

TATA JAGRITI YATRA 2009
24 Dec 2009 - 11 Jan 2010



YATRI SUMMARY

SYNTHESIS DOCUMENT



Table of Contents

EXECUTIVE SUMMARY	3
KEY THEMES IN THE EVOLUTION OF AN ENTERPRISE.....	4
ANALYSIS	5
CONCLUSION.....	6
MUMBAI DABBAWALLAS	7
TECHNOPARK - G.VIJAYRAGHAVAN	10
BRILLE WITHOUT BORDERS/IISE - PAUL & SABRIYE	13
ARAVIND EYE CARE - DR. G.VENKATASWAMY.....	15
KUTHAMBAKKAM - RAMASWAMY ELANGO	18
AGASTYA INTERNATIONAL FOUNDATION - RAMJI RAGHAVAN	21
INDUSTREE - NEELAM CHIBBER	24
NAANDI FOUNDATION - MANOJ KUMAR & LEENA JOSEPH.....	27
GRAM VIKAS - JOE MADIATH.....	30
TATA STEEL	32
GOONJ - ANSHU GUPTA	35
BAREFOOT COLLEGE - BUNKER ROY	37
OKHAI	39
CAPE FAREWELL	42

EXECUTIVE SUMMARY

The Tata Jagriti Yatra aims to promote “Enterprise led Development” by galvanizing young minds. The Yatra is a 9000 km train journey that puts 20-25 year olds in direct contact with successful entrepreneurs who have created a significant impact in their community. By showcasing these role models, the Yatra seeks to demonstrate the power of enterprise in delivering social benefit, employment creation and raising standards of living. Moreover, through the personal stories of these role models, the Yatra intends to inspire the next generation to take up enterprise early in their career.

Each role model visited is unique in their approach, targeted impact and surroundings in which they place themselves. From the tribal hinterland of Orissa where Joe Madiath established Gram Vikas to the desert town of Tiloniya where Bunker Roy has set up Barefoot College; from the beautiful backwaters of Kerala, home to Paul and Sabriye’s International Institute for Social Entrepreneurship to Anshu Gupta’s complex clothes logistics operations in Delhi, each institution is distinctly different.

During the Yatra, fifteen role models were visited and each was studied by a group of at least 20 Yatris. The group was then asked to present its findings to Yatris in the train followed by a critique by the audience. Based on this critique and the experiences of other role models visited, the groups captured their observations and learnings in a two page summary document which is a part of this report. Subsequently representatives from each group synthesized the learnings from the two page reports to study common themes that emerged from their work. Several themes emerged as these role models and the institutions were discussed by the group. Then a smaller group of seven plus two proof readers were formed to articulate the learning. Common threads in all the stories began to emerge as this synthesis group assimilated the learnings. The group found it interesting that the connecting threads display an evolutionary pattern.

With this report, an attempt is made to document some of these common threads with the purpose of shedding light on characteristics of an evolving enterprise. It is with the hope that these themes will provide a guideline to many Yatris that may at some point embark on their own entrepreneurial journey.

This document doesn’t rely on the detailed analysis and research of the role model’s work. It is the outcome of visits to the role model institutions during the course of 18 days and is compiled while on the train. The beauty lies in its raw potential.

Raj Krishnamurthy
Board Member
Tata Jagriti Yatra 2009

KEY THEMES IN THE EVOLUTION OF AN ENTERPRISE

Highlighted below are eight key themes in the evolution of an enterprise. First the idea behind each theme is briefly summarized. This is followed by a section which identifies how the themes play out in the stories of the role models and institutions studied.

Staying on track: Enterprise begins with an unwavering singular attention to a core objective. In due course this objective may evolve in order to satisfy related community needs. In other cases the enterprise attempts to find multiple approaches in completely achieving the stated objective.

Exploring uncharted territory: New perspectives, both external and internal, are born through the exploration of uncharted territories. This exploration provides a perspective that helps in visualization of potential solutions for the community needs.

Personalization – The Internal Journey: Experiencing a need first hand helps personalize the issues and creates a sense of internal dissonance. This results in a burning desire to bring about change which serves as a motivating factor through the difficult phases of setting up an enterprise (dark nights).

Sustainable Leadership: Leaders are able to look beyond the obvious. They understand their own limitations and develop others with complementary skills to become leaders in their own capacity. A leader encourages unconditional sharing of their ideas.

Teams – The Building Blocks: Initially people are attracted to a vision that seems to address a shared need. Teams form when specific goals are identified to satisfy the vision. This complementary, non-hierarchical group directed by a common goal becomes the fundamental unit of performance.

First Success: Original plans can go through much iteration before they crystallize into their final form. While the plans change, a resilient team takes shape, held together by the vision and their initial pains, and they persevere towards a first success.

Serendipity: Serendipity is a result of connecting to people, being visible and making the work more visible. Often serendipity is a factor in turning around the fortune of an enterprise. There are no predictors of Serendipity, except in all instances the role models had persisted with their ideas against severe pressure.

Breakthroughs within constraints: Initiated by constraints, innovation emerges from searching for a solution that utilizes indigenous capabilities customized to meet specific local needs. It is typically need-driven and incremental and not necessarily transformational.

ANALYSIS

In the discussion below we provide an analysis of the above themes by taking specific role models into account.

When it comes to focus on the objective and staying the course, Aravind Eye Care and Agastya Foundation are good examples. Both institutions expanded the impact of the singular cause by using various methods such as telemedicine and mobile vans respectively. On the other hand, institutions like Gram Vikas and Barefoot College applied a holistic approach to development which addressed multiple needs of the same community.

Several stories of role models appeared to indicate that the initiating activity was a venture into uncharted territories. Joe Madiath of Gram Vikas traveled across India on a bicycle, Bunker Roy of Barefoot College graduated from an elite college and traveled into interior villages; Sabriye of IISE explored Tibet after she became completely blind. Their journeys all indicate that the initial stimulus came from an exploration of the unknown.

A number of role models personalized the cause they believed in early on in the process of engagement. Joe Madiath is a strong advocate against public defecation as it represents a lack of personal dignity and Anshu Gupta connected availability of basic clothing to its impact on the confidence of a human being. Paul of IISE personalized Sabriye's suffering into a movement to promote the cause of development of visually impaired people.

It takes a leader to look beyond the obvious which gets restated by Anshu Gupta's concept of *Vastrasammaan* (clothing with dignity), rather than *Vastradaan* (donation of clothing). More interestingly leaders created further leaders as in the case of Aravind Eye Care with its strong management team and Barefoot College made heroes out of local experts in Tiloniya as the case is with Bhavar, the architect. There were others who remained integral to the organization like R. Elango of Kuthambakkam Village and Ramji Raghavan of Agastya Foundation and continued to further the cause.

All the role models had the ability to delegate authority to others and create a team of people who trusted each other deeply. Teams were the foundation of most organizations formed to suit the business model with examples such as rural women cooperatives in Okhai and Industree or a more professional production set up such as Aravind Eye Care. Objectives changed over time for many of these institutions and so did their teams. However, it appears these teams became resilient and sustainable over time as seen in Gram Vikas.

Serendipity is often quoted as the tipping point for some enterprises like in the case of Bunker Roy of Barefoot College who got a call from the President of the World Bank just when they were about to be shut down. The point gets reiterated when Ramji Raghavan got an unexpected donation of \$10,000 during our visit of Agastya Foundation. It is clear that in both these cases it is the many years of having built networks and sustaining institutions that has helped them to benefit from chance.

Finally, a startling commonality across all role models is innovation. Many of them have been involved in grassroot innovation with transactional steps at different points in their evolution. Naandi's amazing concept of assembly line of food preparation and distribution, Aravind Eye Care reducing the price of intraocular lens from \$200 to \$6 in its Aurolab, etc. are all

examples of situational innovation. An example of how innovation evolves was demonstrated by Bunker who showcased women dentists. He claimed in six months they would be doing root canals! The above few examples show the incremental steps with which major innovations evolve.

CONCLUSION

The above themes are not intended to be a complete feature list of enterprises. Rather they are meant to highlight some common evolutionary aspects of an enterprise. These insights will serve to assimilate the learning from Yatri observations of the fifteen role models they explored and will provide a basis for further research. On a more practical note, this document intends to serve as a guide to new entrepreneurs as they seek a way to convert their aspirations into a thriving enterprise. The authors believe that most entrepreneurs are likely to experience many of the above mentioned aspects as they go about starting their enterprise and with this document they will be better prepared to make the best of each.

Perhaps this document will guide them as they embark on that journey.

