Public charitable trust in 2003. They initially started out by spreading awareness via environmental education in schools and later diversified into various facets of environmentalism. Today they deal with a range of issues such as waste management, sustainable agriculture, natural history studies, industrial toxins and sustainable livelihoods.

The 'Zero Waste Kovalam' can be termed as the group's flagship cause which drives a lot of other projects such as sustainable livelihoods and organic farming. The project was conceived as the increasing garbage was keeping the tourists out and having an impact on the revenues generated via tourism. This was decided to be solved by the setting up of an incinerator but the project was shelved due to widespread protests. Then Thanal developed the 'Zero waste Kovalam' concept along with GAIA to explore the idea of taking the global thinking of waste management at source for implementation on the ground level as a demonstration project. They looked at the global waste management scenario and attempted to implement these ideas at Kovalam involving the government, public, industry and all the stakeholders. Some of their waste management methods involved promoting organic farming using the biodegradable waste as compost, using coconut shells, paper and cloth waste for making alternative utility items. These activities in turn generate income for marginal groups

Financial Model

The Thanal group sustains itself on grants provided by various support organizations as it is a network partner to International Networks like IPEN, GAIA, PAN International etc and UN agencies. Thanal also shares work with over 35 organizations in India and are working in 13 States in programmes of common concerns.



Impact

The impact of Thanal on the society is far reaching as it is involved in a diverse range of activities. It was able to bring in a sect of women who were earlier not involved in income generation into their activities and hence has both a social as well as an economic impact on the society. It also reduces the government expenditure on waste disposal by using their concept of 'Resource Management' instead of 'Waste Management'. By collaborating with the government, industry and the public, they were able to form a successful partnership in waste management. As a result, Kerala tourism bagged the best eco tourism initiative from national government in 2004 following the initiatives from Thanal. They also won PATA GOLDEN award for the Environment in 2006. This gave a boost to the Kerala tourism as well as created employment locally whilst addressing the issue of waste management. For example, PIONEER, a SHG group works on the discarded paper and makes jewellery, toys, and other packaging options. It is one of the many successful initiatives of the group. There is also a coconut shell unit which has a product diversity of nearly 100 products that effectively replaces plastics in some functions. There is also 'Vismaya', a women patchwork group which works on Tailor discards. Thus they are involved not only in waste management but also in inventing livelihoods.

They also have various programmes being conducted to sustain agriculture through several campaigns like "Save our rice campaign" as well as promoting organic farming and organizing several organic bazaars.

Thanal's active involvement in the educational institutions succeeds in creating environmental awareness in the future generations as well. Nature club council, a coordinating body for nature clubs of Kerala was launched by Thanal in 1994. The council has over 200 schools in the mailing list. Film shows, audio visuals, shows, reference facility, programme development and other services are offered to this clubs. Thanal is also involved in natural history studies in the fields of ornithology, marine ecosystems and wetlands and has brought out books and papers in these areas.

All these above points bring home the point of Thanal's far reaching impact on almost all aspects of the society. That's also what makes the model unique, though they started out as an environmental activist group; they were also able to promote sustainable livelihoods and promote women empowerment. In the environmental arena, they cover such a broad range of topics that they effectively manage to cover most of the dots in the protection of the environment.

Lessons Learnt

- Thinking globally and working locally
- Collaboration with stakeholders
- Diversification of the concept without losing the focus on the central idea
- Do what you do to the best of your ability
- Innovation.



- How people can unite and stand together against ecologically destructive projects and co-ordinate people for the same though they might be economically profitable.

Key Emerging themes

- Think globally work locally
- Innovation
- EMPATHY
- Simplicity
- Diversification around a central idea
- Quality driven performance.
- Gandhism-Almost all the role models quoted Gandhi as their inspiration which proves his relevance even in these times.
- Scaling the enterprise.



5. Aravind Eye Care established by Dr. Govindappa Venkataswamy

About the Role Model:

Dr. Govindappa Venkataswamy, popularly known as Dr.V was born in the year 1918 in Southern India. He studied in Stanley Medical College, Chennai from where he passed out in 1944. He was commissioned in the Medical Corps of the Indian Army but had to retire in 1948 because he had developed the condition of rheumatoid arthritis which left his fingers crippled. In spite of this major setback, he returned to medical school and obtained a Diploma and Masters Degree in Ophthalmology. With intense work and focus he learned to hold a scalpel and perform cataract surgeries. He went on to perform more than one hundred thousand surgeries.

He served as the Head of Department of Ophthalmology and later the Vice Dean at Madurai Medical College. It was here that he started several pioneering programmes to counter the problem of blindness in India, including the Outreach Eye Camps, training programmes for ophthalmic assistants and the world's first rehab centre for the blind.

Building the institution

Aravind Eye Care is a one of its kind, socially driven enterprise in health care with a unique alternate health care model with a tier system of service and payment which grew from an eleven bed hospital in 1976 to a five branch hospital chain treating over 120 patients a day in each branch. It has less than 1% of the country's ophthalmic manpower but accounts for 5% of eye surgeries performed nationwide. It is dedicated to the goal of eliminating needless blindness through an all inclusive eye care service.

It is also a training centre for ophthalmologists, paramedics and resource persons involved in eye care around the world. It is a research institute as well, contributing to developing new processes and technology and training personnel in execution of efficient and sustainable eye care programmes. Aravind also manufactures world class ophthalmic products at affordable prices.

Financial model

Aravind Eye Care is a financially viable venture for a country like India. The GOVEL Trust was established in 1976 to initiate eye care work in the country, under which Aravind hospital was founded. The main characteristics of the Aravind model are quality care and productivity at prices that everyone can afford. For every paying patient, two



are treated for free. They keep their surgical equipment in operation for 24 hours hence reducing the cost-per-surgery due to economies of scale. Aravind leans a lot on Aurolab and the Aravind Research Centre for commercially generated funds through products developed and manufactured there. Acumen Fund which invests in companies delivering critical goods and services in developing countries is also involved with Aravind.

Impact

The greatest impact Aravind has had is of giving the precious gift of sight to over 2.4 million Indians who could not have afforded the treatment otherwise. The hundreds of young rural women who have found purpose and direction and have been excellently trained by the Hospital are a great asset to the hospital as well as the society.

Lessons learnt

The major lesson learnt from the Aravind story is that age is not a factor for purposes of initiation when working towards a goal and establishing an enterprise. Collaboration on various levels is possible, beginning from one's family to the community and eventually various organisations with a similar goal. The need for a vision and a competent team to follow it up with dedication has come to the fore. Nothing can beat a ruthlessly efficient work model, and letting your work speak more than any form of promotion. Commitment and passion for the cause is something that has to be shared by everyone involved in the process. Undivided focus and specialisation gives one the edge to emerge as the best that has been proven by Aravind.

All of the founding members of Aravind Eye Care Foundation were family members of Dr V. Only including family members in the founding team worked out in several ways for Aravinda Eye Care Foundation. Everyone believed in Dr V's commitment in spite of his disability. Also, having only family members as a part of the initial core team allowed them to make the team stronger by drawing from each other's strength and complementing each other's weaknesses.

Key emerging themes:

- Addressing the need.
- Intense focus.
- Collaborative at various levels



6. Auroville

About the Role Model

Auroville was conceived by Mirra Alfassa or 'Mother' as she is fondly called by the residents of Auroville. Mirra Alfassa dreamed of a place on Earth which belonged to all of humanity where goodwill and freedom are as important as commerce and trade and human unity is vital. Auroville is beyond words like harmony, and collaboration, it is an experience which cannot be captured by words or pictures.

Building the Institution

Thus this 'experimental' township, also known as the City of Dawn was founded on the 28th of February, 1968. Being a collaborator of Sri Aurobindo, Alfassa set her expectations for Auroville as high as wanting this "universal" township to be an example of "progress of humanity towards its splendid future by bringing together people of goodwill and aspirations for a better world and believed that such a township will contribute to the Indian renaissance. On the 28th Feb 1968, Alfassa the inaugural ceremony attended by 124 delegates from different nations, Alfassa gave Auroville its 4 point charter to make her vision of Integral living clearer.

- Auroville belongs to nobody in particular. It belongs to humanity as a whole.
- Auroville will be a place of unending education, of constant progress, and the youth that never ages.
- Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries from without and within, Auroville will boldly spring towards the future realizations.
- Auroville will be a site of material and spiritual researches for a living embodiment of an actual human unity.

In 1973, after Alfassa's death a period of unrest followed. Problems arose over the management of Auroville. Looking closely at Alfassa's vision, politics and religion wasn't meant to be part of the agenda. However, as Auroville's population grew organization and collective decision making have to be spontaneous and decentralized responding directly to the need rather than acting through more formal processes. It is now governed by the Auroville foundation through an act of the Indian parliament. The foundation is fully controlled by the Indian ministry of Human Resource Development. The Secretary of Auroville Foundation is in-charge of endorsing or revoking a particular person's Auroville membership status.



