

Theme: Livelihood



Editorial



A PWD with his silk worms, CHDP Fatehpur.
Photo- Daniel Francis

Earning a living is critical to one's self-esteem, mental health and of course economic wellbeing. Income generation programs are critical for reducing poverty and improving options for health, education, housing and nutrition. Sustainable livelihoods ensure men and women to develop their skills, create assets and generate revenue for a better living. They also impact social status, and particularly for women, it increases their control over their own lives, increases their freedom of movement and allow greater independence and status in a family.

Sustainability is a key concern of livelihood programmes. How do we ensure they continue to provide income when NGO programmes have moved on? Challenges such as knowledge and skill gaps, limited sense of ownership, etc. must be tackled from the start.

This issue of Safar focuses on livelihood, which is a crucial means of improving the living standards of the people. Hoping this issue will provide inspiration, encouragement and useful information through these accounts of change in communities made through sustainable initiatives.

Happy reading!

- Kaaren Mathias and Feba Jacob

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Chacko's Chai column

All of us who work in marginalized and poor communities face their need for better livelihood options. Even when one works only in the health sector and gives advice to mothers on nutritious diets, one is faced with the question of where the mothers will be able to access resources for these diets! Hence working with communities in any sector will eventually require some attention to improving the income of families to enable them to have a healthy, productive lifestyle.

We often start by considering how to help people have a greater income and many projects have objectives of 'Raising income by a certain percent in a period of time'. However the deeper question to look at is trying to understand why people are poor and hungry. The answer to that question depends on your particular worldview e.g. a fatalistic belief system would blame one's past 'karma', while a secular view may be the lack of resources available to people who have been exploited. The Biblical view is that humans were created in the image of God and given authority over creation as a steward under God. They could develop and use created resources for their own and others benefit. This worldview helps people to overcome obstacles and creatively use resources for their livelihood. (Examples of Nick Vujicic and other people with disability who overcame many constraints and are doing well vs. many of our disabled people who are rejected and end up begging for a livelihood)

It is important for us to explore the underlying beliefs and traditions and practices of the people we serve before helping them to develop sustainable livelihood options. For example, people in communities of lower castes have low self image and hence find it challenging to get involved in entrepreneurial activities which involve a lot of interactions with other communities. So it is safer to involve them in more traditional activities like goat or cattle rearing, managing country chickens etc. Collective dairy farming through co-operatives works very well where communities have traditionally been handling cows and buffaloes, and existing government co-operatives

provide assistance in marketing of milk and ensure that fair wages are paid. Madhepura works in this way.

Many projects try to train illiterate women by giving skills in sewing, handicrafts, or specific occupational skills in beauty treatment etc. These are mainly supplementary sources of income and do not make a significant difference in people's lives. Also, when it comes to selling products like handicrafts, it is important to link the women or group to a marketing agency who can market in large numbers so it is sustainable. Agricultural improvements through improved seeds, cropping and water harvesting methods do yield substantial amounts if processes are followed and marketing facilities are available. Ideally if a group is formed, they should be trained in developing market linkages or developing their own marketing skills to market their products themselves, cutting out the middlemen who usually eat into profits substantially. Developing groups (of farmers or women) to jointly farm in a co-operative is probably the most successful and sustainable model, but is quite difficult to implement in many situations unless people already have good relationships of trust and accountability among themselves. The Champa model of joint organic agricultural practices has had a significant impact on the group and is a model to study more closely and adopt.

To summarize, as we look at developing livelihood options in our communities, we need to thoroughly investigate people's mindsets, traditional practices, availability of resources, availability of markets, willingness to trust and work as a group and so on before we decide on the appropriate intervention. Too often we end up doing various skill trainings which do not significantly affect income. We rarely think of changing and developing mindsets, which is usually the foundation for better livelihoods. Empowering and developing groups with high trust and the ability to work together with good leadership are the key to creating groups which can sustain and develop new livelihood options in their community.