Yaaron Chaloo!!

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MUMBAI DABBAWALLAS

About the Role Model

The Mumbai Dabbawalas address the basic need of providing healthy home cooked food to office going population of Mumbai, in the process uplifting the Maratha community through employment generation.

With an average academic qualification of 8th grade and whopping 85% of them being illiterate, they make 4,00,000 transactions every single day with only 1 error per 1.6 million transactions and are Six Sigma and ISO 9001 certified.

Context and vision

In beginning of the 19th century, Mumbai saw huge influx of migrants from various parts of India, as a lot of textile mills were getting established in and around Mumbai. Mahadev Bache, a migrant himself, identified that the working population in the city wanted fresh home cooked food. His leadership ability helped him mobilize people and recruit unemployed youth from his village to start operations. Although, he is no more, his vision has flourished into what we today know as the *Dabbawala* system.

Building the Institution

Mahadev Bache started the operations in 1890 with an aim of providing fresh home-cooked food at reasonable rates, and most importantly, according to the taste & preferences of customer. In the initial years with a team of 20 Dabbawalas and monthly charges of Rs. 2/- per customer, he targeted mainly textile mill workers as his prospective customers. The organization became a charitable trust by the name Nutan Mumbai Tiffin Box Suppliers Association in 1956 and the current employee strength stands above 5000 dabbawalas. All of them belong to the same community - 'Maratha' - and come from villages near Pune. Although these people did not have any training in supply chain management, but their commitment made the Dabbawalas of Mumbai increase their customer base and win hearts of their customers.

Financial Model

The initial investment for any person wishing to join the group is around Rs. 5,120.

The expenditure per group of 20 people per year is Rs. 15,000.

Overall the revenue model per month can be explained with the equations below.

Service Charge: Rs. 200 – 500

Per Dabbawala Average Tiffin: 25

Total Group Revenue: Average 25 * 300 * 20 = Rs. 150000

Average Profit per Group = 150000 – 15000 = Rs. 135000

Average Earning per Dabbawala: Rs. 6500 (approx)

Impact

Social

- They provide 2,00,000 lunch packs every day to various corners of Mumbai
- There is development of members of Maratha community through employment generation.

Economic

- Building low cost lodging for pilgrims visiting places in and around Maharashtra.

Political

- They have been attracting a lot of international attention with brand ambassadors like Prince Charles and Richard Branson which has helped them in more than one way.

Comparison with a similar Role Model Institution

There exist a lot of small food companies who provide similar services in various places in the country but none of them have been able to achieve the scale as that of the Dabbawalas. The benchmark set by the Dabbawalas has not been achieved by any of these small groups and hence we personally feel the model is incomparable.

Key Learnings

- Dabbawalas use cycle, hand cart, local trains – all low cost commuting options.
- They believe in being “Master of one trade rather than jack of all”
- Everyone in the group is a shareholder, so everyone feels closer to the organization and put in their best efforts.
- Dabbawalas cannot afford to make a mistake. For eg. If a Vegetarian gets Non vegetarian food then it creates a chaotic situation & hence they work more responsibly and cautiously.
- Dabbawalas use reliable, fast, efficient and affordable existing local trains for transportation. They make the most of the existing infrastructure.
- All the employees follow the same traditions and have the same social status. If employees stay emotionally united then they are likely to support the company during its tough days.
- The attrition rate is almost 0%. The employees stay on with the organization because of respect, healthy relations, ownership and independence in operations.
- The key learning from this role model is to be committed to one's work. If there is commitment, then qualification can be built.

Key emerging themes

- Recently, the Dabbawalas have started bringing women into their organization, they are on a women empowerment drive.

- For single working population in Mumbai, they plan to cook and provide hygienic food.

Finally, it would be apt to quote management guru Prof. C. K. Prahalad on Mumbai Dabbawalas as

“It is a model of managerial and organizational simplicity”

TECHNOPARK – G.VIJAYRAGHAVAN

About the Role Model

G. Vijayaraghavan, best known for starting Technopark, India's first IT Park, is a man who believes in action. He worked at C-DAC, Pune before conceptualizing the novel idea of setting up an IT park. His principles of entrepreneurship and life are such that they can easily be identified with. Some of them are:

- There is nothing wrong in learning something from people you may not like
- Do not get carried away by people who threaten you, and also do not get into trouble with people unnecessarily
- Politicians are not as bad as they are projected – treat them properly and you will see the good side of people
- Do not hesitate to meet people, even someone lower in the hierarchy; ego should never stand in your way
- Don't bother when someone else tries to take credit for your job; you will ultimately get the credit
- Nepotism kills the enterprise
- If you can gain a person's attention in the first one or two minutes, your idea is sold

A true leader is one who leads by example. Vijayaraghavan set examples for those around him and once he even cleaned a toilet to show the worker how it should be done. He believes that vision is the key to being a role model and feels that every entrepreneur should always think of the world as the market because someone else working on the same lines at another locality will extend the idea and sell the same product cheaper. His humility helps him to learn from everyone, starting from a common man to a successful Silicon Valley entrepreneur. Hence as an entrepreneur his advice to all of us is, "Whatever you want to do, do it fast."

Context and Vision

At Trivandrum, at a seminar on what Kerala should do for industrial development, Vijayaraghavan was inspired by a member of the audience to initiate a contribution of his own. True to his belief that there is something good in every model or institution, Technopark was built as a public - private partnership which introduced several innovations on its way to becoming a success. It was one of the first facilities in India to have an internet connection with a bandwidth of 64kbps. Technopark also offered instant telephone connections to the public back in 1989. Almost every financial move was made to create assets and avoid liabilities for the enterprise. Unconventionally, Technopark also chose to rent cars rather than buy them, which in fact was cheaper and more affordable.

Providing viable and qualitatively superior environment and services to make the technology business intrinsically competitive and successful and promote regional development through synergistic linkages between industry, government and academia based on continuous improvement and innovation, was the mission of Technopark.

Building the Institution

Vijayaraghavan slowly built Technopark, making changes wherever needed to shape the enterprise. It signed on all workers on a contractual basis as against the usual practice in Kerala where employees worked until they retired.

Nepotism was avoided. Vijayaraghavan also had to undergo his share of risk when he decided to expand Technopark to more than the initially planned size. As Technopark grew, he reduced the size of his team to 12 from the initial 19 and increased the money invested initially by 16 times. Vijayaraghavan's belief that no individual, including himself, is bigger than the project has delivered results and Technopark stands tall amongst India's technological revolutions that changed lives.

Financial Model

Technopark started on a site of 50 acres, initially had a team of 19 and Rs. 129 crores as funding from the government. Till date Technopark is able to attract Foreign Direct Investment (FDI) of over Rs. 1500 crores. It provided jobs to 60,000 people which was a dozen times more than its original goal. Taking a loan was also avoided unless there was no other source of funding available.

Impact

Social

Initially there were apprehensions that the project has impacted the lives of around 76,000 people. But through a rehabilitation project, the people who were displaced due to the park received a reimbursement of the same quality. As mentioned by G. Vijayaraghavan, the project has enhanced IT education resulting in improved skills and has led to the development of the local population and a working culture has been inculcated in the people through work force encashment.

Economic

The cost effective mechanism of this project has attracted investors leading to a higher rate of corporatization. The corporate has absorbed the local talent and provided skill based training turning into a human resource hotbed.

Political

The liberalization era has now been ushered in Kerala and the image of the government has changed to become synonymous with a state that is open to private investment. The political machinery instead of interfering with the nitty-gritty, worked as a facilitator, helping the spirit of entrepreneurship. The government has now started recognising the fact that IT based projects can be good government ventures.

Cultural

Since a lot of local talent was absorbed into the IT Park, the standard of living has improved due to higher per capita incomes of the people. A plethora of structures around the IT Park have also evolved, such as shopping malls which in turn have generated higher incomes and employment.

Comparison with a similar Role Model Institution

Technopark, although being a for-profit, commercial enterprise did serve a good social cause through its honest efforts at enterprise led development. Hence it can be compared to Tata Steel, Jamshedpur and in fact all of the Tata group of companies. Both of them are gigantic enterprises in their own right and are pioneers in their areas of expertise. Both are earnest examples of persistent growth and have contributed a lot to the society in terms of economic development, corporate social responsibility and development of the locality in the immediate vicinity where they are based. Tata Steel was responsible for the development of the entire city of Jamshedpur and beyond whereas Technopark ushered in an era of IT revolution and Foreign Direct Investment (FDI) in Kerala and in India.