Financial Model

Auroville's revenue comes from multiple sources such as donations from individual Aurovilleites, contributions from commercial services and fees from visitors. In order to sustain Auroville's activities commercial companies in Auroville donate one-third of their profit to Auroville. The other major portion of the revenue comes from the fees charged to the visitors and donations made by individuals who support Auroville's mission. Auroville's expenses include providing affordable and subsidised housing to some residents and creating and maintaining an environment conducive to Auroville's mission. A sustainable and proven financial model has not been established in Auroville yet; new models are being continuously experimented.

Impact

Auroville was built to hold 50,000 residents. However, it currently hosts only 2,007 individuals from 44 different countries and as a result it's not able to collect enough revenue to support its activities as initially planned. Though Auroville is considered as 'work-in-progress' Dr APJ Abdul Kalam expressed his utmost appreciation and offered moral support to Auroville. The current President of India Mrs. Prathiba Patil shared similar appreciation of the vision and work of Auroville. According to her, "It is India's destiny to support this work for the future of mankind."

Being a potpourri of various cultures, it is no surprise that Auroville's cultural activities range from finance to the performing arts. It has dance and music studios, a theatre and an auditorium, a video center, a library and an exhibition hall. The diversity at Auroville can be seen in its youth, who are multilingual with a unique exposure to the cultures of East and West.

Aurovillians have over time regenerated eroded land and planted over 2 million trees while also conducting extensive educational outreach program in neighbouring Tamil villages.

Lessons Learnt

In order to fully understand Auroville's scope let's put things in perspective. Firstly, there has been much talk about a 'global village' and the need to work together. In that perspective, Auroville scores high. It is a perfect example to try and explain what we mean by global village. Secondly, the importance Mirra Alfassa has given, through Auroville, to the two essentials of any enterprise, they being integration and collaboration. The three predominant languages are French, Tamil, and English and Auroville may leave one thinking of the tower of Babel but somehow Auroville has managed to overcome the language barrier by encouraging the residents to be multilingual.



We live in a world full of tough competition and diplomacy sometimes followed by back stabbing and here we have a township which gives immense importance to spirituality though no one is denying that commerce is necessary to survive. What struck me the most about Auroville is that none of the residents or the children are brought up on a diet of ambition and competition. They truly are quite content with their lives and prefer peace over money. I've always felt that spirituality and the concept of a higher being humbles us. Auroville has the same effect. Various examples of collaboration can be cited such as Auroville's close interaction with the local community. Institutes like the Centre for Scientific Research which collaborate with the Indian government and international organisations like ABC Terra.

Finally Auroville would not be possible if the residents were to be individualistic. They are and will continue to remain a constant reminder of what 'team-work' and selfless devotion to society can do to better a community and the world.

Emerging Themes

What makes Auroville so unique is the fact that people from 44 countries are continuously working towards achieving Auroville's goals. The Mother best describes Auroville as a place where relations among human beings would be replaced by relations of emulation for doing better, for collaboration, relations of real brotherhood. I couldn't agree more with Mirra Alfassa's ideology. We rise, conquer and achieve only by uplifting our thoughts.



7. Kuthambakkam Village – Ramaswamy Elango

About the role model

Rangaswamy Elango hails from a *dalit* farmer family from Kuthambakkam village near Chennai in the Thiruvallur district, Tamil Nadu. His rural upbringing exposed him to several social menaces from alcoholism to caste-based violence. Repeated experiences with untouchability, malnutrition, hunger and domestic violence, was a daily reality in Elango's world. This led to a birth of a social consciousness within him. As a student, Elango tried to deal with these problems by means of youth clubs. Along with supporting students, he began to help women who were victims of domestic violence.

Elango eventually graduated as a chemical engineer and worked as a scientist at the Council for Scientific Industrial Research (CSIR).

However, the willingness and earnest passion to do something about the pending issues of injustice in his village did not faint with age. With every visit to his village, Elango's fire to do something burnt brighter. Finally, in 1994, Elango left his job and began working with his villagers to improve their living conditions. In 1996, he independently contested and won the Panchayat election and has been re-elected in the 2001 elections with zero campaign cost. In 2001, he was given Ashoka Fellowship for innovative leadership.

Building the institution

As the President of the Kuthambakkam Panchayat, Elango tried to make Kuthambakkam a role model for all village Panchayats. He motivated the villagers to work towards improving their lives. Problem analysis as well as seeking of solutions was done through people participation in the form of Grama Shaba, which led to the preparation of the five year plan for the term 1996 to 2001.

Elango utilized various cost effective techniques and innovative methods in his village development programs. For example, they started using indigenously made mud blocks which were a cheap but quality substitute for conventional bricks. He also initiated demonstrations and campaigns on water conservation and saving electricity.

Elango's efficient use of available funds earned him the support of the state government through various schemes. Under these schemes, all the inner roads were upgraded to concrete roads and proper drains were constructed. A *samathuvapuram* (community) was constructed where fifty twin houses were built to accommodate 100 families. In every twin house, a scheduled caste family and an upper caste family were to live together side by side. This became a remarkable model for equal living among people of



different castes. At the end of the first term in October 2001, Kuthambakkam Panchayat had fulfilled all its basic needs. The base for sustainable growth was built.

Financial Model

With the people participation as village contribution, Kuthambakkam Panchayat mobilized huge support from state government under the Namakku Namme Thittam. Elango established a registered charitable trust called Trust for Village Self Governance (TVSG) to support the village panchayat mobilize resources other than Government grants which helped in completing the housing program. They functioned in an efficient manner by recycling building materials, conserving water and reducing electricity consumption which resulted in financial support from state government through various schemes and basic infrastructure and amenities of the village were built.

He has used the “Network Growth Economy Model” to tackle the unemployment and low incomes. This model focuses on creating industries, within the village, creating products for each other to add value to and produce end products for markets. This creates jobs and increases income by keeping the wealth within the network of villages, rather than it benefiting far-away companies.

Impact

Completion of all the projects related to basic needs and housing has effectively raised the standard of living of the villagers. People have good drinking water, proper roads, proper lights and proper drains. Elango is also involved in providing sustainable employment opportunities within the village in order to abolish poverty. The poor families are organized as Self Help Groups (SHGs) and each SHG is attached with an income generation activity. People live in harmony and there is no communal tension, illicit brewing and criminal activities that are traditionally associated with poor villages. Everyone in the village is engaged in a constructive activity irrespective of age, gender and caste. The residents are working on projects to keep improving their standard of living. The village has influenced other villages in Tamil Nadu.

Elango is also working on an academy dedicated to teaching the skills and lessons learned by the villagers to other villages. Here people live a life of dignity and focus on improving themselves so as to be able to attain a better standard of living.

Lessons Learnt

Elango emphasized on approaching the government with models to work on rather than posing problems to solve to them. In this way, the people have a big say in how the plans were executed. Instead of being used by the system, it was important to use the existing system to one's advantage. To expand and improve his model, Elango traveled all over the state to network with various Panchayats who were ready to adopt his model and create a common platform to share the best practices among them. The model emphasizes on decentralization to achieve grassroots development. Elango aims to get



people to realize the power they wield over their destiny and how that can transform their economic situation.

This model goes beyond the theoretical framework and proves to be a practical people's model. 'Going back to the villages', is what makes this model unique. Elango believes that the industrialized world is not a sustainable model. The village model has sustained the Indian economy throughout its history. Thus, instead of focusing on special economic zones, one needs to focus on sustainable economic zone. For the political administration system to be successful, the implementer has to as enterprising as the owner of any organization. Elango's model truly brings forth a concept of political entrepreneurship.

Key Emerging Themes

Rural people want to move out of their villages and move to urban areas for employment generating urban poverty, with its slums and squalor, environmental degradation, and rising social tensions. Thus, the focus needs to shift to keeping rural areas relevant and pleasant places to live a gainful life.

Elango's model uses the population of India as a resource. In Elango's words, "India needs production by the masses and not mass production." Bringing invisible people over the line and making them active participants was another key emerging theme.

An agency should continually make connections between economic activity and social goals. People should be able to see that the money they make is best spent in educating their child or guaranteeing the health, not merely in purchasing and creating jobs and bringing hope.



8. MS Swaminathan Research Foundation (MSSRF)

About the Role Model

Monkombu Sambasivan Swaminathan was born on August 7, 1925, in Kumbakonam, Tamilnadu. An upbringing wherein moral values were emphasized and lessons from Gandhi were inculcated became the most important source of his inspiration. After completing his education in India, he went abroad to pursue his PhD. Due to his desire to give back to his country, he declined lucrative job offers and came back to serve Indian agriculture in 1954. By 1960, he was an eminent person in agriculture with contributions in quality research papers in one hand and a close network with international research scientists in other. With time and practice, he won many accolades nationally and internationally. He is the founder and chairman of the MS Swaminathan Research Foundation and is popularly known as 'Father of Green Revolution'.

M.S. Swaminathan had his motto clear. 'Choose a problem that is relevant to the needs of the country and put in excellent and thorough efforts to get meaningful results' was his saying.

- Society played an important role in his life and his activities were focused on the betterment of his society.
- His simplicity and humility helped him to connect with every human irrespective of caste, creed or colour.
- Besides this he was well read and had immense knowledge. This helped him understand economy and society in a better way.

