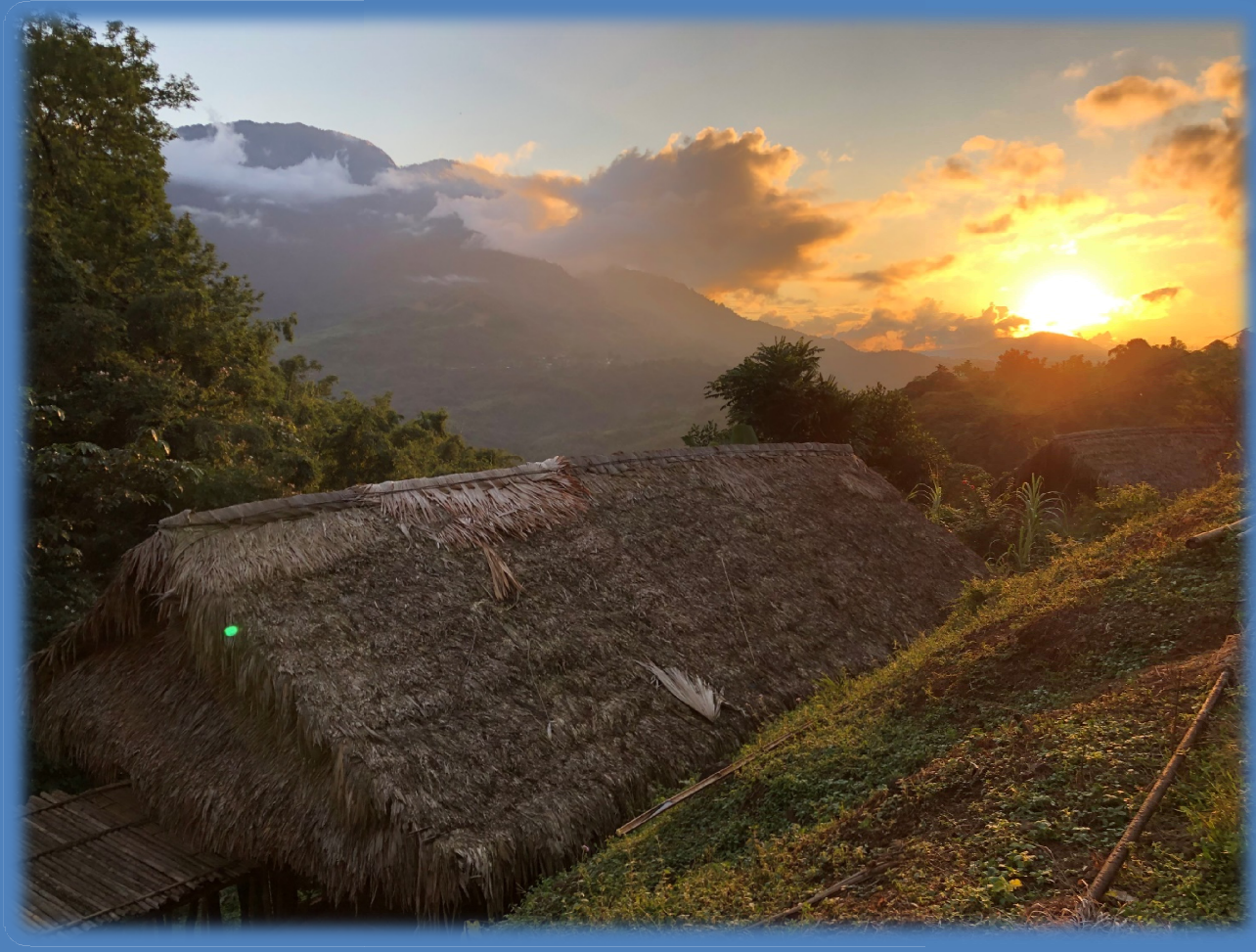

Rural Management in Action

Caselets Volume 2

सत्यमेव जयते

MoE | Government of India
Ministry of Education

Editorial Board

Dr W G Prasanna Kumar

Dr K N Rekha

First Edition: 2020

ISBN:

Price: ₹ 50/-

All Rights Reserved

No part of this book may be reproduced in any form or by any means without the prior permission of the publisher.

Disclaimer

The editor or publishers do not assume responsibility for the statements/opinions expressed by the authors in this book.

© Mahatma Gandhi National Council of Rural Education (MGNCRE) Department

of Higher Education

Ministry of Education, Government of India

5-10-174, Shakkar Bhavan, Ground Floor, Fateh Maidan Road, Hyderabad - 500 004

Telangana State. Tel: 040-23422112, 23212120, Fax: 040-23212114

E-mail : editor@mgncre.org Website : www.mgncre.org

Published by: Mahatma Gandhi National Council of Rural Education (MGNCRE), Hyderabad

About the Book

This book covers some concerns and success stories related to livelihood and rural entrepreneurship. The stories have been depicted in the form of caselets. Some villages are selected from different districts randomly. The book tries to show the lifestyle of the tribal villagers and the challenges they face, how the choices in their life is influenced by the external factors, how the villagers, bound in their socio-economic condition take a decision, how the government/NGOs/organisation intervenes in the lifestyle of rural people. Moreover this book is written keeping the audience i.e. the students in the mind. At the end of each caselet there are some questions to discuss and the students can further explore. The caselet are the best things to make a student go through a real life scenario of any situation. When a student goes through a case the situation gets imprints in his brain and the situation is better explained. Unlike conventional way of giving examples and making a student understand, it is better to give a caselet make the student interpret the situation and understand it. The main purpose of the book is to widen the horizon of understanding of students at an earlier age before the false generalized view of rural gets imprinted in his/her mind.