Key emerging themes

- PPP (Public Private Partnership) model can be a win-win situation
- A vision is required, on the basis of which the actions will follow
- By venturing into unchartered territories, one can become a pioneer in his field
- Overcoming obstacles through persistence is the key to the development of any enterprise
- Using the political machinery for one's aid, instead of merely criticizing the same

BRaille WITHOUT BORDERS/IISE – PAUL & SABRIYE

About the Role Model

Sabriye, blind and from Germany, went to Tibet after hearing of the terrible circumstances in which visually-challenged children lived. Sabriye felt stifled by the constraints on the visually-impaired in Germany and decided to work with others who were facing the same pressures but under much more extreme conditions. While Germany did not encourage blind children to explore their capabilities, there was not even Braille in Tibet.

Sabriye met Paul while in Tibet. They became “dream partners” who together created Braille without Borders and IISE.

Context and Vision

The initial vision of the organization was to find visually-challenged children with a passion to grow and give them the tools to function independently in society. Their belief is that the blind should be enabled to self-integrate into their social environment. They also believe that society’s perception of blindness is a larger barrier to maximization of their potential rather than the blindness itself. The aim is to “adapt the blind to the world, not world to the blind”. As the organization grew, so did the vision. They began to reach out to other disabled or marginalized groups with the aim of creating leaders in communities throughout the world who would create opportunities and bring about social change.

Building the Institution

Braille without Borders (BWB) began as an initiative by Sabriye to create Tibetan Braille and grew into a printing press for Tibetan Braille literature. Paul and Sabriye then established a preparatory school for the primary education of blind children. To realize the idea of the blind as independent members of society, they opened a vocational training school. The school gave them employment skills and encouraged entrepreneurship. Examples include training in cheese farming, animal husbandry, gardening, theatre and painting.

After establishing the centre in Tibet, their objective evolved from empowering the visually-impaired to creating leaders within any marginalized group that would act as a catalyst for change. They moved to an idyllic location in Kerala and started the International Institute of Social Entrepreneurship (IISE).

Financial Model

Braille Without Borders is funded almost wholly from donations and grants. The ethos of the organization is to help as many people as rapidly as possible, and BWB believes that an open-source model is most effective. Naturally, there is some risk in relying on the goodwill of others to sustain an enterprise, so BWB must retain a focus on maximizing its use of capital.

Impact

Social

Empowering blind people helps not only them but also every individual who interacts with them or organization that employs them. Where once a significant population was left behind and considered “charity cases”, BWB is demonstrating that not only can blind people be useful members of society, but that they can be leaders. Further, demonstrating that this group can add significant value to the society opens our eyes to the fact that other marginalized groups merit our respect as well.

Economic

Again, tooling-up 161 million blind people provides an invaluable work resource. Blind leaders are able to create assets and jobs as much as anyone else and the same applies to all other marginalized groups.

Political

The political impact is less obvious, and revolves around the creation of more NGOs. Stronger representation of formerly-marginalized groups will impact local and national policies.

Key Emerging Themes

- **Training the trainer** - This is the essence of the IISE model and ensures that Paul and Sabriye’s vision is realized throughout the world. It is the key to sustaining their work even when they cease to be involved.
- **Utilise all resources** – This is reflected in the eco-friendly nature of the IISE campus as well as the concept of training others to replicate their ideas/methods in other locations.
- **‘Vut’** – The German word for constructive anger; overcome obstacles by channeling your struggles in a constructive manner. This emotion is prevalent in the institutions built by Paul and Sabriye and can be seen in examples of blind people learning to paint, managing their own businesses, and those marginalized people who rise up against their oppression.

ARAVIND EYE CARE – DR. G.VENKATASWAMY

About the Role Model

Aravind Eye Care was the brainchild of Dr. Govindappa Venkataswamy, popularly known as Dr. V, who had served as a commissioner in the Medical Corps of the Indian Army and later as the dean of the Madurai Medical College. It started off as an eleven bed hospital in 1976 that would grow to become one of the largest eye-care institutes in the world. In the due course of development, it has developed everything from cheap intra ocular lenses to a 20 minute-long cataract surgery that allows for a higher volume of surgeries at a lower cost.

Context and vision

There are 12 million blind people in India. Most of the cases are due to cataract and 80% of the cases are preventable and curable. Firmly believing in the thought, “Prescriptions don’t enhance sight, spectacles do”, Aravind Eye Care was established integrating *vision with spirituality*.

“To eliminate needless blindness” has been the vision of Aravind Eye Care and over the past three decades, AEC has successfully catered to the deficiencies or inadequacies in the eye care system in India. Listening to the eye related ailments of the common Indian has been their forte.

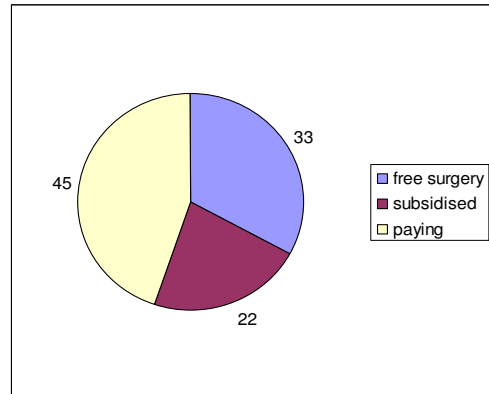
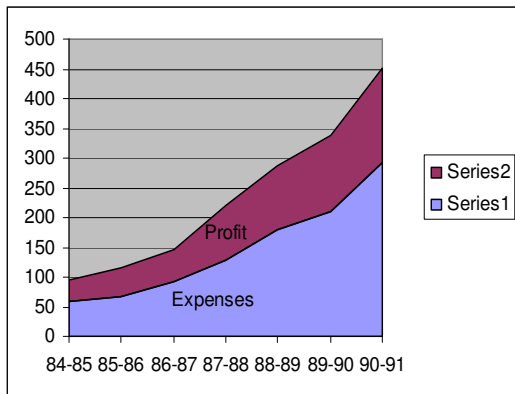
Building the institution

Dr. V believed in his vision and his family believed in him. Working on his beliefs alongside a committed team of doctors and paramedics, AEC has earned the reputation it has today.

Aravind Eye Care maintains a balance of the cost incurred to the funds available for disposal. The infrastructure is based on the customer’s capacity to pay for the treatment. The cosmetic difference in the facilities available to the paid patients and the free patients makes it quite evident but the quality of treatment is never compromised upon.

Enhanced communication techniques including a wireless data updating device makes operations quicker. Delegation of operational components at each level like an assembly line leading to specialized paramedics has led to a unique and an excellent system for minimizing the time taken to actually deliver treatment. Screening and categorizing patients at the doorstep through mobile vans, funnels patients into different medical specialties upon their arrival. This helps in achieving results quicker.

Financial Model



AEC has developed a strategy whereby the paid patients offset the cost incurred by the free and subsidized treatments, which ensures sustainability and profit.

Taking the demand into consideration, AEC adopts a Price Minus strategy whereby paying patients pay 10% lower than the prevalent market price.

Aravind Eye Care hence is self-funded and does not rely on external funding. It manages to make a good economic profit every year which is usually ploughed back into the hospital and for the purpose of eye care in other parts of the country.

Economies of scale is achieved through sister concerns i.e., the indigenous manufacturing of perishable equipment (lenses, sutures, etc.) Their partnership allows them to work with beta tools and hence enables the usage of the latest technology.

Impact

Social: With medical consultation made easy and affordable, the life span of cataract patients has increased by 5 to 10 years on an average. Through teaching, training, consultancy and research the awareness of eye care and related ailments is steadily on the rise.

Economic: Aravind Eye Care has managed to reach even the most downtrodden sections of society and through its free and subsidized treatments has managed to provide eye care even to people who cannot afford the same.

Political: AEC has globally impacted the quality and efficiency of the eye care system. It has less than 1% of the country's ophthalmic manpower but accounts for 5% of eye surgeries performed nationwide. It also provides assistance to other private and government eye care centres in different parts of the country.

Cultural: Aravind Eye Care has ushered in a culture of care. It brought home the point that the economically disadvantaged should not be neglected. Increasing outreach to the farthest of regions, empowering women through paramedical specialization and job opportunities has increased the standard of living and outlook.

Comparison with a similar Role Model Institution

Aravind Eye Care has a model that is unique in many ways, yet it can be compared to the Naandi Foundation based in Hyderabad. Catering to the inadequacy in the supply of a social necessity is the common thread that connects the two, food to disadvantaged children in schools in the case of Naandi and eye care in the case of Aravind Eye Care. Achieving economies of scale in their practices has allowed for reduction in operational costs and speedy functioning in both the cases.