Building the Institution

'Be the change you want to see in the world'. These words of Gandhi rang in Swaminathan's ears. He set up a research foundation with key emphasis on fostering sustainable development and environment protection thereby fulfilling the needs of common man. The key areas of MSSRF which brought the much needed transformation in agriculture are as follows:

- **Coastal System Research:** To prepare the community for effective management of natural disaster in coastal regions, activities involving community participation were undertaken.
Ex: mangrove eco system, genetic methodology, collaboration with various international communities.
- **Food Security:** Green revolution proved to be bliss. The production increased threefold.
- **Bio Diversity:** Conservation and creating awareness of endangered flora and fauna.



- **Genetics:** Research was undertaken to have better hybrid varieties of seeds to increase the produce.
- **Information Technology:** use of advanced technology has been a prime focus. Ex: remote sensing and GIS, molecular mapping, weather forecasting, microbial technology etc.

Financial Model

The various sources of income are as following:

- Being one of the prominent figures in agricultural research and having won numerous accolades, awards became one of the primary sources of income for MSSRF.
- MSSRF undertakes research activities outsourced by various public and private organizations.
- Government Funding

Lessons Learnt

- MS Swaminathan's passion was unfettering. In spite of being offered lucrative job, he chose to work on agricultural research.
- Realization of the hidden potential in the agricultural sector and the various new business opportunities associated directly or indirectly with this field.
- The community always gets themselves involved if the activities undertaken are of their interest and for the betterment of the society.

Key Emerging Themes

- **Gandhian principles:** Many of the role models have believed and practiced the key principles of Gandhi in their Enterprise Led Development.
- **Simplicity of idea:** A solution to the basic problem prevailing in the society.
- **Collaboration:** Partnering with the key elements of the development of the organization.
- **Scalability:** Large scale impact on the community as a whole.
- **Innovation:** New methodologies implemented in the business processes.



9. AWAKE

About the Role Model

Association of women entrepreneurs of Karnataka (AWAKE) is one of the premier institutions aimed at empowering women through entrepreneurship development to improve their economic condition. Founded in 1983 by 7 inspired women headed by Mrs. Madhura Chatrapathy and including stalwarts like Kiran Majumdar (CEO of BIOCON), AWAKE has nurtured around 2400 women entrepreneurs as of today. AWAKE's approach is that of inspiring, motivating, facilitating and providing support for women to setup enterprises, there by creating an eco-system that nurtures the growth of all women involved in society.

The year 1983 celebrated as the year for women empowerment also saw the birth of AWAKE. AWAKE initiated the rural training program in 1993 and the rural industrial training in 1996. AWAKE was awarded the AGFUND award in 2000 for promoting woman entrepreneurship among rural women. AWAKE was certified ISO 9001-2000 in 2003 and they celebrated their 25th anniversary on December 3rd, 2008.

AWAKE has a hierarchical organizational structure where there is a fifteen member executive committee elected biannually by the general body. The executive committee takes all the policy decision; it also elects the office bearers

Building the Institution:

Central to the progress of AWAKE is the story of its founder president Madhura Chatrapathy. For a child whose mother died at 13 and burdened by the responsibility of managing a home, she was never dwarfed by her problems; rather she grew larger than her problems. Even as an entrepreneur she was always ahead of her time. She setup her company, FOOD ASSOCIATES BANGALORE with an initial loan from Central Food Research Institute. The company now produces customized dehydrated food ingredients for companies like PepsiCo. As an entrepreneur and a member of AWAKE she has been a role model for many women.

Financial Model

The revenue for AWAKE comes in the form of membership fee paid by the members and also through the training programs conducted by them. Another source of income is through its business incubator. AWAKE follows a differential pricing model for urban and rural women.

Impact

The impact AWAKE has, stretches beyond the economic front. Apart from assisting in building successful enterprises and improving the economic conditions of the people



they deal with, AWAKE has a huge social impact in the form of respect that woman commands by becoming an entrepreneur. They have broken the stigma attached to women being just a domestic helper and helped them forage into every field under the sky rather than producing traditional food products. AWAKE's model has created role models and also inculcated the habit of giving back to the society.

Lessons Learnt

AWAKE teaches us that how we can create entrepreneurs through collaboration among themselves. It shows us how we can harness our efforts more by standing together and helping one another. They proved that something more sustainable can be achieved by making entrepreneurs rather than by creating a pool of skilled laborers. It teaches us that one's responsibility doesn't end by creating a successful enterprise, but the budding entrepreneurs must be assisted by nurturing a resourceful eco-system, one that can be achieved through a continuous interaction between achievers and aspirers.

The uniqueness of AWAKE lies in the fact that it is the only institution that actually churns out women entrepreneurs. The continuous interaction between the members fosters collaboration and establishes a strong network of entrepreneurs. It is the only institution where successful entrepreneurs volunteer their time to create many more of them.

Key Emerging Themes

The key observations that can be made from this model is that entrepreneurship is no longer a male prerogative. It transcends gender and it is organizations like AWAKE that make it possible. It is evident that women no longer look at traditional food products as the only viable business, but are moving onto diversified fields. AWAKE proves that it is due to lack of access and not of ability that we have had very few women entrepreneurs until now.



10. SELCO – Dr. Harish Hande

About the Role Model

When Mr. Harish Hande graduated in sustainable energy development from the University of Massachusetts, Lowell, USA a whole life of comfort and luxury stretched out in front of him. Brushing aside the several lucrative career offers that he was flooded with, he decided to follow his heart—a journey that would take him through some of the remotest villages of India, one that would entail hardships and challenges that would test him to the limits of his steely resolve and conviction. Pursuing his belief that a sustainable and economically viable solution to the dire problems faced in the electricity sector in villages could be found in solar energy, Mr. Hande embarked on mission SELCO, one that would transform the faces of the villages it ventured into, and light up the hearts and smiles of the millions it touched. A vision - distant but steady, like the sun whose power it looked to harness, was born.

Building the Institution

SELCO started out with the mission of catering to the energy needs of the rural population, and even as they set out, they faced a huge seemingly insurmountable obstacle – nobody wanted their product!! Failed Govt. ventures into solar energy products as a result of typical Govt. negligence and lack of maintenance had created a loss of trust in such products among the villagers. Viewing this difficult situation as a challenge more than a problem, in keeping with the remarkable spirit of every successful entrepreneur, SELCO set about the onerous task of changing the mindset of the villagers and convincing them that the products they offered were indeed a viable and sustainable solution to their basic energy needs. This they achieved by adopting already installed solar systems and repairing and maintaining them, and thus showing the villagers that solar products were indeed a solution. Slowly, their hard work began to bear fruit and there was a change in the outlook of villagers and they started getting interested in solar products. Having cleared the first hurdle, SELCO was faced with the question of how to sustain the maintenance of their products, considering the impracticability of having their own employees coming down for that every time into these remote villages. So they took up the task of training locally available skilled laborers like mechanics and electricians in the maintenance of their products. With growing interest being generated due to these measures of theirs, the focus shifted to the cost of the products, which turned out to be quite unaffordable to the poor rural folk. This led to intensive negotiations with financial institutions and ultimately SELCO managed to convince them to provide loans at reasonable interest rates to the villagers so they could afford to buy their products. When all seemed set for the launch and success of the products, they were presented with a new huge challenge- nobody



wanted the exact product that they had designed!! Customised solar products that catered to the specific needs of the customer was the need of the hour and so it was back to the drawing board for the designers and suppliers, until they came up with the solar energy products that today, have revolutionized the landscape of Indian villages, and made them the resounding success that they are viewed as today.

Financial Model

SELCO relied on a very sound financial model, especially considering the fact that their target customers were poor villagers who more often than not could not afford the products they offered. They tied up with financial institutions to provide loans at very reasonable rates to their customers and to do so, they came up with a variety of innovative schemes that made the process easier for both parties. Firstly, they convinced the bankers to provide loans without requiring collateral. In case the bank was not convinced enough with a specific party to grant them a loan, SELCO stepped in and agreed to stand as guarantee. They also came up with an innovative daily collection scheme of the loan payback rather than the conventional monthly system, keeping in mind the daily wage earning scheme prevalent in villages. The success of this model is evident in the fact that less than 1% of the loan takers default, which is a very reasonable figure for any type of loan. These successful measures have resulted in them rising to an institution with an annual turnover of over 10-12 crores, with around 10% profit, remarkable figures for a company which is still in its nascent stages, and considering the variety and size of challenges it faced, in venturing into uncharted territory.

Impact

The social impact of SELCO is remarkable, considering the fact that they have directly empowered rural folk with the most important tool in today's world for development—a reliable supply of electricity. This has accelerated the earlier sluggish growth in villages and brought economic prosperity to these societies. Furthermore, they have succeeded in bringing the focus on to development of renewable energy products, by showing that such schemes can be profitably and sustainably implemented, resulting in policy changes and increasing availability of easier loans for projects in development of such schemes.

