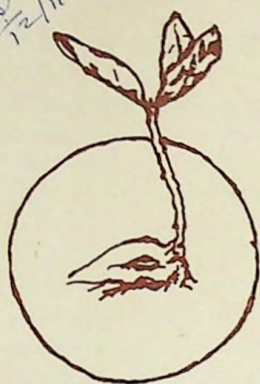


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SUSTAINABLE DEVELOPMENT

EMEHEL

The North South polarization has taken place. The gap between the so-called developed and developing nations seems to be increasing. The efforts to bridge this gap proved to be

Great stress was laid on modernization and industrialization. This made the countries to heavily depend on and uncritically burn the non-renewable fossil fuels. The move

In such an unhealthy situation, the true meaning of development was lost sight of and it was seen as a goal to be achieved by subjugating the nature. The monolith structure of exploitation became the symbol of development and civilization.



greening the ravines - an auroville effort

As a direct effect of such a process, the human beings belonging to the lower strata - class/caste, tribals, women and children were marginalised and were thrown out of the competitive market. A minority of the population controlled the natural resources and began to dominate the scene. Domination and mastery was complete and even went too far beyond the bounds - the nature became totally vulnerable at the hands of the human race. In a word, the land was laid bare, denuded and raped. The earth was dug deep to grab all that was there from time immemorial, the water was stored up

futile. The developing nations clamor for a greater and rightful share of the global resources. In this context of struggle for a fairer share of resources both the developed as well as the developing countries thought that the only way to bridge this gap is through a massive external input by developmental projects. They thought that this type of interventions should solve the burning problem the world is facing.

towards market economy in every sphere brought in tremendous pressure on the limited resources.

Resources, no doubt, slowly began to be centralized, urbanized and the focus was on commodity production. The use value gave way to exchange value and in the process the human beings specially the marginalised, tribals, women etc., were reduced to commodities to be bought and sold.

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greening the backyard

to such an extent that so many were displaced, submerging the virgin rain forests and destroying the bio-diversity which was in abundance in such areas. For sheer pleasure and satisfaction the animal world was hunted down. It was/is an absolute mastery! A total mastery on and in the earth, on the seas and sky. In other words, the universe was subjugated. Nothing was left to be conquered and so the destruction was total and complete. The planet earth, the mother of all living, was/is fatally wounded, exploited and all kinds of crimes were committed against her by the brutal power of man, hastening the doom's day.

All this happened because of the existing / prevalent notion of development man had created for himself. Today, we have to pause for a while and question ourselves on our notion of development. I would like to understand development in a photographic language. In the "development" process in the studio, the lab-technician cannot add any-

thing to the film, but only bring to visibility the reality to which the film was exposed to. It is a process by which the hidden is brought to light. In a way, this is a process initiated to move from the latent and unseen to reality, to be seen and observed. Development is such a process through which the people are initiated into various possibilities and resources and by identifying and using them in the most appropriate way, they begin to grow in relation to other human beings, plant and animal world. In the symbiotic relationship with each other, the human beings undertake and commit themselves to grow up as fully human, giving space and opportunity to other human beings, nature, plant and animal world, so that all that is in this world can attain their fullest stature and purpose-fullness.

Development, in this sense, is a participation in the creation process, and this should evoke a sense of awe and reverence, i.e., respect to every thing, animate and inanimate. This also brings in the sense of sacredness,

which allows space and freedom to each to grow in harmony with the other. Hence, development is a process of growth, through which every being is allowed to grow and find its meaning, by respecting everything else.

This way development becomes a sustainable process. In the words of the World Commission on Environment and Development, "development that meets the needs of the present, without compromising the ability of future generations to meet their own needs".

We are in an age, as mentioned earlier, where most of the human activity is un-sustainable, rather it is destructive. If we continue to proceed as of now, in the areas of Science and Technology, energy production, manufacture of consumer goods, use and disuse of forests, rivers, mountains and valleys, exploitation of all that is available on the land and beneath its depths, in the water and on the ocean beds, etc., and of course, if we reproduce at the present rate, one can be absolutely sure, that the destruction of this life giving nature is to be anticipated, and nothing much will be left for the subsequent generations. It is in this context, one has to seriously consider the options of sustainable alternatives, which are ecologically sound, and are beneficial to the marginalised, oppressed sections of the society, women and children. It is in this context, one has to seriously consider the option one has in the production of food, the system of farming we practice and look for, explore into other ways and means which are sustainable and sound. Agriculture plays the pivotal role, and it is time now that we look at agriculture seriously.