Key emerging themes

- Focus on the area of expertise is important
- Even with a deep focus, one can adopt different approaches to the solution
- Spirituality and passion for a cause are what set things going
- A social model can also be profitable and self-sustainable
- Economies of scale help in reducing costs and in offering affordable services
- Delegation of leadership to ensure sustainability of the organization

KUTHAMBAKKAM – RAMASWAMY ELANGO

About the Role Model

Kuthambakkam village is an agricultural village located in Poonamallee Union, Thiruvallur district of Tamil Nadu. The village, not very distinctive geographically from the millions of villages across the country boasts of this strong social enterprise pioneered by the mammoth efforts of Mr Elango. It's a village where a Brahmin lives side by side with a Dalit and where the children of each caste mix freely with each other. This is a village where a woman need not worry about domestic abuse or live through the hardships that go in hand with poverty. R. Elango's model is now being replicated in villages across the country to create a culture of equality and sustainability across the country.

Context and Vision

Mr Ramaswami Elango perceived that development in his village was not “flowing” and analyzed the causes for these defects. The enterprise was born out of a desire to see the village rise beyond its inherent challenges of caste, poverty, inequality, alcoholism, violence towards women, and the lack of basic infrastructure. Kuthambakkam village has its roots firmly planted in the foundation of Gandhian principles of development and strives to achieve it using local manpower and resources. The enterprise envisions a spirit of oneness among its inhabitants and among the various hamlets it comprises of. This beautiful vision is incorporated into the name of one of its hamlets – *Samathavapuram* which literally means ‘a land of equality’.

Building the Institution

In 1996, the man with the dream and vision of transforming his village left his city job and returned home. Shortly after his return he won the Panchayat Election and became Sarpanch of his village. He prepared a 5 year plan for the village covering every issue it faced, the timescale, budget and the development plan of action. In the Gramsabha a Participatory Plan, ‘Samathavapuram’, finally approved by the government after initial resistance, allowed the development work to be done directly by the villagers themselves instead of a contractor. By the year 2000 the construction of basic infrastructure was complete including communal buildings, homes, roads, water supply and sanitation.

Financial Model

Investment largely came from the government which was allocated to the village panchayats. The money was used very effectively and the development work created employment within the village. Other major income comes from agricultural produce. The village has a pricing structure that ensures the locals buy the produce first. Any surplus is sold to any villages within a so called ‘cluster’ from whom they can also buy the other villages’ surplus goods. They also have major plans of getting into organic farming which give more yield and can be sold at higher price in the urban markets. Small scale industries have been set up such as metal works, printing, handicrafts and rural BPO

which creates employment and ensures income as well as maximizing the locals' talents and potential.

Comparison with a similar Role Model Institution – Gram Vikas headed by Joe Madiath

A few similarities and differences drawn are as mentioned below:

- Both envisioned the upliftment of the rural society and worked towards the same.
- Both tried to reduce the dependency on the government aids and support.
- In both the models the villagers were required to contribute financially towards the developmental activities.
- Whereas Kuthambakkam focuses on holistic development of the villages and transforming rural society Gram Vikas' core focus was on sanitation, clean drinking water and power generation and raising awareness among the villages
- While R.Elango gave innumerable opportunities for consistent employment for Joe Madiath employment generation was not the consideration.
- Kuthambakkam model appeared to be one man team. There was absence of the capable successor. Team effort was more visible in the Gram Vikas model.

Impact

Social

- Considerable reduction in alcoholism.
- Attainment of 100 % literacy
- Construction of pucca houses and roads
- Provision of water and good drainage/sanitation system.

Cultural

- Reduction in the caste disparities
- Women Empowerment

Economic

- Poverty eradication
- Generation of employment opportunities

Political

- Change in tender laws abolishing the external contractors
- 80% assistance from government for every 20% investment by villagers.

Key emerging themes

- Self sustainability - Participatory model that encourages people participation.
- The model focuses on the holistic development including infrastructure, sanitation, education, women empowerment, rather than emphasizing on a certain issue.

- The village networking model that functions effectively between 300 villages.

AGASTYA INTERNATIONAL FOUNDATION – RAMJI RAGHAVAN

About the Role Model

Agastya International Foundation is an initiative that incorporates fun learning alongside conventional science methods. The focus is on sparking curiosity among students through Innovative Science Education.

Agastya was started by Ramji Raghavan, a banker practising in London, who realized that there was a huge gap in science education between rural and urban children. The organisation strives to provide practical science education to rural children through interesting experiments that make learning fun and easy to understand.

Context and vision

Dreams are always big for children, whether rural or urban. Children in rural areas also dream of being doctors, engineers and scientists, but often do not have the means and ends to make friends with science, due to poor infrastructure and lack of well trained teachers. It is in this context that Agastya helps children overcome their barriers.

Agastya works with a vision to provide basic science education to every rural child in India by 2020, expanding slowly state-by-state.

Building the Institution

Agastya follows a two phase approach. The mobile vans cover a radius of 25kms around the campus to reach to rural villages. The three mobile vans bring 'learning by experimenting' experience to the children. The mobile vans visit villages on a fixed day every week.

The other phase approach is where children visit Agastya campus for more detailed experiments. The children visit the campus 3-4 times a year and spend the entire day there.

Another important approach followed by Agastya is 'Young Instructor' module. Academically inclined and enthusiastic students are selected from each class as instructors. These young instructors then continue the lessons taught by Agastya team through peer to peer learning.

Through Operation Vijay they recruit teachers. Any teacher with Arts background undergoes training for 20days at campus and 5 days for science background.

Financial Model

Initial Funding

Land : AP Government
Campus : Private Sources

Expenditure Funding

Capital Expenditure: Agastya Foundation
Operational Expenditure: Karnataka Government

Revenue Generation Cross Subsidy – Free services to government schools and charge higher to the private schools

Impact

Social

- Leadership
- Teamwork
- Uneducated Parents Enthused
- Relationships between School Children

Economic

- Increase of Daily Income from Rs. 20 to Rs. 200
- Increased Employment and Employability
- Increased Standard of Living

Political

- Demonstrates Development
- Ongoing Commitment to Education
- Greater Constituency Awareness

Cultural

- Broader Exposure and Perspective
- Female Education
- More Relaxed Behaviour

Technological

- Infrastructure Development
- Children's Technological Skills Improved

Comparison with a similar Role Model Institution

- Aparajita (Thalir thiran thittam):** Aparajitha's CSR programme, the Thalir thiran thittam focuses on the Life skills development; The target group consists of students from rural, semi-rural and semi-urban communities, between ages 12-15. With an effective combination of ICT, learning modules, games and songs the objective of enhancing life skills is achieved. Each student is given an opportunity to take the reins in the process and hence a balanced environment is sustained.
- Science Express:** This initiative makes use of the railway networking system and reaches a plethora of students across the country; Demonstration of Scientific experiments aboard a moving train that halts at definite stations is the underlying USP of this articulated widely a Programme.

Key emerging themes

- Future plans to rope in private schools under Agastya umbrella
- Planning to increase the number of Mobile vans

- Stating a course on Principles of Entrepreneurship
- Plans to support star performers among young instructors upto college education through Agastya Scholarship Fund

INDUSTREE – NEELAM CHIBBER

About the Role Model

Industree Crafts Private Limited (ICPL) is a Bangalore based social enterprise working with more than 3000 rural artisans. Industree through its Mother Earth retail stores is a one stop shop in the domain of fashion, food and home. Industree works to establish a link between artisans and market. Industree was established by Neelam Chibber, Poonam Kasturi and Gita Ram in 1994. It was completely a for profit venture then. In the year 2001 a non-profit wing Industree Crafts Foundation (ICF) was established.

Context

India has over 40 million rural artisans, and many more landless unemployed with the potential to acquire simple livelihood skills. The sector is characterized by highly inefficient production and marketing systems wherein rural artisans lie at the bottom of the value chain.

For the past decade Industree has been connecting rural producers to urban markets, creating improvements in product designs, improving tools and machineries, and producing market friendly products especially in natural fibers. Industree links rural producers to contemporary urban markets in an equitable way and provides them ownership in the larger brand.

Vision

- To connect rural livelihood skills to the market in an equitable way
- Build a successful retail brand that is contemporary and rooted in artisanal heritage.
- Guide artisans towards self-reliance and sustainability.
- Infuse economic, social and environmental norms into the venture.