Dr Ashok Chacko, *Director - EHA's Community Health and Development Programme*

Devotion

Livelihood

[*Rev. Prakash George*]

A person's **livelihood** refers to their "means of securing the basic necessities – food, water, shelter and clothing – of life". Livelihood is defined as a set of activities, involving securing water, food, fodder, medicine, shelter, clothing and the capacity to acquire above necessities working either individually or as a group by using endowments (both human and material) for meeting the requirements of the self and his/her household on a sustainable basis with dignity. The activities are usually carried out repeatedly (Wikipedia).

When God created the world he gave humankind all the means for their livelihood. He instructed them to "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food" (Genesis 1: 28-30). Be fruitful and increase applies to the number of human beings and to the means of supporting them. God has provided abundantly in creation so that this can be done, and God has given humankind the ingenuity and adaptability necessary to create this necessary increase (Christopher Wright). God has made all the provisions so why is livelihood a problem today? Seventy-five percent of rural households in India have a monthly income of less than Rs. 5,000. 670 million Indians in rural areas live on Rs. 33 per day. Man sinned by

disobeying God which has resulted in humans becoming selfish. Resources that were given by God to be shared are hoarded. "The effect of the fall was that the desire for growth became excessive for some at the expense of others, and the means of growth became filled with greed, exploitation, and injustice" (Wright).

God talking about the New Heavens and New Earth says "They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands" (Isaiah 65: 21-22). God is going to make this happen and we need to be committed to see this happen. This can only occur when we are broken from the bondage of selfishness, and this freedom can come only through Jesus Christ. God wants us to be people who will share and help people secure their livelihood. God instructed the people of Israel, "And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the Lord your God" (Leviticus 23: 22). "Christ died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised" (2 Corinthians 5: 15). "Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others" (Philippians 2: 3-4).

Livelihood

[*Somesh Singh, Associate Director, Community Health and Development Programme*]

I will begin by discussing the term livelihood and attempt to develop some common understanding around it. In simple words, livelihood refers to any engagement that can generate sufficient resources required to lead one's life. This simple definition is self-explanatory but also quite subjective as the term 'one's life' is very subjective and decided by individuals' preferences and choices in life. To reduce this subjectivity, we can attempt to define requirements of life in basic areas of food, clothing and shelter, with an assumption that the other needs will be fulfilled by a well-developed government social welfare system.

Assuming the existence of well-functioning systems for health, education and social security is essential; otherwise many of the middle income people will find themselves existing on insufficient livelihood. However, this assumption is futile in a country like India where out of pocket expenditure for health is estimated at between 60% to 70%; where for an average quality education people depend on private schools coupled with a wide variety of tuition and coaching; and where pensions for PWD or older people ranges from Rs. 300 to 600. But it still meets a need.

Secondly, with movement from an agrarian to non agrarian economy, there is rapid growth characterized by availability of a vast range of choices and increasing diversity in incomes and lifestyles, making it more difficult to define livelihood. Considering the complexities

involved in defining the term livelihood, especially in the context of a country like India, it is important to have some kind of concrete understanding in mind when we use the term livelihood. In these few lines I have attempted to flag an issue: that every livelihood project should define very objectively what is meant by livelihood, and what is to be achieved by the livelihood project. This question should not be left to assumptions like 'people are very poor' or 'people can lead decent lives' or 'people can meet basic needs' and so on.



Agarbathi making -a livelihood programme by women's group
Photo- Daniel Francis

In the last two decades the Indian economy has witnessed major changes since leaving the model of mixed economy and embarking on the capitalist model. The agriculture sector is the largest employer in India's economy but contributes to a declining share of its GDP (17% in 2013-14). This clearly indicates the decreasing per person income in the agriculture sector and increasing dependence of people in the sector on some sort of additional income.

A second challenge is the quality of education and skills programmes that are producing large numbers of certified individuals who are not skilled enough to be employed by other growing sectors. The third major challenge is the success of large businesses with sufficient capital investment which is making it difficult for small businesses with less capital investment to remain viable and survive in a competitive environment. In light of this macroeconomics we will look at livelihood projects that are located in rural areas or urban slums characterized by poor infrastructure and housing of large numbers of uneducated / unskilled people.