(to be continued)

Using internal inputs is no guarantee for sustainability

No single agricultural method has a corner on sustainability. Any farming system, whether "chemical intensive" or "natural" can be in some aspects resource-conserving and in other aspects wasteful, environmentally unsound or polluting.

Obviously, serious questions surround how long such external energy and external supply of nutrients, fossil fuels, petrochemicals and mineral fertilizers can be maintained. But simply substituting nonchemical alternatives may not necessarily make agriculture more sustainable, e.g., applying animal manures unwisely can pollute ground and surface water as badly as overuse of chemical fertilizers can and plant-derived pesticides can be as dangerous as chemical pesticides. (Dover & Tablot 1987 Source: Farming for the Future)

Tribal center

Fedina has been working mainly with tribals. Out of the 6 programmes it covers in the three southern states, 4 are exclusively among the tribals. Constant interaction with the tribals did raise quite a few creative initiatives in understanding the tribal cosmology, religion, language, cultural forms and their healing system. It is in this context that setting up of a tribal centre was thought of which would function as a nucleus of tribal life and culture.

After a lot of discussion, planning and interaction with the concerned tribals, it was decided to start tribal center at H.D. Kote. The long cherished dream became a reality on Saturday 19th September 1992.

A unique foundation stone laying ceremony was planned for this. A plaque made up of mud and wood was prepared symbolizing tribal life and culture. The unveiling of this plaque marked the beginning this tribal center. The traditional leaders of tribals viz. Smt. Kamma of Nemmanahalli colony and Devaiah of Maranahadi along with Mr. Joachim Lindau of Bread for the World, Germany, unveiled the plaque. This was witnessed by the tribal representation of 113 tribal settlements numbering around 500, Fedina staff, Trustees along with invited guests. The chief secretary of Zilla Parishat, Mysore, graced the occasion.

The highlight of the day was that the whole ceremony was conducted in line with tribal culture. The traditional tribal welcome was offered to the invited guests, the pooja (worship) was offered by the tribal priests, tribal dances were performed to ward off all evil spirits and to welcome good omen wishing success. The men, women and Rangavedike performed traditional dances like Kolata, Bettakurubara Kunita, folk dances by women etc.

It is hoped that this tribal centre will mark a new beginning towards their cultural awakening and development.

Editorial

RE-SEARCH THE RESEARCH! EXPERIMENT WITH EXPERIMENTS!!

Research and experiments have come to stay in our society. There is greater value and credibility to a product that comes into the market after a 'Research and experiment' process. Today there are institutions and individuals willing to undertake research and experiment on any issue for a fee. As people generally get fed up with routine, the market research and survey helps producers to come out with new models and new products. Testing of these products, experimenting them with a variety of conditions and combinations, proves that, the propagation of a product or idea is undertaken, only when its viability and use is clearly tested, and that it is better than any other of its kind. So we have research and experiments undertaken almost in every field, commercial or non-commercial. This also helps to find alternatives and suggests strongly why these alternatives are to be preferred. Hence re-search and experiments are undertaken in the areas of science and technology; Education, production, health etc, etc. The list is quite long.

Government, government institutions, financial and educational institutions, manufacturers of particular items provide financial and other support to undertake research and conduct experiments in order to propagate, improve or market a particular idea/commodity. Huge grants, supportive system is available to undertake research and experiments in high tech modern agriculture, improvement of breeds, etc. Manufacturers of fertilizers and pesticides, directly or through government machinery and financial institutions advice and offer loan cum subsidy in order to market their products. All assistance is offered to experiment with innovative measures which are leading to chemicalization, modernization and alienation.

But it is unfortunate, how much support ecological and sustainable agriculture gets from these institutions. No research is undertaken to prove the viability of this system. No bank comes forward to offer loan to produce biomass, vermiculture or purchase compost manure. No educational institute offers assistance to research in ecological farming and of course, no consumer would like to pay a higher supportive price to the products produced in an ecologically sound way. What a contradiction! All want to save this planet earth but no one wants it to happen!! How sad is the state of our research and experiments!!!

“OXFAM turns GOLD”

OXFAM, a British charity organisation with no religious bias or political affiliation, celebrates its 50th Anniversary on 5th October, 1992, at various levels. It was set up in 1942 by a small group of Oxford citizens who sent help to hungry children in Nazi occupied Greece. They called themselves Oxfam Committee for Famine Relief (OXFAM). After the war, they continued to raise money and helped victims of any disasters covering wider needs of the whole world.