Building the Institution

Chhiber and Ram identified early on that rural poverty persisted due to a lack of market engagement, keeping rural artisans at the bottom of the value chain with no hope of increasing their wealth. Neelam being a designer understood that Indians have an eye for complexity. Thus the founders very well matched the needs of the aesthetic sense of the consumers in the urban market to that of the rural artisans. Industree boasts a unique organizational structure, which marries a for-profit commercial retail company that excels in marketing and design with a traditional non-governmental organization (NGO) that provides skills training and capacity building to rural artisans. Founders Neelam Chhiber and Gita Ram have, over the years, struck a synergistic balance between the non-profit and commercial arms of their organization, leveraging capacities on both sides to achieve maximum impact by the organization as a whole. ICPL was founded in 1994 followed by ICF in 2001 realizing that ICPL cannot survive unless a non-profit wing will exist and support the rural artisans in terms of their capacity building. The non-profit wing has also been helpful in making the benefits of the government schemes reach the rural artisans. ICF now is an intermediary between the

ICPL and various NGOs who work with the organized rural artisans. The artisans have been organized in self help groups and Industree believes in entrepreneurship. Therefore their entire efforts have been directed towards reducing the dependency in ICPL or ICF, thus enabling the rural artisans to be able to sell their products any buyer which is available in the market. ICPL has reserved 14% stake for the producers so that they own the enterprise.

No enterprise can be built without the dark nights. The founder, Mrs. Neelam Chibber, also faced many difficulties while building this enterprise out of which the most terrible ones were when her partner left her in the year 1998, and when in the year 2000 she was forced to accept that the profit wing cannot survive without the non-profit wing. She is still going through the dark nights which include selling the equity to investors and breaking even for the cash flow.

Financial Model

- For every Rs. 100 in sales, Rs. 56 is returned directly to the producer community.
- Estimated turnover of 10 crores INR for 2009-10
- Immediate cash flow requirements are met through discounts, etc.

Social Impact

The biggest social impact created by Industree has been the secured livelihood of more than 3000 rural artisans.

Incremental Income for the artisans has been another significant benefits of the hybrid model of Industree.

Including more women has initiated a process of women empowerment.

Comparison with a similar Institution

Industree as compared to FabIndia, which uses regional sourcing centers (RSCs) to source store products (sacrificing a portion of profit margin), Industree sources directly from producers whenever possible, giving as much of the margin to rural artisans while maintaining company margin requirements.

Key emerging themes

The themes that emerged after studying this model are scalability, sustainability and replicability of the model in the context of enterprises that have been designed to link the rural producers with the urban market. In terms of the three themes mentioned above the factors responsible for the same has been as given below:

Scalability

- Mass assembly line production to minimize costs and achieve timely delivery
- Tapping the unexplored market with consistent research and understanding of the market scenario.

Sustainability

- Sustaining the rural producer/artisan base and ensuring delivery of quality products
- Consistent efforts for skill up-gradation and entrepreneurial orientation to rural producers/artisans
- Strategically scaling up to make the enterprise profitable.

Replicability

- Establishing link of rural producers with urban market for various products
- Food, crafts and garments are itself big industries and thus there exist an opportunity to create this model independently in these three domains. Also the hybrid model of same nature is possible to be built in agriculture products, beverages, other handicrafts, etc.

NAANDI FOUNDATION – MANOJ KUMAR & LEENA JOSEPH

About the Role Model

Naandi Foundation is a non-profit social organization whose primary objective is to eradicate poverty. To achieve this, the foundation works on several critical themes including the creation of sustainable livelihoods, education, mid-day meals, safe drinking water and social research.

Context and Vision

India in the 21st century is referred to as an emerging giant, a future superpower whose political and economic might makes it indispensable in international relations. Yet, the hard reality is that the country scores low in 'The World Hunger Index', faring poorly viz-a-viz neighbors like Bangladesh, Nepal, Myanmar and Pakistan. With a child dying of hunger every three minutes, malnutrition is a national shame. The mid-day meal scheme offers an opportunity to tackle this gargantuan problem effectively. Essentially a government scheme started in 1995, it wasn't until a Supreme Court order in 2001 directing hot cooked meals be provided in schools that the Central and State governments swung into action. With an established network across several states, Naandi was selected as a partner in the programme.

A key feature of poverty alleviation is Child Rights in the form of access to education and healthy growth and development. Participation in the MDM scheme offers Naandi an opportunity to attack two birds with one stone as research shows that the number of children attending school increases when food is provided free of cost. Additionally, if the hot meals are nutritious, hunger and malnutrition in children can be avoided. With this context and a vision to make India hunger-free, Naandi Foundation piloted a project in Hyderabad. Today, that model has been replicated across the country with over 17 kitchens in four states.

Building the Institution

Naandi began operations in Hyderabad after mulling over the viability of the business for over a year and a half. Having no background in cooking meals, the challenge of building and running a kitchen was humungous. The technical and logistical challenge of delivering hot, nutritious meals at low cost was daunting. Nevertheless, the foundation saw synergies between its vision and values, its existing network in schools and the opportunity to create mass impact via a partnership with the Government. Upon gaining clearance from the concerned ministry, the turnaround happened within 45 days and the kitchen was up and running. Ever since, the organisation hasn't looked back. It has widened its reach to several states across India through government support and private grants.

Financial Model

Naandi is based on a Public Private Pluralistic Partnership model. It gets grants from the government (e.g. land grants) as well as money from private donors and corporates

(TATA, DELL, HSBC etc). Funds are also raised through the community. Thus, the financial model is a convergence model where diversified sources help fund projects. In case of cash flow issues, debt is raised in the form of interest-free loans from the government to fund working capital requirements. It is interesting to note that while the grain is provided free of cost by the Government, the repayment for “convergence costs” does not cover the real operations costs. Therefore, by relying on economies of scale and a high rate of efficiency, Naandi keeps its overheads low and manages to earn profits, even if only marginally.

Impact

Hot, nutritious meals have shown to increase attendance in schools. In particular, the impact on girls’ attendance is striking. By appointing dalit cooks and encouraging meals to be shared in a common location, the scheme strikes at the heart of the caste system. During lunch, hygiene too may be taught. With full stomachs, children’s capacity to focus and absorb what is taught increases. Undoubtedly, malnutrition and related deaths and diseases reduce.

Economically, Naandi provides direct and indirect employment opportunities for local persons in places where it initiates operations. It also helps mothers in finding time for work as their children attend school for the better part of the day (thereby increasing levels of income in households). From a long term perspective also, it impacts the nation’s economy at a macro level.

Politically, Naandi’s most effective contribution has been its ability to create a stir in political circles with respect to fortification of food. With anaemic children and vitamin deficient babies, fortification needs to be made a national priority. Through tremendous efforts, Naandi has made fortification of its meals possible. Future impact on national level policy is certain.

Culturally, Naandi has broken the shackles of a typical Non-profit organisation by demanding professionalism and efficiency in operations. It also makes the non-profit sector lucrative by offering salaries that are at par with salaries in the corporate world. Over 60% of Naandi’s management team has a corporate background. This ability to attract and retain top talent has revolutionized the way we look at the non-profit sector.

Comparison with a similar Role Model Institution

Like Naandi, Akshayapatra caters to the nutrition needs of children across the country. A commitment to ethics and good governance is at the heart of Akshayapatra. This organisation too has eminent board members and stable donors. Regular audits and impact assessments help maintain efficiency and quality. Focus on technology ensures fortification at low costs. A significant point to mention is that unlike Naandi, Akshayapatra maintains its own transportation/delivery system. A common disadvantage of the centralized kitchen model followed by both role models is that it is more suitable to urban areas than to inaccessible rural areas.

Key Emerging Themes

1. Social entrepreneurship (For profit, non-profit)
2. Outsourcing governance (limiting government intervention to regulation)
3. *Public Private Pluralistic Partnerships*
4. *Economies of scale* as a necessity for sustainability
5. Non-profit sector as a *lucrative career option*
6. Building *core competencies* (applying the outsourcing model for other functions)
7. Social responsibility instead of charity
8. Protecting the dignity of life

GRAM VIKAS – JOE MADIATH

About the Role Model

A group of students from Madras University formed **Young Students Movement for Development (YSMD)** to work for the underprivileged. In 1971, 400 student volunteers led by Joe Madiath set up relief camps for the refugees that came to India during independence of Bangladesh. After six months, on 30th October, 1971, a cyclone hit the coastal regions of Orissa. Over 40 volunteers led by Joe Madiath went to Orissa to work in the affected areas. This was the beginning of Joe Madiath's journey of relief in Orissa. Later, Joe Madiath and his group were invited by the District collector of Ganjam to set up a dairy co-operative for the adivasis of the Kerandimal region. The Behrampur milk producer's cooperative offered them land to set up the dairy. Joe later stayed in Orissa and worked on lot of areas to provide relief and help to the needy people of the Orissa.