A training programme on Plumbing works.

Photo- Daniel Francis

One of the major interventions of livelihood projects has been the development of agriculture and allied activities. This involves organizing farmers in groups for improved uptake of subsidies/schemes, reducing investment costs through organic farming interventions, increasing water availability through watershed interventions, and improving production through use of relevant technology. While these efforts have succeeded to an extent, they have not had a large scale

impact in changing the financial situation of people dependent on this sector. This is mainly due to farmers' dependence on rain (increasingly erratic rainfall), increasing investment costs, poor insurance cover for crop failure, natural calamities, failure to link farmers with better food processing and storage facilities, unsupportive pricing mechanisms, and a lack of favourable long term policy. One or more of these factors can be seen at play, making farming an unprofitable proposition for small farmers. The differentiation between large and small farmers is very important at this stage as our projects focus mainly on farmers who are marginalized (constituting around 80% of the farming population) and do not have sufficient land to fulfil basic needs of a family of five given the best conditions. Experiments in cooperative farming that could have brought these farmers on par with large scale farmers have met with limited success due to various divisions existing within village communities.

The second major intervention has been the self-help groups where 10-15 women come together and form a saving group. This group gives loans to its members and when there are enough savings they invest in micro-enterprises. In some regions these enterprises have grown into large cooperatives or collectives and have been successful in providing regular livelihoods to their operators; but there are many such initiatives that failed due to lack of business acumen, insufficient capital investment, and a competitive market. Successful enterprises are often characterized by their large size which allows them to generate sufficient capital investment and leaders with business acumen, creating better links with the larger economy. In

terms of livelihood, the SHG movement can at best be credited with provision of savings and emergency loans to marginalized groups and thus providing some relief and income in the form of interest. Government also promoted SHGs through various schemes but this has done more harm to the people because instead of becoming a people's initiative SHG started turning into a mechanism to siphon government subsidies and grants. We need to look at livelihood strategies beyond SHGs to find a game changer for the economy in local communities.

The third popular intervention has been up-skilling and the majority of initial investment has been on tailoring training to women. While trades like driving, electrician, and beautician have done well, tailoring has failed in the cost benefit test. Experiments of engaging corporate in skilling to meet their human resource demands have been quite successful. In places like Delhi and Agra such partnerships have proven to be a life changer for many individuals. This sector holds promise for the future and should be a top priority.

The fourth intervention has been support to some vulnerable families for setting up small businesses such as a tea stall, vegetable shop and so on. This has been most successful as it provided a survival option to the most vulnerable families. But this intervention has limitations and cannot be scaled up for a larger population.

In all the above strategies, the focus has been on provision of resources, technical know-how and management skills, but the soft

components which are vital for the success of any individual were overlooked. Sometimes these soft components consist of very basic things like discipline of time. Though there are tools to develop such soft components, this has been a continuous challenge for all the projects.

Now I would like to discuss a few points that can be considered while planning livelihood projects. These are not sequential steps but can help as guiding principles. As discussed initially livelihood projects should take time to plan and change the level of incomes through their intervention. While this assessment cannot be exact it can be reasonably accurate and provide clear matching of aspirations and efforts to be involved. This also helps to assess returns on investment. CHDP Tezpur has developed a tool in this regard which can be further worked upon and refined.



Electrician training.
Photo- Daniel Francis

Due importance should be given to soft behavioural components surrounding livelihood and people should be sensitized to their importance. Systematic steps for bringing desired changes in behaviour should be planned, implemented and monitored.

A cluster approach should be adopted for livelihood i.e. several groups or individuals to be engaged in the same kind of livelihood. This will not only develop a massive base for business but also establish a strong competitive institution. It will also provide opportunity to develop two or three business leaders for the region. It is time to explore options for developing producer/trader companies with a share-holding model, so that business can be kept away from individual interests. One very critical need is to plan and arrange sufficient investment as many good ideas die prematurely due to lack of proper investment.