Oxfam believes that if shared equitably, there are sufficient material resources in the world to enable all people to find fulfilment and to meet the basic needs. So development works of various kind started emerging and address long term solutions. Oxfam extends its help through grants to registered organisations towards long term solutions to the problems of poverty. So Oxfam is keen to en-

courage the formation of groups/organisations which tackle poverty and can eventually be self-supporting. It is a partnership of people who work together for the basic human rights of food, shelter and reasonable conditions of life.

Oxfam has 105 field offices scattered in 72 countries in all the continents. In 1965, Oxfam opened its first field office in India at Bangalore. There are 7 such offices in India covering all states. Welfare oriented, institutionalized services had been extensively supported by oxfam. Of late, the thrust is more towards rural based social action groups. These groups contribute effectively in social change. Oxfam supports 350 organisations throughout India which are involved in the following types of works:

Rural Development, Health, Disaster Relief, Agriculture, Income Generation, Drought Relief, Creation of

Employment Opportunities, Tapping Government Schemes, Tribals, Fisherfolk, Women, Dalits etc.

(Now the trend is also to develop a wider awareness of our work within India). So, oxfam is beginning to concentrate on the primary issues of drought, forest, employment and aid trade and debt. In all their work, they seek the active involvement of women as essential partners.

For this, Oxfam raises mainly from the general public in the U.K. Another major source of funds is a network of more than 850 Oxfam shops. These shops sell re-usable goods donated by the U.K. public and handicrafts from producer groups in many developing countries.

Today, Oxfam is active due to their project partners, tireless efforts of millions of supporters and thousands of volunteers in the UK and Ireland.

Going, Going.....

About 42 percent of all tropical forest has been removed over the past 500 years or so, but most of this loss has occurred in the last 30 years. In the early 1980s forest areas in Africa were being cleared 29 times faster than they were being planted; in tropical America, this ratio was 10.5 to 1, and in tropical Asia 4.5 to 1. In the last ten years annual deforestation in the tropics has doubled to 20 million hectares.

Many countries have been rapidly denuded of valuable and productive forests: Cote d'Ivoire, El Salvador, Haiti, Bangladesh, peninsular Malaysia, Sri Lanka, Benin, Sierra Leone and Togo in the wetter topics. Many nations in the drier regions, specially the Sahel, have also been denuded of much of their dry woodlands.

Only 10 of today's 33 tropical timber exporting countries will have any timber left to export in the year 2000. In contrast very few countries still have the major part of their territory under forest. The following countries have extremely low population densities and - so far - lack the capability or economic opportunities to exploit the forests: French Guiana, Surinam, Guyana, Papua New Guinea and Zaire.

(Source: Defending the Future)

ADIVASI SANGAMAM

October 12th to 19th, 1992.

Over the past few years, among the tribal action groups and those concerned with tribal development, there has been a growing concern with regard to the cultural factors influencing the socio-economic development of the tribals. The traditional culture of tribals contain symbols that express various perceptions of reality. The tribal folk arts can be used effectively for tribal development. Ignorance about the cultural background of the tribals has led to the failure of many development programmes both by the government and voluntary agencies. Tribals need the benefit of modernisation within their own social framework and within their traditional culture and rhythm of life.

At present many NGO's and other development agencies who are involved with the tribals think in this line and are experimenting the same at different levels. Unfortunately, all such attempts made by tribal action groups and others remain isolated and localised. Sharing of these experiences and ideas would facilitate to develop a common understanding and more meaningful involvement.

Some action groups at Wayanad have been taking some initiative along this line. To this effect they have had several exposures to various tribal situations, discussions with tribal leaders, social activists, sociologists, social action groups, anthropologists etc. The insights and findings from the above have encouraged them to pursue these studies on a wider level and to come to a common platform. Arising out of these localised attempts a need has emerged to bring together people from larger number of communities from the various parts of the country. The emerging Adivasi situation in the country is characterised by a deepening crisis for survival. This crisis is not only the destruction of their life sustaining systems but also that of their very existence as a people

- their language, culture, art, way of life, world view, way of managing their own affairs.