Lessons Learnt

The most striking lesson that, we as entrepreneurs can learn from SELCO is their never-say-die attitude or rather, in Mr. Thomas's words the "we went back" spirit. Despite facing enormous odds initially, they persevered and kept coming back with solutions to those problems, or rather, challenges. Another important aspect of the SELCO model which shines out bright is the fact that they had the courage to venture into an as yet unexplored field, firm in their belief that their product had what it takes to succeed. Their



immense flexibility and ability to adapt according to the situation are the other positives which we should hope to emulate from the study of this enterprising model.

The first thing that any entrepreneur requires to even think about launching a product or service is a demand for it. The exceptional feature of the SELCO model lies in the fact that they ventured into a market where there was absolutely no demand for their product! They went one step further, and actually created their own demand! A spark of inspiration, A flame of conviction, and a fire of success!

SELCO has an array of targets it has set for itself to achieve including spreading its base to 4 Indian states in the next four years and diversifying in terms of the products and services they provide. They have set a target of successfully providing energy services to 200,000 families by 2011. The initial struggles are the past now, and SELCO looks to surge ahead, looking to reap the fruits of their hard labour and emerging as a force to reckon with in the energy solutions provider sector.

Key emerging themes

- **Innovation:** Innovative solutions to seemingly unsurmountable problems are a remarkable feature of successful enterprises, SELCO's innovative financing and marketing strategies being a prime example.
- **Collaboration:** Collaboration with financial institutions and local organization for the maintenance and repair was an important factor that contributed to SELCO's success.
- **Perseverance:** Despite facing a barrage of problems initially, SELCO persevered and kept working on the challenges they faced until they came up with a solution
- **Customisation:** Customised solutions provided by SELCO was the major reason behind their success in the rural poor market.



11. Janaagraha: Ramesh and Swati Ramanathan

About the Role Model

Janaagraha was started in December 2001 by Ramesh and Swati Ramanathan with a prime motive to enable citizen's participation in public governance. Prior to current activities, Ramesh pursued a career path at Citibank abroad and he was one of the fastest to rise from a Management Associate to a position of Managing Director & European Head of Corporate Derivatives, a \$100 million business. Swati is a leading national advocate of appropriate design in urban planning. She is Chairperson of India's largest urban conference, India Urban Space – that focuses on policy, infrastructure and planning. It was on a local neighborhood cleaning drive abroad which actually planted the seeds of Janaagraha in them. They encountered a CEO of a multinational company who had actively participated in the cleaning drive which made them think about citizen's participation in community development back in India. They had experienced that though people abroad take active participation in community development the same wasn't the case in India hence they decided to start an institution which works towards this.

Building the Institution

It was an urge to facilitate change by creating awareness among the urban people about the day-to-day functioning of the local government which led to the formation of Janaagraha. They work to improve the quality of life of all people in cities and towns. Initially, it started as a movement to get people involved in the governance process. To accentuate the movement, they launched two large campaigns called Ward Works and Ward Vision which mainly focused on getting citizens from selected wards to come together and plan the development of local wards. However, having realized it was important to work with the government as well, they formally registered themselves as an institution namely Janaagraha centre for citizenship and Democracy in Dec 2005 with a prime motive of bringing about change by working with the system.

Financial Model

The revenue model of Janaagraha consists of funding generated from different sources including the seed funding bought in by the founder members contributed by a foundation they started called the Ramanathan foundation. Donations are accepted from individuals and corporate to facilitate day to day working capital requirements. Also certain Corporate Training programs are conducted in order to accentuate the level of revenue generated and this adds to working capital requirement. These are the mechanisms used by them to generate revenue needed for sustaining the organization.



Impact

- Social Impact:
- Political Impact:
- Economic Impact:
- Cultural impact:

Janaagraha, by enabling and empowering citizens and government with tools and knowledge is trying to bring in a social change. Having collaborated with the local government they are facilitating in improving quality of life of common people in urban areas. They are impacting the political scene in the nation by launching a nationwide voting registration system Jaagore.com. They are imbibing in the general public, culture of taking matters in their own hand and working collectively to bring change. Improving the quality of life of people step by step will collectively result in improving the overall economic condition of the country as a whole

Lessons Learnt

The most important lesson that any urban individual can learn from Janaagraha is that a lot can be done by working with the government system rather than in isolation. Janaagraha as an institution believes in using a systemic approach to solve an issue. It means bringing about a sustainable change by following the systems approach. Also with the help of their REED Framework not only do they enable and Empower local government and citizens but they also hold them directly accountable for the outcomes. It teaches us that it's not only important to empower someone with tools and knowledge but also hold them accountable and expect results from them. Another important lesson is that for a social program to be successful the stakeholders need to be made aware as well which ensures participation from all the parties involved. For example the "jaagore" program of Janaagraha which ensures participation from government, employees, citizens and society in general as well.

The uniqueness of the model comes from its framework of working with the system to improve the quality of life of common urban citizens. For the jaagore campaign, Janaagraha *collaborated* with the election commission to facilitate and ease the registration process of new electoral for the general elections. This was done precisely since many of the new voters find it difficult to register themselves with the commission and many do not exercise their right to vote thinking the difference their single vote would make. Also their approach of taking one issue at a time and solving it by collaborating with the government and not getting involved in too many things at once is unique in itself. Many institutions do get in too many things at once which dilute their "focus" from the main cause. Also they *advocate* seeing the problem from a regional perspective and not from a Local perspective since a problem at a local level tends to impact the entire region in some way or the other. An example was an airport constructed on the outskirts of a city tends to impact the traffic condition in the city as well.



Key Emerging Themes

The key emerging themes which were evident from Janaagraha and even their founding members was that rather than complaining about the system, they portrayed belief in it. They depict perseverance and patience which is needed to work with a somewhat corrupted system that India is. Their Focus towards bringing about an overall development by improving the quality of life of common people also portrayed their commitment towards giving something back to the society and their motherland. The collaboration aspect can also be seen when they tied with the election commission for their biggest project till now “Jaagore”.



12. TIDE: Mr.Rajagopalan

About the Role Model

Dr. S. Rajagopalan is the founder chairman of TIDE (with the tenure from 1993 to 1999) and is an alumnus of IIT Delhi and also holds a management degree from IIM Bangalore. Currently, he is Managing Director, Spatial Data Private Limited, an IT company specializing in GIS products and solutions and also devotes 20% of his time towards TIDE. This company was initiated by TIDE as an enterprise to disseminate GIS/RS applications developed at TIDE for the health, education and natural resources sector.

Building the Institution

Tide is an NGO working on development , demonstration , field adaptation and dissemination of energy , livelihoods projects .It has been established in May 1993 in Bangalore (15 years before) and it is running with financially strong projects .It has been working in the area of energy , environment and sustainable development. Its approach is gender sensitive, demand driven and based on unsubsidized entrepreneurial model. One of the most successful outputs was smoke less improved stoves for the rural woman. Women participation is involved in all aspects of stove dissemination, decision making, awareness creation, stove building, training, marketing and enterprise building. Over the last 13 years it has established nearly twenty enterprises. More than 8000 rural enterprises and 3000 rural households directly benefit from the improved devices developed and promoted by TIDE and delivered by their entrepreneurs. TIDE works extensively in the South Indian states of Karnataka, Tamil Nadu and Kerala.

Financial Model

TIDE has one of the robust financial models. It has two types of sources of funds: Internal and External

Internal Sources of Funds include

- Government bilateral grants and aids.
- Funds from individual and organizational donations.

External Sources of Funds include

- Funds from foreign donations, grants and aids.

Forms of Funds:

- Seed finance.
- Initial working capital.



- Liasoning with NBFC's and banks.

Impact

TIDE generates many entrepreneurs every year by providing them the ideas for the enterprise. This helps entrepreneurs to earn profits with an average turnover of 66.6 million per year. This adds to the GDP of the nation and helps economically.

Its major products like Improved Stoves make the work of the rural women much easier and also provide better chances of them participating in social activities which lead to Women Empowerment.

It conducts awareness campaigns there by creating awareness about various products among the rural people through its wide range of marketing strategies which gives them ability to make right choice which in long run helps them to choose the right leader.

Lessons Learnt

TIDE is a classical example of an enterprise, achieving collaboration not only between Entrepreneurs and Govt institutions but also involving Communities. Ideas of the entrepreneurs can be continuously improvised by enhancing their technological and marketing capabilities and hence making it more robust. Bridging the gap between research institutes and community can create immense number of Entrepreneurial opportunities including for those in rural areas.

An enterprise needs to run on processes rather than people. Ex: TIDE management has implemented the strategy independence and operation Independence as part of promoting process independence. To be more professional and business like e.g. TIDE conducts studies on market potential, competition etc. before accepting an entrepreneurial idea and implementing it.

TIDE clearly demonstrates that NGOs, Local entrepreneurs, and Opinion leaders can be effectively used to market the product and taking it to communities.

TIDE is the only organization which creates **entrepreneurs** and as well as assists them with other NGO's which help the entrepreneurs to market their products (find their customers) easily.