Building the Institution

Gram Vikas, literally meaning “village development”, is a non-governmental organization, working towards creating a sustainable improvement in the quality of life of poor and marginalized people of Orissa. Founded by a group of student volunteers from Chennai, under the umbrella of the Young Students Movement for Development (YSMD), Gram Vikas is being actively involved in development since 1979 and has grown to be the largest NGO in the region.

It operates through one Head Office and 22 field offices. With 522 employees, Gram Vikas reaches out today to 895 habitations in 22 districts in Orissa state, it has also initiated the programme in 2 districts in Madhya Pradesh and one district in Jharkhand.

The vision of Gram Vikas is “An equitable and sustainable society where people live in peace with dignity.” And mission is to promote processes which are sustainable, socially inclusive and gender equitable, to enable critical masses of poor and marginalized rural people or communities to achieve a dignified quality of life.

Financial Model

The finances of Gram Vikas are majorly dependent on funding from the government and charitable organizations. The possible sources of funding are:

Villager's Contribution: Communities are required to pay a specific amount of money towards the work done in their area. The rich pays more and the poor pays less.

Govt schemes and programs:

Gram Vikas is dependent on the govt funds for various projects. There are various schemes run by govt that benefit Gram Vikas to carry out their work in villages.

Loans, Grants and Donations:

Gram Vikas receives funds from private institutions, international and national donors, local banks and micro-finance institutions.

Impact

Economic

Gram Vikas reaches out today to 895 habitations in 22 districts in Orissa state. Efficient use of various resources like water, bio-mass etc contribute to a greater economic benefit. Wealth generation due to corpus fund is also a major economic benefit to the villagers.

Political

Gram Vikas is focuses on 1% of the total population of Orissa. These villages have a dependence on organizations such as Gram Vikas for developmental work and as such it has a huge political impact. It is a strong self governing institute.

Social Inclusion

Every household in the village is involved in the development process in the village. The participation is 100% else Gram Vikas doesn't work in that village.

Social and Gender equity

Every section of the society in the village is consulted for the development work to be carried out.

Sustainability

The village model is highly sustainable as the corpus fund is kept in the village and new work is carried out from the interest on the fund.

Lessons Learnt

Gram vikas focused on water and sanitation as the entry point in the village development work. Gradually, they extended their work in other areas such as infrastructure development, housing and now energy conservation. The first lesson is to focus on one issue in the village and work on it. Programmes like Bio-gas plants etc have helped villages a lot and a wider approach must be adopted.

Also, Gram Vikas focuses on "poor solutions for poor people". Its approach is to include everyone in the household to work for the development cause under gram vikas. 100% inclusive growth with 100% household participation is the mantra.

TATA STEEL

About the Role Model

The story of Tata Steel Company is a one that traverses beyond business plans, financial acumen and marketing prowess. It is a story about a man who taught the world the art of conducting *Business with Conscience*.

A man who believed that it is not the size of a man in fight that matters, but the size of the fight in the man. The story of the man called Jamshetji Tata.

Context and Vision

His travels across the world in the late nineteenth century and whatever good he saw, he wanted to bring back to his country. He realized that if India had to be developed in to a self sufficient economy the country will need to stand on the following three pillars - *infrastructure, knowledge and hospitality*.

In order to realize his dream of a developed India, he eventually set up the Tata Steel Company at Jamshedpur in 1907. This enterprise is the harbinger of India's industrial revolution leading to self sufficiency in the field of steel and allied products. Tata Steel provided more than the mechanical and engineering support to India's enterprises; it became the backbone of resilience and self belief to the emerging Indian businesses.

The vision and guiding light of J.R.D serves the company even after more than a century. He said that "the sole purpose of an organization was the service of the community. He firmly believed that the Nation Was His Business.

He shared the following five learnings:

- Nothing worthwhile is ever achieved without deep thought and hard work.
- One must think for oneself and never accept at their face value, slogans and catch phrases.
- One must forever strive for excellence, or even perfection, in any task however small.
- No success or achievement in material terms is worthwhile unless it serves the needs or interests of the country and its people and is achieved by fair and honest means.
- Good human relations not only bring great personal rewards but also are essential to the success of any enterprise.

Building the Institution and Financial Model

Jamshetji chose Jamshedpur as the ideal location to step up the Tata Steel Company since there was easy availability of all the raw materials like water, iron ore and coal.

He started his first enterprise at the age of 29. A private trading firm with a capital of Rs. 21,000. Jamshetji raised Rs. 2.32 crore from the market by selling shares of his company. This money was used to build a steel plant capable of producing 0.1 million tonnes of steel.

The Company intends to produce 15 million tonnes by 2010 through organic growth and acquisitions in India and overseas. The Company has already taken steps to expand the capacity of its steel facility at Jamshedpur to 7.4 million tonnes and announced its first major overseas

investment in NatSteel, Asia. Thus, creating its manufacturing footprint in six countries in South East Asia and in China.

As part of its vision to grow through new and related businesses, Tata Steel is also exploring opportunities in Ferro-Chrome in South Africa and Titanium businesses in the Indian state of Tamil Nadu.

Impact

Social: Tata Steel is a pioneer of continual commitment to improving the quality of lives of employees and engagement with community to help solve social problems. In 2009, it won the Golden Peacock award for CSR. Its CSR activities include contribution to the development of rural areas and tribal welfare around all its operation sites. The company strongly believes in inclusive economic growth and provides economic rehabilitation to those affected by its economic expansion.

Recently, it has taken up initiatives to help spread awareness about HIV/AIDS in rural areas. Also it is strongly committed in bringing better health-care and sanitation facilities in the tribal and rural belts of India.

The structure of all Tata companies is such that the major holding lies with the Tata Sons and 67% of all earnings are given away for CSR activities.

Economic: Tata Steel has contributed vastly in the industrial growth and created employment opportunities for large segments of the society.

Its unique business policy of giving order preference to small and medium scale companies has helped in the growth and development of these organizations.

Political: The Tatas undertake several projects into the public welfare space. They stay clear of dependencies created with any kind of partnership and have a norm to take on projects that they have an ability to build, sustain, operate and transfer on their own.

The Tata Administrative Services (TAS) and other initiatives have created several leaders who have gone ahead and taken up positions of power and influence in the political system.

Environmental: Tata Steel recognizes the importance of an ecologically sustainable development particularly in the industrial sector and thus is the only ISO-14001 certified steel company in India.

The carbon emissions of the company have been reduced by 36% through various design and technological changes, as well as a reuse, recycle and reduce policy that has been incorporated into its business model. The company has a strong water and energy audit system, which helps prevent water losses and improve the overall energy efficiency of the company. They have helped develop and maintain a "Zoo", to protect the flora and fauna around Jamshedpur.

Comparison with a similar Role Model Institution

Tata Steel was in a way completely different from all other role models that we visited, in terms of percolation of its effects and magnitude.

While other role models impacted only the villages they were based in, Tata Steel has been the driver of growth in not only Jamshedpur but the entire circle of its activity viz. Jharkhand, Bihar, Orissa, West Bengal etc.

Considering the social impact, Tata Steel has been at the fore-front of the tribal welfare, women empowerment and rural development in the backward regions of the Jharkhand and Orissa. It is noteworthy that the annual tribal crafts fair patronized by them has earned revenue of *8m Rupees in last FY, much larger than the annual turnover of many NGOs in the country.*

Lastly, Tata Steel has been at the nerve-centre of country's economic growth since its very inception which suffices the volume of its effect.

Key emerging themes

Most organizations that form the top 100 in the world have not seen beyond a single generation (30 years) of existence, but the Tata empire is over a century old and going strong, There are several issues that the Tatas might need to address in the times to come, so as to keep the legacy going. Some of them are:

- R&D to look for alternatives owing to the anticipated extinction of coal and iron ore
- Integrating the climate change initiatives with the business model
- Handling competition
- Expanding at the global level without sacrificing the ethos of company
- Succession planning for all levels

GOONJ – ANSHU GUPTA

About the Role Model

During a fierce winter, a wander through old Delhi catalyzed the formation of Goonj. Journalist, humanitarian, and most importantly, compassionate citizen, Anshu Gupta, was deeply disturbed when seeing that many people died because lack of proper clothing led to hypothermia. Anshu learned that one man worked to collect the unclaimed dead bodies found in the streets. He also found that the man's daughter slept with corpses just to keep their own small bodies warm. Leaving his corporate life, he found the Goonj movement in 1998.