There have been continued struggles which are expressions of their will to survive as a people. There is now an increasing search to reach out across the country for sharing and learning. There is the need to initiate collective and common movements for re-establishment of their identity with its socio-cultural expressions and to reclaim their unique heritage. From the localised attempt to bring together



people from large number of communities in the southern parts has sprung the need to organise a national level campaign to strengthen dialogue, solidarity and try new possibilities.

To bring about a qualitative transformation in the process of the reclamation of tribal heritage, it is planned to conduct a nine day programme from October 11th to 19th, 1992, to enhance sharing, learning and search to develop a common understanding and vision.

October 11th invokes a potent memory in the history of tribal resistance against oppressive powers. On October 11th, 1802, under the leadership of Thalakkal Chandu, the tribals in Wayanad fought against the

colonial rule of the British and destroyed the Panamaram fort. It is quite apt that this programme commences on this day. It becomes even more relevant since 1992 - 1993 is being observed as the International year of Indigenous people.

The following programmes are envisaged:

I. **A three day national colloquium on Adivasi culture and development (October 13th to 15th).** Around 250 nationally known tribal leaders, experts, representatives of tribal action groups and those who are concerned with tribal issues are expected to participate in this.

II. **Adivasi art and cultural festival (October 17th and 18th).**

Around 15,000 Adivasis from Kerala, Karnataka and Tamil Nadu will participate in this festival.

III. **Exposure and exchange programme (October 16th and 17th).** Exposure to tribal situation in Wayanad (Kerala), Coorg and Mysore districts (Karnataka) and Nilgiris district (Tamil Nadu).

The following particular programmes will take place on all the Sangamam days.

1. Cultural programmes by different tribal groups from different places in the evenings - music, songs, dance, drama etc.
2. Exhibition and sale of art and crafts of different tribal communities.
3. Photo exhibition of Adivasi life, environment and struggles.

The organisers for the above mentioned Sangamam are:

Adivasi Munnetta Sangham, Tamil Nadu, Adivasi Aikya Samithy, Wayanad, Adivasi Vikasana Pravarthaka Samithy, Wayanad, Budakattu Krishikara Sangha, Karnataka, Kerala Paniya Samajam, Kerala.

Venue:

Mananthavady, Wayanad District, Kerala.

FEDINA NEWS CORNER**BANGALORE****Area Coordinator's meet**

Area Coordinators of Fedina met on first October 1992. Re-orienting the programmes to activate and utilise the full creative potential of the staff was the main concern at this meeting. Mr. Luckose briefed the members about the developments of the Adivasi Sangamam at Mananthavady.

SARJAPURA**Learning thru doing**

An entertainment cum learning programme was conducted for 29 children from 6 villages at Sarjapura. The children were taught to make simple handicrafts and other useful materials from waste materials. This was done mainly to give the children an exposure to other media of learning apart from their monotonous curriculum. A follow up of this programme will be conducted regularly.

Legal training

Legal education is being given to the staff as well as the villagers of Sar-

japura. On the 24th September a one day training was conducted to educate the people about some aspect concerning police. The Sub Inspector of Police, Sarjapura, Mr. Hussain was the chief resource person.

AIDS

An awareness programme on AIDS was organised at Sarjapura office where 15 women and 12 men participated. Mr. Somashekar of the Indian Health Organisation led the programme to a success. He briefed the participants on what AIDS is, its symptoms, how it can be detected and prevented.

H. D. KOTE**Foundation laid**

On September 19th, 1992, a long cherished dream of Fedina materialised when the foundation stone was laid for a tribal cultural centre at H.D. Kote. This centre is only an expression of the keen interest that Fedina attaches to tribal culture.

Tribal women meet

Twenty women from ten tribal hamlets met at Bakikere on September 8th and 9th to discuss the various problems that they are facing. Siddamma of Mushkere colony who took the initiative to organise this meeting

told that in some tribal hamlets women are being harassed by non-tribals. Necessary steps were taken to guard the honour of the tribal womenfolk and to watch the activities of the outside forces in the colonies.

Protest march

The forest department has contributed generously to the miseries of the tribals. Recently the guards of the forest department forcibly cut the bamboos from the land which belongs to the tribals. They even sold their live-stock of these tribals at throw away prices. Those who protested were beaten up by these guards. Following these incidents the Yajamanas of 24 hamlets decided to organise a three day protest march from July 27th to 29th in front of the Forest department at Antharasanthe. Over 1000 tribals participated in this protest march. The crowd returned to their respective places only after getting assurance from the forest department that they will not be harassed again. They also submitted a seven point memorandum to the forest officials.