It is one of the very few organizations which approaches the research institutes for the business ideas and shares the same with the entrepreneurs who approach it without, demanding any remuneration.

Key Emerging Themes

TIDE is taking initiatives to provide better After Sale Service together with the entrepreneurs. It is planning to expand its boundaries to other states by creating



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awareness among the people through various media. Its major plan ahead is to implement CARBON FINANCE extensively and to use it to achieve scalability.



13. Naandi Foundation

About the Role Model

Naandi Foundation, formed in 1998, was conceived by the former Chief Minister N.Chandrababu Naidu and set up as a public charitable trust. When the Andhra Pradesh Government began a mid-day meal scheme to reach 7,500,000 poor children in 70,000 schools across the state, it chose Naandi and entrusted it with the gigantic task of preparing and distributing the food. Naandi's operations are expanding to Madhya Pradesh & Delhi very soon. Leena Joseph, the woman behind the success of Naandi, was honored with the Manava Seva Dharma Samvardhani Award for excellence in social service in March this year at the Guru Nanak Bhavan in Bangalore. Mr. Manoj Kumar is the current CEO.

Building the Institution

Naandi, which in Sanskrit means a new beginning; is one of the largest and fastest growing social sector organisations in India working to make poverty history. Founded in 1998 our work has 3 broad sectors: Child Rights, Safe Drinking Water and Sustainable Livelihoods.

Naandi with a team of 300 + employees and hundreds of community workers is presently working in nine states: Andhra Pradesh, Rajasthan, Madhya Pradesh, Chhattisgarh, Andamans, Nagaland, Punjab, Haryana and Maharashtra touching the lives of more than 1million underserved people. Its kitchen in Hyderabad is the supposedly the biggest kitchen in the world.

Financial Model

Naandi is funded jointly by the Government, national and international donors, corporates, elected representatives and also individuals. Almost 45% of its funds are received from the government in the form of grants. Loans account very less in the finances. Three-fourths of the expenditure is primarily focused at the child rights whereas livelihood, safe drinking water, administrative overheads, etc. forms the rest.

Impact

Naandi has been, every year, creating and replicating models of change across the country that involve the 'haves' the people with the 'power' to join hands, and give back to society. They work with governments, corporate, civil society, and communities to catalyze their collective resources – financial, technical and human – into innovating new approaches to solve large-impact social sector issues across the country.



By bringing these key stakeholders together and using their energies and skills, Naandi believes it is possible to make more equitable and efficient, the delivery of critical social sector services such as child rights, safe drinking water and sustainable livelihoods to earn a livelihood - issues that plague the majority of the country's population.

Economic:

- Supplementing one time meal for the children of government schools through the Midday meal scheme.
- Promoting education by teaching them post schools hours.
- Preventing diseases by providing safe drinking water.
- Providing livelihood to the needy.
- Providing lift irrigation support to the farmers.
- Providing vocational training to the youth through the Mahindra Pride School.
- Promoting organic farming.

Political:

- Efficient co-ordination with the government in implementing the Midday meal scheme through the PPP model.
- Coordinating with the government for resolving the drinking water and irrigating problems.
- Eradicating corruption existing in the government by displaying results prior to Naandi establishment.

Cultural and Social:

- Eradicating caste based discrimination by promoting meals of children together.
- Providing educational support to the children and helping them grow confidently.
- Bridging the education quality gap between the privately funded schools and the government schools.
- Youth empowerment by providing vocational education.
- Teaching good habits to children thus creating responsible citizens.

Lessons Learnt

Scale plays a vital role in the operation of an organization especially when the focus of the organization is purely social. Focusing on the outcomes helps in bringing continuous improvement and innovating cost-effective methods. The financial model should not rely solely on charity resulting into an all-terrain sustainable model. PPP is an effective way to a successful social enterprise.



Naandi is a social enterprise with a business model. Naandi lays emphasis on scale and is obsessed with the outcomes. Its cost-effective and innovative practices also form an integral part of it. Re-diverting the talent towards social organizations by offering best of the packages is also a unique feature of Naandi.

Key Emerging Themes

- Large Scale operations lead to scalable and low-cost solutions.
- Team-work.
- Empowerment: Farmers, Women and the youth of India.



14. Gram Vikas – Joe Madiath

About the Role Model

The Young Students Movement for Development (YSMD) was formed by a group of students from Madras University to initiate development activities for the underprivileged. In early 1971, a group of 400 student volunteers, led by Joe Madiath, the then President of the YSMD, set up relief camps and coordinated efforts to return and resettle the people affected by the war for independence in Bangladesh. Six months later, on October 30 of 1971, a cyclone stirred up in the Bay of Bengal, causing a huge tidal wave to hit coastal Orissa. Over forty volunteers from the previous group rushed to Orissa under the leadership of Joe and relief work began in Kendrapara district.

After a few months, the District Collector of Ganjam invited the group to initiate a dairy co-operative for the adivasis of the Kerandimal region. The Berhampur Milk Producers Co-Operative offered land in Mohuda to set up camp. Meanwhile, Joe worked on various sectors like Health and Rural indebtedness and began to realise that he and the team had very little in common with the YSMD back in Madras. It was time to set up a new organisation.

Building the Institution

Gram Vikas, which literally means 'village development', is an organisation working since 1979, to bring about sustainable improvement in the quality of life of poor and marginalized rural communities - mostly in Orissa. Registered as a society on 22 January 1979, Gram Vikas today serves than 252,000 people in 704 habitations of 21 districts of Orissa, in Eastern India.

The vision of Gram Vikas includes "An equitable and sustainable society where people live in peace with dignity" and mission is to "To promote processes which are sustainable, socially inclusive and gender equitable, to enable critical masses of poor and marginalised rural people or communities to achieve a dignified quality of life". Gram Vikas primarily works in the field of enabling infrastructure, livelihood and food security, education and health and Self governing people's Institutions.

Financial Model

Gram Vikas strives to generate necessary resources from all possible sources to achieve their Vision and Mission. Such sources can be a mix of the following:

- **Communities' own contribution** - Depending on the specific context and abilities of communities to pay, their contributions towards meeting costs range from 15 to 50%.



These contributions are raised from every member of the community in an equitable manner - the better off paying more and the poorer less.

- **Government schemes and programmes** – Gram Vikas appropriately utilises the opportunity to work with government. Lot of government programmes are being executed by Gram Vikas. Some fund also comes from MP and MLA quota.
- **Loans and Grants** - Gram Vikas tries to raise fund from Private financial institutions, donor agencies and government. They also use to arrange fund for SHGs through local Bank and Microfinance Institutions. They also accept grants from various national and international donor agencies.

Impact

Economic:

522 villages have been covered by Gram Vikas and 54,000 bio gas plants have been installed.

Political:

Gram Vikas' work is concentrated in predominantly tribal and poor districts of Orissa. Gram Vikas aspires to work with 1% of Orissa's population (~80-100,000 families) over the next decade.

Social Inclusion:

All households are involved in the development process and benefitting equally. Participation of all households in the settlement is a non-negotiable condition of the programme.

Social and Gender Equity:

Representation of all sections of the community in decision-making processes across caste, economic status and other barriers is being ensured for equal participation across people.

Sustainability:

Development processes have built-in institutional and financial mechanisms for sustainability and address the issues as a whole.

Lessons learnt

Gram Vikas adopted complete holistic approach for providing sanitation solution in the form of arrangement of water and maintenance facilities. Another learning is waste is not waste until wasted. Gram Vikas is using waste as bio mass and generating electricity.



Gram Vikas also emphasizes that the belief “Poor People need Poor Solutions” is not correct. Gram Vikas’s model is an incentive-based model and believes that subsidies do not work and it is clearly motivation in the offering that drives people. The increased focus on the cause and a collaborative approach in all dealings is a very apparent learning. Their approach also shows that their thoughts were simple yet specific.

It is first such model which provides holistic sanitation solutions with 100 % village household inclusion through villagers’ participation.

Key emerging themes

- **Complete holistic solutions** – Addressing the issue as a whole is very important for the sustainability of any intervention. Like in the case of Gram Vikas, they insured the availability of water and regular maintenance of sanitation facilities.
- **Women’s Empowerment** – Involvement of women in the decision making process was very much insured in the model. Control over resources and processes were shared with women. Training and exposure is being provided to women for capacity and confidence building.
- **Strengthening Panchayat System** – Due to formation of SHGs, Federations and local knowledge generation people are better able to participate in panchayat activities which in turn strengthen the development ecosystem.
- **Collaboration and awareness building** – Gram Vikas used strategy to collaborate with community and NGOs to attain “Critical Mass” and to synergize the efforts for attaining maximum benefits. They also use to work with state and national level committees for policy making and awareness creation.
- **Public Private Participation** – Gram Vikas utilises the available government schemes and execute them in the field. So the very important concept which is emerging out of this model is that government can provide the necessary fund and project details which then can be efficiently executed by the private players.



15. TATA STEEL

About the Role Model

5 Continents, 80000 employees, 30 million tonnes production capacity, world's 5th largest crude steel producer! With over 100 years in its pockets as it was established in 1907 TATA steel is the world's best steel plant!