A major focus should be skilling programmes with due emphasis on quality, as this sector will be able to reduce the population burden from farming. This should be combined with the needs of the market and investment in creating organic links between skilling programmes and prospective employers. Programmes may focus on specific skills or on general skills, for example skills to become a house maid. Skilling will yield more results if attention is given to organizing workers in unorganized sectors, and investment made in creating better and well paid working conditions. Making a business plan for skilling will be useful in utilizing resources meaningfully and this whole sector should be developed using a chain approach i.e. needs of the market leading to relevant skilling, leading to placement links and support by creation of better working conditions. At present, several government schemes are in force and this opportunity can be maximised by making adequate investment in this area.



Tailoring as an income generation programme.
Photo- Daniel Francis

The farming sector should take a producers' company approach as this will provide opportunities for small and marginal farmers to become on par with big farmers. The only major hurdle will be location of land plots. Apart from traditional areas investment should also be made in storage, food processing and crop insurance. All these steps are meant to ensure assured income to farmers, and this is essential as farmers are losing interest in farming due to severe uncertainty of income by the end of a crop.

As the economy is becoming increasingly complex, so are the issues related to livelihood. We cannot have a casual approach towards the issue of livelihood, as there are many existing external factors that can threaten or be converted to opportunities. A deeper analysis, well documented business plan and well equipped teams are a prerequisite before making any investment. Our teams have to really think through the steps for making themselves a viable team for implementing any livelihood programme.

Success Story

STRONG IN HOPE

By Dr Pratibha E Singh, Project Director and Research coordinator, CHDP, Tezpur

“I don’t want them to suffer like me”. “I will do whatever I can for the education of my daughter”. “I will die for them” said Kolpona with firm determination. Yes! She is Kolpona which means dream / imagination in Assamese language.

Kolpona lives with her three daughters Puja Boro, Parul Boro, and Pompei Boro in a remote village called Joraphukri, which is about 35 km from the district head quarter Udalguri. She married Bijoy Boro in 1996. Her husband was a cycle mechanic and an alcoholic. After their marriage she had to stay at his friends’ home till their first daughter Puja Boro came into their life. Bijoy Boro continued drinking more each day. Kolpona was very worried but had to stay quiet or get beaten up by her husband. Once she was sent away from home with her three children and he burnt all her clothes. Out of her misery, frustration and anger, Kolpona decided to leave her two children Puja and Parul with their maternal grandparents and took her youngest daughter Pompei Boro to Guwahati Maligaon where she worked as a maid for a family. While she was working there her husband died from excessive drinking and the villagers called her back to live in the village.



Kolpona made county home brewed liquor and sold it for a living so she could educate her daughters.

The CHDP team of Tezpur visited her home when they were identifying people for a livelihood program. They counselled Kolpona about the harm of selling liquor and letting others meet the same fate as her and her husband. This struck a chord in her heart and she decided not to make liquor anymore. She was granted a goatery from the CHDP and with constant encouragement and support she started a tea stall as well. She is doing well and is happy with plans to expand her small business.

Today, Kolpona is having a happy life with her three daughters. “They are my Hope” said Kolpona, with tears rolling down her cheeks.

Success Story

Story from CHDP Fatehpur

By Daniel Francis, PM, Urban Project, Fatehpur

One of the recent successes in Fatehpur is Sericulture (Silk worm rearing). Networking with the Department of Sericulture under the Central government was a defining event in the project's work on livelihood. Silk worm rearing had not been heard of in these urban slums and was mostly being promoted in the rural areas by the department. The opportunities we saw in the urban area were the abundance of the food plant for the silk worms; people, especially women, who were willing to take up something for a side income; and disabled people for whom this was a feasible option.

The project started with hatching the silk worms on the hospital campus. The species *Philosamia ricini*, which produces Eri silk, feeds on castor leaves which are plentiful there. About 22 days after hatching, the half-grown worms were distributed in trays to about 20 beneficiaries in the target villages for a sample

initiative. There was considerable excitement among the people and the demand for the worms began to increase.