Context and vision

While food, water, and shelter are often the foci of charity and humanitarian aid, clothing is frequently ignored as a human need. Anshu Gupta recognized that many people in the urban Indian communities discarded old or excess clothing, while on the other extreme some poor village women had to use, share, and hide a single cloth during monthly menses. In short, Goonj connected excess with need through the initiative “**vastrasamman.**” Vastrasamman mobilizes basic amenities by turning waste into resource for another. In addition to “**making clothing a matter of concern**” and building awareness, Goonj promotes dignity and confidence through **Cloth for Work**. Clothes are not positioned as charity, but rather as an incentive for self-sufficiency and development. People work for the improvement of their own villages through building roads, bridges, and schools.

Aside from the inspiring vision to empower village to self-develop, the global vision of Goonj is replication of the Goonj model. Goonj encourages other social initiatives to copy the Goonj model of collection, sorting, distribution, empowerment, self-sufficiency, and encouragement of development. In addition to providing a replication packet, Goonj states that “its copyright is to copy us.”

Building the Institution

Goonj began small - initially just Anshu Gupta and his wife collected clothing from neighbours on their walk home from work - collecting 67 garments. They then sorted and distributed the clothing from their home. Even in the early years, they asked recipients to do work in exchange for clothes – imbuing the organization and those who touched Goonj with a culture of dignity. By empowering both employees and recipients, the organization grew ethically and organically. Gupta and his wife further built their organization by enrolling friends and colleagues. Every employee of Goonj is owner, acts collectively, and shares – each employee embodying the culture of Goonj. While Goonj has scaled to nine processing centres across India and the undertaking of numerous social projects – “Cloth for Work,” “School to School,” “Pratibimb,” “Not Just a Piece of Cloth,” and “Rahat” (disaster relief in Bihar) – the ultimate extension of their enterprise is to inspire others to adopt the Goonj model.

Financial Model

The organization majorly works through individual contributions and does not get any aid from the government. Few specific projects have been funded by corporate. Also they have received 1crore (approx) through various awards.

Revenue Generation - Goonj raises funds from recycling and selling used items and scraps. The strength lies in raising resources in kind/in service. Also since the cost of altering a cloth comes to 97 paise they take Re.1/cloth from each contributor.

Expense - As per the current growth of Goonj they require about 1.5 crore/annum for operations.

Impact

Social: The social impact is seen in terms of community contribution towards developmental activities in the villages.

Economic: Providing opportunities to rural women to earn a living through schemes like *sujni*. Larger goal being bringing about economic self-sufficiency in the rural households.

Cultural: Sensitization of urban population towards challenges faced by people in rural areas. Change in the mindset and attitude of people by making them *contribute* cloth as opposed to *donate* it.

Comparison with a similar Role Model Institution

While many clothing “charities” exist internationally - Oxfam, TRAIID, Salvation Army, Good Will, and Purple Heart – none embark on the challenge to empower recipients. Comparable institutions have positioned the donation of clothing as charity, rather than repositioning donation as a connecting process (connecting the excess and the desire to discard with the need for basic amenities).

Further, many of the aforementioned organizations use monetary transactions and retail stores to manage distribution and obtain funding. Goonj, however, exchanges no money for amenities, and instead leverages work and encourage self-development. Goonj is able to obtain support funding without approaching industry, and creates employment of artisans in the production of recycled products that are sold to generate funds.

Key emerging themes

- The idea is greater than the institution
- Localised solutions to the problems. Adopting the bottom-up approach towards issues.
- Relationship of Trust: Goonj works on the idea of trust. They reach out to the rural masses with the help of NGO’s which operate at the grass-roots level.
- Optimum utilisation of resources

Three Summary Points

- Encourages the concept of dignity of work
- Re-emphasizes ‘clothing’ as a basic need
- Expands the idea by allowing for easy replication of the model

BAREFOOT COLLEGE – BUNKER ROY

About the Role Model

Bunker Roy was born in West Bengal and completed his schooling from elite Doon School in Dehradun and graduated in English majors from St. Stephens College, Delhi. It was after serving as a volunteer in drought-stricken Bihar that he realized the pain of rural India and made up his mind to initiate activities for social development. He very soon realized that there existed a big disconnect between the comfortable classroom inputs and real life. This realization motivated him to devote himself to rural social work much to the consternation of his family, friends and society at large. He initiated the process by working as an unskilled labourer in the district of Ajmer. The person who taught him the work was from Tiloniya, who convinced him to direct his social efforts for the development of Tiloniya. It came as a surprise when Mrs. Aruna Roy left a prosperous career as an IAS officer to help him in his work. All this resulted in the progress not only of Tiloniya, but also of villages across the world. The world started recognizing his efforts and he went on to win the Arab Gulf Fund for United Nations (AGFUND) Award for promoting Volunteerism, World Technology Award for Social Entrepreneurship, Schwab foundation for Social Entrepreneurship, NASDAQ Stock Market Education Award and Tyler prize. Bunker Roy believed that rural India has lot of potential as it is a huge repository of raw materials. What is required is an enabling environment and investments to help them discover the latent talent and skill they already possess.

Context & Vision

Bunker had a simple vision in life, that literacy should not be a barrier for education. In the words of Mark Twain, “education should not be left to the schools.” The brain drain from the villages had resulted in them being left at the mercy of the urban areas and the lot of the villages hence suffered from a lack of development. Bunker tried to reverse the phenomenon by empowering the local people to engage in developmental activities within the village and had sufficient faith in their abilities to improve their own condition. It is with this vision that he started Barefoot College in Tiloniya, which has been replicated with his efforts, in 20 other villages across the country.

Building the Institution

Bunker Roy started the Social Work and Research Centre (SWRC) also known as the ‘**Barefoot College**’ in the year 1972. The term Barefoot refers to the villagers who have attained a certain level of specialization in a certain field of work through traditional knowledge and experience and not mere ‘paper qualification’. Bunker refers to Tiloniya as a place of learning and unlearning and that is what has led to the development of the village through the well directed efforts of the villagers.

Financial Model

Currently 40% of the funds inflow is from foreign sources, 40% from the central government and the rest from the sale of the products manufactured in-house. The

organization also believes in getting government funding for the developmental activities as it is the public money after all and it should be used for the betterment of the society. It is noteworthy that the organization does not depend on any one source of funding and also that internal sources are sufficient enough to pay the salaries of the employees. The salary discussions take place in an open general meeting with Bunker Roy, which happens every 3-4 years and the salary figures from the discussion are posted on a notice board as a part of their transparent policy. Also, employees who are dissatisfied with their salary may seek information from the concerned authority.

Impact

Social: It led to empowerment of every section of society including the traditionally backward classes, women and the differentially-abled.

Economic: The villagers now have regular jobs with sufficient income and because of the products being produced in the village, their livelihoods are now sustainable.

Political: The villagers are taught to be socially aware and responsible and are served with a plethora of options in their training, for them to choose the best policies for themselves.

Cultural: The culture that hence developed in the village is an inclusive one that focused on the core issues of basic needs, sustainability and development without being hindered by the narrow divisions of caste, creed and religion. Local arts are also promoted and made sustainable.

Comparison with a similar Role Model Institution

R. Elango, Kuthumbakkam: They came back, leaving their plush jobs for the development of the village, initiated women empowerment and child education. They used indigenous technologies and self-reliant mechanisms. They had partial political involvement and preferred access to government funding. They shared the same feelings of team building, passion and belief for a cause and stuck to it even in tough times. They believed in leadership through action and worked for the greater good of the immediate society that they identified as their areas of scope.

Key Emerging themes

Focus on Swarajya; Self-reliant mechanisms; Encouraged traditional skills and knowledge; Futility of paper qualifications; Abandoning the belief that only literacy can lead to rural development; Indigenous mechanisms for rural development; Community development by the community itself; Rise in confidence, self-esteem, humility and power to take on the challenges independently.

OKHAI

About the Role Model

Okhai – Magical hands, mystical colors

Okhai is a rural handicrafts development initiative spearheaded by the Tata Chemicals Society for Rural Development (TCSRDR) in the Okhamandal region of the Kutch district of Gujarat. It is an organisation built entirely of women, who are divided into Mandals or Self Help Groups (SHGs) engaged in different aspects of traditional handicraft design, displaying a unique synthesis of rural handiwork and modern ethos in their fabrics.