Building the Institution

Tata Steel, formerly known as TISCO and Tata Iron and Steel Company Limited, is the world's fifth largest—and India's largest—steel company, with an annual crude steel capacity of 28 million tonnes. Ranked 315th on Fortune Global 500, it is based in Jamshedpur, Jharkhand, India. It is part of Tata Group of companies. Tata Steel is also India's second-largest and second-most profitable company in private sector with consolidated revenues of Rs 1,32,110 crore and net profit of over Rs 12,350 crore during the year ended March 31, 2008.

Tata Steel's Jamshedpur (India) Works has a crude steel production capacity of 6.8 MTPA which is slated to increase to 10 MTPA by 2010. The Company also has proposed three Greenfield steel projects in the states of Jharkhand, Orissa and Chhattisgarh in India with additional capacity of 23 MTPA and a Greenfield project in Vietnam. Through investments in Corus, Millennium Steel (renamed Tata Steel Thailand) and NatSteel Holdings, Singapore, Tata Steel has created a manufacturing and marketing network in Europe, South East Asia and the pacific-rim countries. Corus, which manufactured over 20 MTPA of steel in 2008, has operations in the UK, the Netherlands, Germany, France, Norway and Belgium. A little history of company- Tata Steel was established by Indian Parsi businessman Jamshetji Nusserwanji Tata in 1907 (he died in 1904, before the project was completed). Tata Steel introduced an 8-hour work day as early as in 1912 when only a 12-hour work day was the legal requirement in Britain. It introduced leave-with-pay in 1920, a practice that became legally binding upon employers in India only in 1945. Similarly, Tata Steel started a Provident Fund for its employees as early as in 1920, which became a law for all employers under the Provident Fund Act only in 1952. Tata Steel's furnaces have never been disrupted on account of a labour strike and this is an enviable record.

Financial Model

A financial model of a giant organization like TATA steel is hard to put in few lines. There major ideology is scalability and diversification. They first launch a product and capitalize the market. Become leaders in that field and then foray into other product. For example from raw steel they started tinplate manufacturing & with 35% market share they are leaders in it. TATA steel is very closely entwined with the city of Jamshedpur for its financial plan. Jamshedpur is the city with one of the highest per capita income in the country and this is because of the fact that big corporate house's such as TATA Steel,



TATA Motors , a thousand other companies and even more small scale industries facilitate the fact that they depend on each other to sustain the city.

Impact

TATA steel as an organization affects the world around it in a huge way. Politically speaking steel is the backbone of a country and nothing works without it. So the progress that we have seen wouldn't have been there if not for Tata steel. Socially this company has changed the minds of people that were set in an iron mold! We as people are not undisciplined, it is just the way we are asked to behave. And TATA's promote a very disciplined and mature culture. From a cultural point of view Jamshedpur has emerged as a whole new concept of city management system. The culture there is matured and saturated with positivism. On a personal note according to our group TATA steel represents a new type of collaboration that could be done to improve the quality of life of people which is what we want to build a strong nation.

Lessons Learnt

- **Leadership:** "The very essence of leadership is that you have to have vision. You can't blow an uncertain trumpet ." It was the vision of the founder; Jamsetji Nusserwanji Tata., that on 27th February, 1908, the first stake was driven into the soil of Sakchi. His vision helped Tata Steel overcome several periods of adversity and strive to improve against all odds.
- **Trust:** "You may be deceived if you trust too much , but you will live in torment if you don't trust enough."(Frank Crane)It is the balance of trust that we were striving for which we saw in TATA steel.
- **Perseverance:**"Nobody trips over mountains. It is the small pebble that causes you to stumble. Pass all the pebble in your path n you will find you have crossed the mountain'. After 100 years nobody can say that this organization with hands as many as an octopus works on fluke. Murphy's law i.e everything that can go wrong , will! Can be best advocated by this company. They did everything in their power so that this does not happen, they conquered every pebble they could see.
- **People's Skill:**"The best executive is the one who has sense enough to pick good men to do what he want's done and self restraint to keep from meddling with them while they do it." (Roosevelt)The concept of corporate social responsibility even before it became the law was applied by TATA's in tatanagar. It's a whole new world out there considering the CSR model! JRD has always believed that what is good for INDIA is good for them!
- **Sustainability:** TATA as a group of companies is like a mountain, immovable, unchangeable, with all four quarters firmly embedded in the earth.



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Key emerging themes

That is the story of TATA steel-defying and redefining conventional wisdom in myriad ways! The emerging theme here is a leader finds a vision, persevere in spite of all the obstacles, with long term discipline be it financial or mental. Another point that can be seen is taking responsibility of your employees and the environment around you.



16. SEWA Lucknow – Ms Runa Banerjee

About the Role Model

Ms. Runa Banerjee is the pillar of SEWA Lucknow. A post graduate in History, she began working at the age of 22 when challenged by her family to earn for herself. She began by working for an old-age home and took up the cause of uplifting the status of women in Uttar Pradesh. The motive of her journey was Gender Equality which forms the essence of SEWA Lucknow. Though she did not have any professional exposure to the “social work or social activism” per se, her commitment to her goal belittled the need for that. From a very shy girl trying to hide herself from the celebrity social workers, she went on to receive Padmashree which in itself explains her commitment to the cause. She started SEWA Lucknow in 1984 with 31 members to stand up for the Chikankari artisans who were being exploited by the middlemen. Just like any other out-of-the-box idea, her initiatives were not accepted by the society in first attempt, but her perseverance got her through. Today, she is the General Secretary of SEWA Lucknow with over 7500 members spread over 10 districts and a turn-over of Rs. 50 million. But the best part is that she’s still a *Didi* for each of the members of a family called SEWA Lucknow.

Building the institution

To build any organization, there has to be a need. In case of SEWA Lucknow, the need came in the form of social injustice being faced by the local artisans who were being oppressed by the merchants. A 1979 study by UNICEF showed that more than 40,000 Chikankari artisans were being exploited by the middlemen, which in turn was leading to a slow death of Chikankari as an art. SEWA members captured this need of the society by trying to fill up the gap and motivate the artisans to revive the art. But very soon, the founders of SEWA Lucknow realized that women did not want to come out or were not allowed to come out to work with them, even when they knew about the exploitation. So, SEWA opened up a school in 1980 for artisans’ children to build up the credibility of the organization in the community. Finally, in 1984, 31 women came forward to support the cause and SEWA Lucknow was born on 13th February 1984 with a vision “to set up an egalitarian and gender just society” and a mission “to serve the marginalized women by providing them training, linked with production and marketing, and by eliminating middlemen for their socio-economic empowerment and sustainable development.” Since last 24 years, the organization has grown in size from 31 members to over 7500 members spread over 10 districts in Uttar Pradesh and is working for the betterment in Education, Health (HIV AIDS), Local self-governance and women empowerment, Gender issues and rights, Income generation activities, and Entrepreneurship Building.



Financial Model

SEWA Lucknow is a social organization working for the upliftment of women through a very viable and self-sustained yet simple financial model. SEWA Lucknow focuses only on the 'Chikankari' art. It purchases all the raw material from the market, does the entire processing itself and sells it at competent prices. Besides its outlet in Halvasiya Market, Lucknow, SEWA organizes exhibitions all over India and abroad where they sell their products and hence create a further demand for it. At present, the turnover of the company is around Rs. 50 million. The profits are redistributed among the members equitably and a part of it is put in financing the projects being run by SEWA Lucknow, like SEWA Samudayik Shiksha Kendra, Swachetna, Income Generation Activity (IGA) and Smridhi.

Impact

Economic Impact:

As on date, SEWA Lucknow is helping around 7500 women to become economically independent. The total turnover of around Rs. 50 millions is redistributed in the organization equitably and a part of it is invested in the SEWA initiatives like education and health.

Social Impact:

SEWA Lucknow has been instrumental in initiating the process of social justice and gender equality in Lucknow and surrounding areas. Besides, it has created a consciousness amongst the artisans on their wages that they are entitled to receive thereby helping them to move out of the bonded labor situation.

Political Impact:

SEWA Lucknow is working very closely with government on several projects related to women empowerment and uplifting especially in rural areas. But it does not have any influence whatsoever in the political setup.

Cultural Impact:

SEWA Lucknow has taken the initiative of reviving the dying art of Chikankari by establishing an artisan-friendly model of conducting business. This has been the utmost contribution of SEWA to the culture of Lucknow. At present, SEWA Lucknow provides training to women from 10 districts in Chikankari which establishes the success achieved by the association.