Eri silk worms' larva stage lasts about 26 days but cooler weather conditions tend to hamper growth and can extend the stage. After consuming its required amount of leaves, each worm spins silk around itself for 72 hours continuously and forms the cocoon. Each cocoon apparently holds a whopping 1200 meters of silk and each cocoon is sold for 2 rupees. Beneficiaries can keep at least 5000 worms in each crop, which brings about 10,000 rupees in a month's time. Three crops of sericulture occur from September till March every year. This sampling initiative has been a tremendous success and the demand has already increased for the next crop in March.

The next initiative - the spinning out of silk threads from the cocoons - is planned for the women's groups in the months ahead. This has potential for greater income and a thriving silk market in the region.



Figure 1: 10 day old silk worms feeding on castor leaves

Photo- Daniel Francis



Figure 2: Full grown Silk worms (*Philosamia ricini*) at the end of the larval stage

Photo- Daniel Francis

:: INTERVIEW ::

A telephone interview with

Ms. Jacky Bonney

Volunteer, Maximising Employment
to Serve the Handicapped (MESH), Delhi

[By Feba Jacob, Editor, Safar]

Safar- Could you please tell us about your organization MESH and its major initiatives?

Ms Jacky- MESH is an Indian organization based in Delhi. Our focus is to provide opportunities to people affected with leprosy and people with disability. We help them to understand about the products that can be made and market them. We work within the 10 standards of fair trade prescribed by World Fair Trade Organisation (WFTO), making sure that no one is exploited in this production process.

Initiatives:

We work in 3 major ways: Marketing, designing, and capacity building.

We have seen over the years that somebody who knows how to weave might not be a good person to design a product. If he is in a rural area, he might not know what the city wants. If he is in India he does not know what the export market wants. So we try to guide people in interpreting the buyer's demand. We export about 89% of our products. We have a design studio where we design new things which we think that the market would like. This combination of

having our own designers and having marketing all mixed up with disability is quite unusual. But we have that mix in our organization. We work with independent groups - from Leh Ladak in the North to Madurai, Tamil Nadu in the South - which might be a SHG, a self-settled leprosy colony, or a rehabilitation unit attached to a hospital.

10 PRINCIPLES OF FAIR TRADE

1. Creating Opportunities for Economically Disadvantaged Producers
2. Transparency and Accountability
3. Fair Trading Practices
4. Payment of a Fair Price
5. Ensuring no Child Labour and Forced Labour
6. Commitment to Non Discrimination, Gender Equity and Women's Economic Empowerment, and Freedom of Association
7. Ensuring Good Working Conditions
8. Providing Capacity Building
9. Promoting Fair Trade
10. Respect for the Environment

(<http://www.wfto.com/fair-trade/10-principles-fair-trade>)

Alongside our design studio, which is a project, we also have a funding project for producer development. This gives the group a very clear understanding about the 10 standards of fair trade. We believe these standards are very good for the development of groups and try to make sure that our groups understand this. We have a person appointed to help people understand and apply the standards in their working conditions, and even apply them in their life.

Safar- What are the key strategies adopted by your organization which can be considered as successful in creating sustainable livelihoods?

Ms Jacky-

- Sustainability - understanding what are the good products or services and getting the right price for the product in the market.
- Maintain quality - particularly when you are exporting - if you don't satisfy that quality, you will lose the order. That is the problem with NGOs in livelihood work. They have very good ideas, but don't have very good marketing. We need people who are ready to look at the market to make it sustainable.

A hospital in Hubli with a rehabilitation unit employs people with disabilities. The hospital is run with 75% overseas funding but the rehabilitation unit which employs disabled people is fully self supporting and is even giving money to the hospital. This has

been going for about 40 years. If people with disability are given the right opportunity, it can be sustainable as they can do the same things that somebody else can do. We need to find their strengths and not their weaknesses and try to work with what they have.

Safar- What are the key aspects to consider while designing a sustainable livelihood intervention for any specific community?

Ms Jacky-

- Skills already existing in the group.
- Marketing element - If you are going to look at a sustainable livelihood intervention, you must make sure that you have those marketing elements right from the very beginning.

Safar- What is your opinion about the importance of sustainable livelihood approaches for rural development?