WAYANAD**Onam celebrations**

The Adivasi Aikya Samithy celebrated Onam, the national festival of Keralites, with various cultural programmes. These celebrations were mainly at Bathery, Cheeral, Vazhavatta and Vaduvanchal areas. Pookkalam (decoration with flowers) and sports competitions were part of the Onam celebrations. The processions organised at all areas on the occasion of Onam was a campaign for the Adivasi Sangamam in October.

Two more Doctors

The Adivasi 'Doctors' Team which is leading the 'Asthma' treatment program is enhanced by the participation of two more tribal doctors. They are Kunkan and Karutha from Bathery area. Vellachy, Chakkilian, Balan, Vanchala are already giving their services to the this cause.



plaque unveiled - h d kote

NILGIRIS

Aid for plantain cultivation

Integrated Tribal Development Programme came up with aid for



youth training - sarjapura

women for growing plantain. Eighty members of the women's organization received Rs.250/- each as grant.

Plantain cultivation extended

The plantain cultivation which started last year on a cooperative basis is extended now to more centres. It was started with 1000 plantains and was a great success last year. This year it is planned by the committee to plant 5000 saplings in different centres.

Pawning Ration Cards

The ration cards which are 'gifted' by the government to the adivasis for filling atleast half their stomach also have been taken off by the non-tribals. When tribals usually ask for a small loan of Rs. 5/- or 10/-, it is their ration card which goes as the security. The non-tribals in turn use this card to get all the essential commodities from the shops obviously to sell it at a higher rate in the market. Kadalakolli colony has 40 families with ration cards but only 10 families possess them actually. Colony committee

member are trying to get back all the cards which are pawned.

Adivasi farmers union

Adivasi farmers of Nilgiris formed a union of their own for the first time.

towards adivasi farmers. Their slogan is 'Development through Farming'.

Until now they were working for the 'upliftment' of non-tribals by working in their fields; but now it is the other way about. The small cooperative ventures started in Nilgiris paved the way for this organisation.

KITTUR

Exposure tour

A group of twenty people from the Kulavalli cluster visited different organisations in Maharashtra. They visited the Neemgoan Harijan Farmer's Society at Pune, development activities at Ralegan-sindhe, women's sangha at Mysale during this six day tour. The functioning of the pani panchayat and experiments at vermiculture in Maharashtra were eye-openers for the group. They were very much impressed by the working of the women's sanghas at Maharashtra and the active participation of the people to grow more fruit trees in their villages. This exposure had so much impact on some members that they have given up their habits of drinking and smoking. All of them have decided to support their women sanghas at Kulavalli.



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CHENGAM

Child care centres

In view of the meager health and educational facilities in Jawadu hills and on account of the persistent demand by the villagers, five child care centres are planned for the villages viz. Chinnakilpettu Kilkollai,

Melthattiapettu, Erukkampettu and Pathiri. Two of them have started functioning already. These child care centres will also act as the training centres for the Melthattiapettu school which is centrally located.

The land, building and a house for the teacher will be provided by the respective villages. Educational materials for the centres, the teachers

and logistical support will be Fedina's contribution in this novel endeavor. This participatory approach faced initial resistance from the villagers because they never had chance of decision making. A local tribal committee has been formed to look after the daily administration of each center. Work is in full swing by enthusiastic villagers in other villages to set up their child care centres.

FEDINA at Auroville

Is ecological agriculture a change in the method of farming or has it anything to do with our life style? Searching for alternatives in technologies used may not be adequate unless these alternatives are accompanied with sustainable changes in human behaviour and life-style especially in the consumption pattern.

FEDINA along with ICRA has been seriously considering alternatives to the dominant method of farming in existence these days. Though opted initially for organic farming, serious reflections

led them to continue their search for a sustainable method, which is wholistic. The discussions and various exposure programmes made them to move in the direction of ecological farming.

To understand this in its true spirit, FEDINA with the assistance of ICRA arranged an on-going training programme at Auroville Green Resource Centre at Pondichery.

Mr. Ardhendhu Chatterjee, who is in charge of this centre offered all the assistance and was in fact the main resource person during the first

phase of this very interesting and practical training course held between 25 and 30th September 1992 at Pondichery. Staff members from FEDINA and ICRA participated and in



trainees in the nature's class room

fact everyone returned with a dedication and conversion - we have to change ourselves to the taste of the nature and not vice versa.

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