Lessons learnt

The first lesson that can be learnt from Mrs. Banerjee is the “commitment to the cause.” Until and unless we are not committed to work for the cause, we cannot prepare ourselves to face the atrocities of the society or overcome the initial hiccups in starting an enterprise. Next comes the “Optimism.” Mrs. Runa Banerjee is always very optimistic about the support for the cause from the artisans, the government and the customers which is a must for the survival of a self-dependent organization. Third lesson worth learning from the model of SEWA is “Formulation of a team with common goal.” SEWA Lucknow is a team of 7,500 women who work for their livelihoods from Chikankari and hence share the goal of taking forward the art of Chikankari to the world. This unites all of the members in form of a team focused at achieving a shared goal. This forms a critical factor for the sustenance of an organization. The fourth major learning that can be derived from SEWA Lucknow is the “optimum utilization of core competency.” Chikan has been the traditional art of Lucknow for centuries, so the organization didn’t need to train people on acquiring the skills thereby easing the process of penetration into the community and hence, derive a viable business model out of it with minimum initial investment.

The uniqueness of the SEWA model lies in its “Replicability”. We have thousands of tribes in our country that have arts of their own which have never come out in the limelight. If an enterprise is able to tap these talents and bring out the local arts to the market, this model of SEWA Lucknow can be replicated anywhere. Besides this, SEWA Lucknow is an “Employee centered model”. The organization taps the individual talent of the local artisans with minimal investment in training but all the revenues are derived directly from these human resources. It organizes medical camps and conducts regular check-up of the members who work for long hours on the Chikankari and also subsidizes them for the medical facilities. Another noticeable characteristic of this model was the “diversification”. SEWA, the mother organization places no bar to the kind of operations that its sister units and as a result, SEWA members work in areas as diversified as construction workers, Chikankari artisans, agricultural labors, domestic help and many more, thereby giving more penetration to the organization at grass-root level.

Key Emerging Themes

Commitment to the cause: Before starting any project, one needs to have a firm commitment to the cause. Mrs. Runa Banerjee was not deterred by the initial hiccups posed by the society when nobody was ready to join the movement against the atrocities of the middlemen. Because she was committed to work for the empowerment of women, she never gave up and went on to create SEWA Lucknow.

Self sustained business model: For the success of any enterprise- social or business, it need to have economic independence that generates profits from its own business and keeps on expanding its wings. SEWA Lucknow provides such an example.



Employee Centered: SEWA Lucknow is an employee centered organization where the entire business is driven by the output generated directed by the employees. Further, it provides necessary amenities to them in forms of healthcare, childcare and education.

Gender Equality: Development of the Indian society is based on the gender equality and equal opportunities. Many organisation like AWAKE and Lijjat are working to achieve the same goal through different paths and so does SEWA Lucknow.

Passion and Charisma: Mrs. Banerjee, has a unique convincing power to sell her business model to the employees, public and government. We believe that this is a quintessential characteristic of an entrepreneur because if one cannot sell her/his own idea, nobody else will believe in it.



17. GOONJ – Anshu Gupta

About the Role Model

Anshu Gupta was brought up in a big family where he was the eldest of four siblings. At an early age, he learnt to make the most of limited resources. This taught him the relevance of recycling and reusing. He studied journalism as well as advertising & public relations from one of the premier institutes in India (Indian Institute of Mass Communication), and then went on to do a Masters in Economics. In 1991, he traveled to Uttarkashi, North India after a major earthquake. Missing out on his classes, he lived in tents for days and helped in the relief efforts. He saw problems of rural masses in remote parts of the country. He went to Bihar and saw children without clothes in winter. Several such incidents shocked his sensibilities. His passion is photography and traveling. He travels extensively across the country trying to understand the needs of the people and building partnerships with organizations. Currently, he lives with his wife and daughter in Faridabad.

Building the Institution

In 1998, Anshu left Escorts where he was working as Manager of Corporate Communications and started 'Goonj'. Goonj is an NGO that uses clothes as an entry point into the recycling and distribution channel, setting up an efficient system for proper collection and distribution, building partnerships with various stakeholders to reach a wider network of poor and needy people. It provides clothes and other basic amenities to millions across India by turning one person's waste into a resource for another. Goonj started with 67 clothes donated by friends and relatives of Anshu Gupta and these clothes were distributed to slum areas in Delhi. It has a number of initiatives such as Cloth for Work, Vastra Daan, School to School, Not just a piece of cloth, Rahat – Floods, Rahar – Tsunami. It follows the state model so that resources provided by cities of a state are sent to the rural areas of the same state. This allows for highest matching of needs and cuts down the cost making the process effective. Today, it donates clothes from 3000-5000 kg/day and reaches Bihar, Assam, West Bengal, Maharashtra, Kashmir, Uttaranchal, Madhya Pradesh, Himachal Pradesh and Jharkhand.

Financial Model

- **Sources of funds:** The four sources of funds consists of funding from corporate houses like HCL, Citigroup, Wipro, Microsoft, Maruti, Colgate Palmolive, Sonata etc., sale of products made from discarded materials, a part of the transportation costs borne by organizations requesting the resources and collection of 97 paise per cloth from the donor



- **Resources:** 120 employees paid employees and more than 300 volunteers together collaborate to make Goonj a successful organization. The 120 employees include Coordinators, Program officers and Workers
- **Expenditure:** Total Salaries of the employees all over India is estimated to be Rs. 2 lacs. Workers salaries range from Rs. 3000-3600, Salaries of employees ranges from Rs. 8000- 17000. Other expenses include Rent of the workshop and office space, maintenance charges and transportation cost of distributing clothes and other amenities

Impact

Economic:

- Goonj's initiatives like Cloth for Work encourage village development and infrastructure improvement such as building schools, roads, having plantation and cleanliness drives and purifying water bodies
- Goonj also makes for job creation, although on a small scale by employing workers from slum areas

Social:

- Goonj recognizes dignity of the needy by fulfilling the basic need of clothes
- It promotes basic hygiene and sanitation by creation of undergarments, sanitary napkins at affordable rates for the poor. A packet of 5 sanitary napkins costs only five rupees
- Goonj values its employees and takes care of their basic needs – sanitary napkins and clothes
- This brings about awareness among urbanites of their social responsibilities towards their rural counterparts

Political:

- Goonj functions in an ethical manner and has never given in to societal vices such as corruption
- It provides relief efforts and support to government during disasters

Cultural:

- It bridges the rural – urban divide. This is highlighted by their four day event Prathibimb where urban kids get to interact with rural kids so they realize that people from rural areas are just as and even more talented but only suffer due to lack of opportunity



Lessons Learnt

- Innovation: Anshu Gupta has been instrumental in creation of value added products ensuring that one person's waste is another person's resource
- Collaboration on large scale i.e. working successfully with 150 grassroots organizations, Panchayats, Indian Army, Corporate houses etc. so as to fulfill needs of as many people as possible
- Humility: After reaching his stature, he still retains his humility and works with his employees for the smallest activities like making the sanitary pads

Anshu Gupta is among the few people in India who recognized the problems of rural women face during their menses. Goonj addresses these needs of a woman and addresses the sanitary issues (not done by many organizations). Also, Goonj requires the

Key emerging themes

- Passion & Drive: Through our study and visit, we found that Anshu Gupta is very passionate about helping people with satisfying their basic needs for clothing. The fact that now Goonj is instrumental in about 13 states demonstrates Anshu's ability to drive results
- Simplicity & Focus: Anshu displays simplicity which clearly comes across in his demeanor. He is focused on satisfying the basic need clothing on a large scale. The other projects of Goonj may involve providing food and other materials such as stationery etc. His approach is to focus on the perfecting the distribution channel and increasing the outreach of Goonj
- Resourcefulness: In the effective working of Goonj, Anshu Gupta establishes the right connections. Resourcefulness is a very important factor if clothes or other materials need to be delivered to the remote areas of India. To know the right people who can deliver solutions to critical issues such as immediate delivery in times of disasters. For example, Goonj also collaborates with the Indian army to send clothes to the remote areas in Kashmir
- Collective Leadership: Goonj as an organization thrives on collaboration. In the entire collection and distribution channel, Anshu Gupta works with his teams, NGO's, local organizations, transport channels and courier services to ensure that the necessity reaches the needy.



18. Barefoot College Tiloniya – Bunker Roy

About the Role Model

Born in Burnpur Bengal (now West Bengal) Bunker Roy completed his schooling at the elite Doon School of Dehradun. He then proceeded to graduate with English as a major from St. Stephen's College, Delhi. It was after serving as a volunteer when Bihar faced its worst ever drought that he realized the futility of a 'Paper Qualifications'. He also recognized how little of what he learnt in college was actually applicable in real, practical life. It was after this that he took the drastic step of devoting himself to social work, much to the consternation of his family and friends. He began as unskilled labor for sinking wells in the district of Ajmer. Eventually he reached Tilonia and began his work along with his wife, Aruna Roy who left a prosperous career as an IAS officer to help him in his work. The result is the evident progress not only in Tilonia but also other villages across the world. He went on to win the Arab Gulf Fund for the United Nations (AGFUND) Award for promoting Volunteerism, The World Technology Award for Social Entrepreneurship, The Schwab Foundation for Social Entrepreneurship, The Stockholm Challenge Award for Information Technology, The NASDAQ Stock Market Education Award, and the Tyler Prize. Mr. Roy believed firmly that the rural Indians have greater potential than most others to develop and that the raw material required comes from within them. It just needs an enabling environment and investments to help them discover these latent talents and skills they already possess. With this conviction,

Building the Institution

Mr. Roy began the Social Work and Research Center (SWRC) or the Barefoot College in the year 1972 investing in what he called the 'Barefoot Professionals'. Taken from the philosophy of the Chinese leader, Mao Zedong, the term 'Barefoot' refers to villagers who have acquired a certain level of specialization in a certain field of work through traditional knowledge and experience but do not have a 'paper qualification' as a testimonial for that.