Ms Jacky- Well, I think that income generation in rural areas is very important with a long term view as a cooperative in an organized group. One person may struggle but a group can be more successful with a number of similar individuals bringing their products together for group marketing.

Safar- Could you please share a few examples about the changes/empowerment brought in the status of women through them engaging in income generation programmes, from your experience?

Ms Jacky- We used to work with a group of

women in Champa in Chhattisgarh. They did embroidery on kosa silk which was traditional to that region. We needed them to come to our design studio to learn some new designs. These women who have never travelled before started coming here for workshops. They had not travelled by themselves or gone to buy raw materials, but they started to do that. They had to overcome their fears by travelling so far alone and thus by travelling a couple of times they gained much confidence. And it was so exciting that these women realized that they could actually control various aspects of their life. By earning money these women felt more control over their decisions about money, and their involvement in income generation activity decreased the burden of their life.

Safar- What are the key challenges faced during the operation of MESH's for achieving sustainable livelihoods for the communities?

Ms Jacky-

- Linguistic - because we work all across the country, we sometimes find it difficult to communicate with people.
- Maintaining quality and timely delivery - it's a constant challenge to get people to produce things on time and at the right quality. Timely delivery is a challenge and hence we train them in that aspect. Unlike any other industry, when we are committed to take products from people with disability we can't go to another

supplier if they are late in producing things, which is another challenge.

- Training programmes need to be in local languages.

Safar- How can NGOs play a key role in ensuring sustainable livelihoods for the economically backward communities?

Ms Jacky- The key role is to make sure that NGOs have access to expertise. My suggestion is that if NGOs want sustainable livelihood, they should really link up with people who know about that and not try to do everything by themselves.

Thank you so much Ms Jacky for your time and input.

safar
ON THE ROAD TOGETHER



**EMMANUEL
HOSPITAL
ASSOCIATION**

Livelihood and Advocacy

[*Punita Kumar, Programme Manager, Advocacy*]

According to the Department of Foreign and International Development (DFID), 'A livelihood comprises the capabilities, assets (including both material, non material and social resources) and activities required for the means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resources base (Chambers & Conway, 1992).

The definition seems to be complete but I think it missed an aspect which is close to the life of people who live in the community. The aspect missing is 'Human Resources'. The definition above talks about resources which are material, non-material, natural and social etc. but misses the point of human resources. Here the concept or view point of advocacy arises. Livelihood is different from a job as it is every person's duty rather than a right.

Many of us believe the new way of living offered by Jesus was to abandon the old way of living that involved hard work, and so became idle. It is difficult to know exactly why some Thessalonians were not working. Perhaps they mistakenly thought that the promise of eternal life meant that this life no longer mattered. But these idlers were living off the largesse of the more responsible members of the church. They were consuming the resources intended to meet the needs of those genuinely unable to support

themselves. And they were becoming troublesome and argumentative.

Hence, Paul in his letter to the Thessalonians made it clear that Christians need to keep at their labours, for the way of Christ is not idleness but service and excellence in work.

It is very important for us to realise that it is mandatory for each of us to have a livelihood where we utilize our resources, be they material, non-material, social or natural and most of all our own human resource, talents, skills, our blessings etc. This is an act of worship to the Lord and an example of being good stewards. It gives us an identity and hence enhances our outlook on life and approach to empowerment.

I specifically call for all those women who feel they are not doing a 'job'. Many of us may not be involved in an agreement but we own a greater responsibility of being daughters of Christ to utilize what is around and in us. We are responsible not only for our own empowerment and well-being but also that of others. Let us reflect not only on our activities for livelihood which are merely restricted to distribution of goats, buffaloes etc., but also focus on a bigger picture where we support each other to establish the Kingdom of God.

Systems and EHA-CH

[Mr Varadharajan Srinivas, Finance Manager, CH Projects]

In the previous issue, we looked at the importance and advantages of having systems. In this issue let us look deeper into the aspects of systems in EHA-CH.

We are definitely one of the few organisations to have extensive and well-documented systems for CH operations. What are these documents we have? SOP-CHD, CH-accounting manual, Grants management manual, EHA-Finance manual, Policy of employment, Gender policy, Child protection policy, prevention of sexual harassment policy. These documents provide a good description and way to do things in EHA.