Context and Vision

The Okhamandal region is a drought prone area. With an average annual rainfall of 8-10 inches, the region is declared a drought zone every third year. With 70% of the village population dependent on agriculture, it becomes imperative that an alternate source of livelihood be promoted. Women of Okhamandal are endowed with the talent and traditional skills to make exquisite handicrafts in the typical Okhamandal style. This custom of producing traditional handicrafts for ceremonial functions is widely prevalent amongst the tribes like the Ahirs, the Rabari, the Charan, and communities of the Lohana and the Harijan. The proximity of the Okhamandal region, and especially the town of Mithapur, to the Tata Chemicals plant has been the reason for the establishment of Okhai. Tata Chemicals Society for Rural Development (TCSRDR) founded in 1979 plays a pioneering role in promoting this art. It decided to harness the talent of these women by encouraging them to form SHGs to channelise their passion into a fully fledged business. Today, Okhai is a brand sold in boutiques and retail stores spread over Mumbai, Ahmedabad, Dwarka and Mithapur.

The vision of Okhai is to build a sustainable business of rural handicrafts that helps in empowering women and uplifting their economic status, thereby creating a brand.

Building the Institution

What started in 1998 under TCSRDR as pickle manufacturing in Mithapur, primarily a CSR activity of Tata Chemicals has today evolved into embroidery and appliqué work. The skills are innate to the region and women do not have to put any additional effort to learn new skills. In the initial stages, the issues of caste and oppression of women were rampant, but trust in the name of Tatas helped in pulling the women out of their households.

In 2008, Okhai isolated itself from TCSRDR to independently manage the Okhai brand under a newly formed Okhai Trust. At present, Okhai provides livelihood to 450 women grouped into 39 SHGs. They have a retail store in Mithapur owned by Okhai and fully managed by 6 local women. Okhai has also spread its reach to include retail outlets in Ahmedabad, Mumbai and Kolkata.

Financial Model

- Initial funding: The initial funding for the project came from Tata Chemicals under the TCSR as a CSR activity. When Okhai became an independent organization in 2008, it raised a soft loan from TCSR which it plans to pay back soon.
- The women are paid between Rs. 500 to Rs. 4500 per month. The women earn on a per piece basis partly influenced by the amount of time they spend on a particular piece. Another interesting model they follow is participatory decision of the salary structure with inputs from the women and Okhai trust.
- The raw materials are sourced by Okhai from a designer in Ahmedabad, finished in Mithapur and neighboring areas and finally retailed in the Okhai store. The net turnover of Okhai in 2008 was Rs. 23 lakhs. The Organization hence, appears as a promising for profit social enterprise.

Impact

- Social: the most striking impact has been the women empowerment. The women are now regarded as change agents promoting a standard of living where girls are sent to schools and community marriages are encouraged. The confidence that has developed can be reflected in the way these illiterate women debate with the top management over policies that affect their lives.
- Economic: the women make a living for themselves, and in most cases earn even more than their husbands. This has led to enormous economic empowerment of the women. The future plan of Okhai is to raise the monthly earning scale to Rs. 1000 – Rs. 4500.
- Environmental: Okhai is trying to recycle paper to produce paper bags. This minimizes waste from Okhai's manufacturing processes.
- Cultural: With okhai taking roots in Mithapur, the women have been defying various cultural mores. They have been finding time to work from home and some are also working full time at Okhai. Women that are ready to come out and work are benefited by industrial visits to other handicrafts' stores like Fab India and are also given intensive training at NIFT.

Key emerging themes

- Community based ownership: At present, the individual tailoring and handicrafts units are treated as independent community owned companies which are managed entirely by the women. In the future, block printing, paper and woodwork companies are also planned.
- Core vision wins over brand: Okhai undertakes contracts from brands like Fab India to make products that are finally sold under the Fab India brand. This shows that their ultimate goal is economic empowerment of the women and not just the promotion of the Okhai brand.
- Collaboration: Okhai exhibits an extraordinary willingness to share and collaborate with other NGOs and handicrafts experts. This is shown by their partnerships with NIFT and Fab India. They are also not averse to displaying their products in competing outfits like Industree.

- Sustainability: The Okhai model has stood the test of time and plans to scale up in other areas where Tata Chemicals does not have its presence. The women are being trained in managerial and financial activities, thus ensuring that the Tata brand can eventually exit from Okhai.

CAPE FAREWELL

About the Role Model

The artist David Buckland created Cape Farewell in 2001 to instigate a cultural response to climate change. A small team works alongside partners and collaborators at the centre of an ambitious programme of activity with climate science at its core. Cape Farewell has brought together leading artists, writers, scientists, educators and media for a series of expeditions into the challenging High Arctic. Together they have mapped, measured and been inspired in this environment to challenge climate change.

Context

Cape Farewell exists because Director and Founder David Buckland read an article by a NASA scientist who said, “The window of opportunity for dealing with climate change was very short, perhaps less than 10 years.” He started to investigate it further but couldn't find a way to communicate it to the public. Cape Farewell is founded on the belief that dealing with climate change culturally or at least subjectively means there is a chance of achieving success in getting this movement started, where governments have perhaps failed.

Vision

It is the confluence of Art, Science and Education that would eventually help in spreading the message of climate change to a wider audience effectively.

Building the enterprise

Cape Farewell brings artists, scientists and communicators together to stimulate the production of art derived through scientific research. Using creativity to innovate, artists are engaged for their ability to evolve and amplify a creative language, communicating the urgency of the global climate challenge. Along with international arts organisations and experts, potential voyagers are selected.

A small team works at the centre of an ambitious programme of activity. Cape Farewell employs artists and creative thinkers at its operational core. It works on the support of its staff, board of trustees, partner organisations, individuals and funders. The expertise of many feeds into and across Cape Farewell programmes. It is regulated on a quarterly basis by a board of trustees.

Cape Farewell delivers its activity through three programme strands:

- › Exploration
- › Creation
- › Engagement

Since its conception, the knowledge about climate change and science research has directly influenced the programme of activity. Expeditions are led by the science and the artwork and ideas that develop are founded in scientific research. The first expedition was held in the year 2003 and there have been 7 expeditions conducted since its conception. The art work that is generated during these expeditions culminates in exhibitions organized around the globe.

Financial Model

Cape Farewell is a charitable organisation made possible through sponsorship, partnerships and donations. Cape Farewell's future programs completely depend on corporate or donor funding.

- The funding institutions for the art program are Arts Council England, Natural History Museum, the Barbican Art Gallery and Southbank Centre.
- The funding institutions for the science program are National Oceanography Centre, University College London, British Geological Survey and Scottish Association of Marine Science.
- The sponsors for the expeditions are NESTA, Big Heart Media, British Council Canada and Creative Partnerships.
- In the period evaluated a Touring Grant of £200,000 was awarded to Cape Farewell providing 44% of income to the exhibition programme
- Financial support from Project Partners provided a further 36% of income for the programme.
- Help in kind received from Toshiba, through the loan of high end A/V equipment, contributed the equivalent of 6% income to the exhibition programme.
- Major, well-articulated bids were prepared, were received sympathetically and with active interest, yet failed to secure backing.
- The failure is indicative of a wider confusion about where to place resources in concerted campaigns to raise awareness and action on climate change – the purse-holders, unconfident of where to put it to best effect, either hold back or spread their bets.

Impact

The medium through which the impact on climate change is made is through films, arts, sculptures exhibitions and expeditions. Cape Farewell is widely acknowledged to be the most significant sustained artistic response to climate change anywhere in the world.

- Cape Farewell has been effective in bringing the arts and science together to secure a low carbon future.
- Scientists, educationalists and media professionals as climate crusaders.
- Creativity that drives the science experiments and brings about a different approach to research.
- Emotional engagement with climate change.
- Work of Artists inspired by nature creatively represents climate change
- Scientists inspired to follow different approach to research.
- Live updates from voyagers to ensure school's commitment in student's involvement.
- Wider reach courtesy representation by delegates from different countries.

Key Emerging themes

- Cape Farewell's theme of integrating the arts and the sciences for creating climate change awareness has helped sustain interests of not just scientists but the general public as well.

- It has helped to create a greater impact on the younger audience as Cape Farewell believes in 'catching them young'.
- Cape Farewell has helped develop a symbiotic relationship between various professionals on board.
- Cape Farewell offers a highly effective range of collaborative opportunities, across sectors and sub-disciplines within the creative, educational, scientific, business, and policy worlds.

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