The barefoot college sees several such people, teaching as well as learning with humility, curiosity and enthusiasm. Mr. Roy likes to refer to it as a place of learning and unlearning.

Financial model

The school and the hospital work on no-profit-no-loss-basis. Their work-of-art is sold and they use the profits for other activities. They also receive funds from our government and NGOs.



Impact

One of the most widely acknowledged achievements of Tilonia is the Solar Electrification of the village. Some women of the village learnt solar engineering without being able to read a single word, but through physical, practical working and color coding. They have today made Tilonia the first fully solar electrified village in the world. They also began a program where rural women of African origin came to learn solar engineering and today, several women have gone back to their respective villages in Africa, Afghanistan etc and electrified their own villages. Besides that, the village is also an example of excellent rain water management as well as education of female children.

Today the organization has trained 750 technicians—women, dropouts and unemployable youths—in remote villages in 13 Indian states over the past 30 years through a self-help model that respects local knowledge and capability and promotes local organizations to make community decisions.

The barefoot college itself is a structure built by Barefoot Architects who used their traditional knowledge and skills along with material to construct the buildings without ever having a single lecture for architecture. Those who see it are amazed by the size, beauty and design of the place.

Social:

The sheer quality of society improved. With a more dignified standard of living, the people have become much more confident as a society, but without losing any of its humility. With the progress happening here, the number of people opting for migration too has reduced, thus increasing the chances of another phase of progress.

Cultural:

As a result of the Barefoot approach, a lot of traditional values, practices and arts were rescued from extinction. It is a lovely mix of cultural richness and prosperity. There is also a more positive culture for the generations to come into.

Political:

The people have imbibed in themselves the very spirit of swarajya and thus their Political scenario too is less vulnerable to the attacks of the vote seeking selfish politicians of this time and age.

Economic:

Since it encourages the local arts as a source of livelihood for its people, Tilonia has also become economically stable enough.

Lessons Learnt

There are several things that one could learn from Mr. Roy. We've tried putting down a few over here.



1. Belief in the abilities of the people. Mr. Roy had this unshakable faith in the people and their abilities. This belief of his has taken him a long way. Generally, an urban educated individual takes it for granted that illiteracy is the only thing that keeps the rural Indians from advancing. Mr. Roy, if one may say so was not as pompous as to believe that his education was superior to the ancient knowledge of the people. He respected their wisdom with all humility.
2. Importance was given to only to skills & knowledge & not to 'Paper qualifications'/ degree. So, a degree may give you a kickstart to your career. But to succeed, you need much more.
3. The very idea is innovative. So are the methods. The way they teach over there was something that would make our urban teachers ashamed of the way they are doing their work. They used slippers, empty toothpaste packs to make their teaching instruments, which were 'disguised toys' for children. Those toys were made there itself sing some of the principles we learn in our S.S.C.. The barefoot children learnt it much earlier.
4. Mr. Roy said, "Never think of any person as uneducated. He may be illiterate but not uneducated.". He never looked at any rural villager as a good-for-nothing stupid fellow. In fact, he looked at them as a resource whom he exceptionally transformed into resources.
5. As soon as the train reached the station, we were welcomed in a great way. We found villagers playing dholak & then there were hundreds of children standing in two rows- welcoming us with a sparkling smile accompanied with a namaste.

It is an understatement if one says that a visit to Tiloniya is inspiring. It makes one think again about all those things that have been associated with rural India for so many decades. We've always looked upon them as poor illiterate people who need us to help them progress. Our villages are capable of much more than any city of the world and the icing on the cake is that they do not lose either their identity or their humility on the journey from bad to good. There are so many things that a village can do and a city cannot! Our villages are our greatest assets and the wealth reserves of our futures.

Emerging Themes

- Respect for traditional knowledge and skills.
- Dispensing off of literacy as a prerequisite for development in rural India
- Futility of Paper Qualifications as far as Rural development is concerned.
- Faith in the power of Rural India
- Sense of humility.
- Community development by the community itself.
- Sense of Responsible citizenship.
- Spirit of Swarajya
- Self reliant system
- Remarkable Self esteem.



TATA JAGRITI YATRA 24 Dec 08- 11 Jan 09 YATRI SUMMARY

- Role of Women.

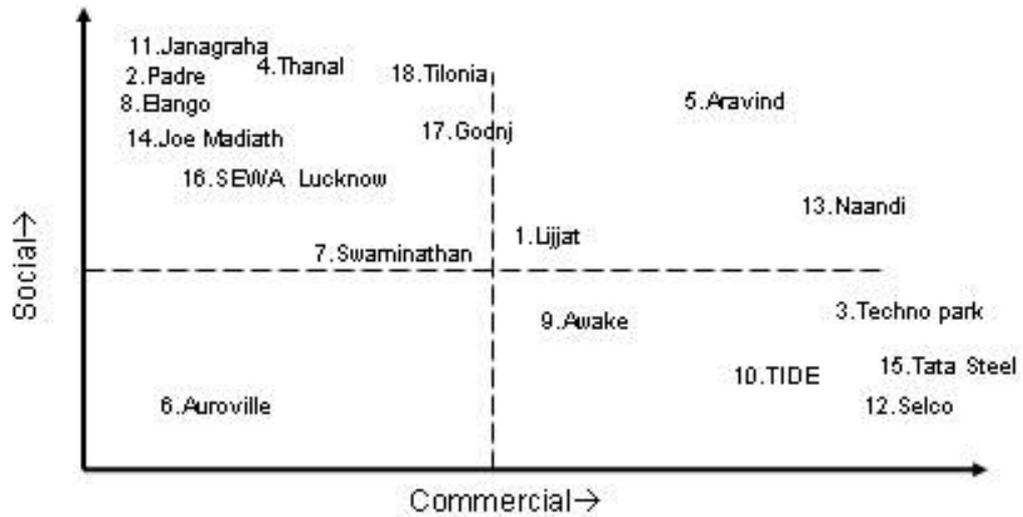
[1] Today, Lijjat has more than 67 “shakhas” (production centres) in 12 states providing employment to more than 42,000 women in urban and rural centres across the country. Each “shakha” has a “sanchalika” (centre head), who is incharge of operations. The centers roll up under a “Kendriya Vyavasthapan Samiti” (Central Operations Committee) which has specialists on the board who provide inputs for decision making.

[2] The costs include processing costs, transportation costs and quality costs.



POSITIONING OF THE ROLE MODEL/INSTITUTIONS SOCIAL VS COMMERCIAL:

Positioning of Institutions - Social vs. Commercial enterprise



*Commercial – Primary focus is on shareholder value as financial capital
 **Social – While sustainable, focus is on using and creating social capital



FIVE KEY RED THREADS GUIDING THE JOURNEY:

The following is an extract from the Yatri Toolkit where we talked about the five red threads of the journey, which will guide their experiential discovery.

- **Outer Journey of Discovery** - the exploration of India and its hinterland is an exciting physical journey, it will be accompanied by interactions with the 18 role models **whom** we will be visiting. For you, this external journey has to be facilitated well and is a key component of our program. This outer journey on a special train, jointly with 400 others is a key principle of the journey.
- **Inner Journey of Discovery** - an equally important journey is your internal journey. You are at a critical phase of your career and life. You are in the process of answering key questions for yourself. These 18 days are a good time to pose those questions more deeply and attempt to answer them in the company of 400 other **like-minded** individuals. You need to find personal time for this within our hectic schedule and this internal journey should continue once you are off the train.
- **Innovations** taking place in middle India is rich with innovation and originality. Innovation is not merely a good idea; it is the perseverance and discipline to turn that idea into an enterprise which creates value that transforms an invention into an innovation. How we document this innovation and what you learn from it will be a key component of what we ultimately produce as the Yatri Summary Report. More on that later.
- **Collaboration** as a key theme of enterprise, particularly in middle India is a key to success. In India, where financial and physical capital is scarce, it has to be supplemented by human capital. An **idea** is often the starting point, but a group of young people rallying around that idea and collaborating to make it a success is **an** even more important component. We have tried to create the right dynamic for this by creating sub-groups, and giving you the forum to work together as a team. We hope you will continue in this vein after the journey.
- **Transformation when you go back.** After the journey, we place one demand on you. Take what you have experienced in the Yatra and use it to create enterprise and positive change in your area of work. History has demonstrated that transformational change takes place when a person goes out, experiences a different energy and then has the courage to come back to bring about change. Rosa Parks and even Gandhiji **are** stellar examples of this. They brought about a new perspective to the struggles and developmental needs of their people. We believe **that** in these 18 days you will be given an unparalleled exposure to India, but you will have to summon the courage to go back and **make** change happen through enterprise.