Now, how many of you refer to these manuals and make sure things are done according to policy? Every year, the auditors make a list of policy violations they come across and a recent systems audit only added to this list. So, the answer for the above question is “Not many” and I trust many of you will agree with this!

The few reasons mentioned below for not being able to do it could be genuine:

- ★ We are not aware that there was a documented process for a certain activity.
- ★ The process mentioned in the document is not relevant to our situation so cannot be used in our location.



"What if we don't change at all... and something magical just happens?"

- ★ Our way of handling a certain activity is better than what is documented in the manuals/policies.
- ★ This is how we have been doing a certain activity all this time and there is no need for change and so on...
- ★ I don't deny the fact that most of these concerns are genuine reasons for not being able to adopt the manuals fully.

Now, let us see an example:

1. Paying through kachaa bills: This has been one of the most debated issues in EHA when it comes to paying CH bills. Now we understand that in most of the locations where we work it is simple to get an appropriate voucher that can be verified easily. If we had a process spelt out that detailed the way the payments could be made without bills and specified the authorization process for these bills, the matter would have

been sorted and everyone would know what is to be done. Has this been done? I could see many of you saying YES! This was part of the CH-accounting manual that clearly lays out the conditions and criteria for accepting such bills. The units that have accepted and implemented this change have addressed this issue forever.

What can we learn from this example?

1. It is good to have a uniform system and everyone adheres to it.
2. This will reduce the issues amongst the various categories of staff who handle the bills at different levels.
3. The manuals in place are not documents that are so sanctified that they can never be changed.
4. The key to such documents is in using

them and updating them as required.

So, whose responsibility is it to update these documents? Each of us who uses it in our field needs to contribute; we can notify the gaps, accountants can notify the improvements to meet the statutory needs, the policy implementers can notify the anticipated difficulties in implementation and so on. At the end of this we could have a functional document that will save us from anxiety, as we will all be sure of doing it ONE RIGHT way.

So, let us start the process from using the documents that are available from today. If you need soft copies of any of the manuals, please write to me at varadharajan@eha-health.org

HR MOVEMENTS

~ By Hemlatha

New Joinees

Name	Designation	Project
Mr Vivek Tiwari	CBR Worker	CBR Project, Duncan
Mr Pramit Kumar Nag	Project Coordinator	SVJ Project, Duncan
Prancheshmani Swalsingh	Project Assistant	ASISH Project, Duncan
Mr Ajay Narayan Tiwari	Project Assistant	CHD, CHC
Mr Dileep Kumar Pandey	Community Coordinator	MCH Project, Chhatarpur
Mr Laxman Das Ahirwar	Community Coordinator	MCH Project, Chhatarpur
Mr Mahesh Prasad Rajak	Community Coordinator	MCH Project, Chhatarpur
Ms Komal Rajak	Community Coordinator	MCH Project, Chhatarpur
Ms Jaya Pandey	Community Coordinator	MCH Project, Chhatarpur
Ms Kalpana Tiwari	Community Coordinator	MCH Project, Chhatarpur
Mr Raju	Project Officer	CHD Tezpur

Upcoming Events

CHDP Annual Reporting Meeting

Dates: 3-6 May 2016

Venue: Christian Retreat and Study Centre, Dehradun

Refreshers training

Dates: 4th-6th May 2016

Venue: Christian Retreat Centre, Dehradun

Who for: New Disability Point Persons (DPP) and Disability People's Group leaders

NEXT ISSUE OF SAFAR

Safar Issue 22 is focusing on

Food Security

Please send contributions to Feba Jacob (fjacob@cha-health.org) by

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CHDP NEWS

- ★ A workshop on Gender sensitivity in Disability was held in Delhi from 29th February to 2nd March 2016.
- ★ Disability Point Person (DPP) training and Action plan development was organized from 3rd to 4th of March 2016 at International youth hostel, Delhi



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Workshop on Gender Sensitivity in Disability