The caselet have been prepared from secondary research. The sources such as websites, journals, books, and videos were referred. The caselets can be used in teaching rural management students in subjects like Rural Livelihood Systems (RLS) and Managerial Analysis (MA), where Rural Management students can link whatever they have studied. As in this case, we can link this case with the Pentagon Theory of RLS. The Asset Pentagon is an important component in the Sustainable Livelihood framework. It is a visual representation of information about people's livelihood assets. It brings to life important inter-relationships between the various assets. Theories like the Nine Squares Mandala framework can be connected to this case and discussed. Along with it, we can get an idea and connect course like Rural Production System (RPS).We can also connect subjects like Development Administrative Program (DAP) and Micro Program Planning (MPP) where different government rules and schemes can be linked along with that assignment like preparation of micro plan. Natural Resource Management (NRM) where proper rational use of resources is taught. This book of caselets can be used for explanation of people participation and proper community mobilization led to success.

I thank the contributor Pratik Nayak, PGRM student, XSRM to this book for his outstanding insights. Also, I would like to thank MGNCRE Team members for extending their extreme support in completing this text book.

Dr. W. G. Prasanna Kumar
Chairman, MGNCRE

Table of Contents

About the State

Arunachal Pradesh is one of the 29 states of India. By area it is the 14th largest state having an geographical area of 83,743 km^2. And ranked 27th by population (2011) which is 1,382,611.Whenit come to GDP of the state it is about 0.234 lakh crore rupees. It is situated in the north eastern most part of India. It shares international borders with Bhutan in west, China in north and Myanmar in east and state borders with Assam and Nagaland. It has 25 districts distributed into two divisions east and west. Itanagar, the capital is located in the centermost district, Papum Pare. Now coming to the governance of state the current (2020) governor is Brig. (Dr.) B.D. Mishra (Retd.) and Chief Minister is MrPemaKhandu. The government practices unicameralism (60 seats). The state has one and two representatives in RajyaSabha and LokSabha respectively. The then director of research ShriBibhabasu Das Shastri and K. A. A. Raja, the then chief commissioner, renamed North Eastern Frontier Agency (NEFA) to Arunachal Pradesh on January 21, 1972, and then it became a union territory and finally a state on February 20, 1987. Out of 29 states in India Arunachal Pradesh is the last Northeastern state of the country and the biggest state among North East region. The state has a population density of 17/km^2 and a literacy rate of 66.95%. The state has a rich history that dates back to 8th Century when it was ruled by Chutiya Kings. Coming to the flora fauna of the state, it is blessed with vast forest cover which accounts for 1/3rd of habitat area within Himalayan biodiversity hot spot. It has about 5000 plants, about 85 terrestrial mammals, around 500 birds and wide species of butterfly, insects and reptiles.

Also known as, “Land of dawn lit Mountains” Arunachal Pradesh is the first state on which the first sunlight of the country falls. The name came from historical Indian texts where it was mentioned about the mountain ranges in the east known as Aruna Mountains so came the name “Arunachal Pradesh”. Major rivers include Siang (Bramhaputra), Subansiri, Kameng, Lohit, Digbang etc. The Altitude ranges from 100m to 5500m along with it the climate also varies from humid subtropical climate to subtropical highland climate respectively. The state receives 2000 to 5000mm of rainfall annually (80% in the months from May to October).

It is a tribal state where majority of people belong to some tribe. The people are listed under the countries scheduled castes and scheduled tribe list. There are 26 major tribes and 100+ sub tribes in Arunachal Pradesh. The 12 major tribes are:-Adi (Abor), Aka, Apatani, Nyishi, Tagin, Galo, Khampti, Bugun (Khowa), Mishmi, Momba (Monpa), "Naga tribes", Sherdukpen, Singpho.

According to census 2011,

The religion distribution is as follows:-

- Christian : 418,732 (30.26%),
- Hindu : 401,876 (29.04%)
- Others : 362,553 (26.2%)
- Buddhist : 162,815 (11.76%)
- Muslim : 27,045 (1.9%)
- Sikh : 1,865 (0.1%)
- Jain : 216 (<0.1%)

The language distribution is as follows:-

- Nyishi : 28.60%, includes Nyishi, Tagin and Apatani,
- Adi : 17.35%, includes Adi, Galo),
- Bengali :7.27%, includes Bengali, Chakma and Hajong,
- Hindi : 7.09%),
- Nepali : 6.89%),
- Bhotia : 4.51%),
- Assamese : 3.9%),
- Mishmi : 3.04%),
- Nocte : 2.9%),
- Tangsa : 2.64%),
- Wancho : 2.19%) and
- Others : 13.62%)

The state is connected with road ways through Trans-Arunachal Highway (National Highway - 13) and National Highway - 15. It got connected through railway line in late 2013. There are few air strips for plane landing but it needs development for public usage.

When it comes to the education, it is on the lower side where the school education quality index (SEQI) is 24.64. The major universities are Rajiv Gandhi University (Arunachal University), Indira Gandhi Technological and Medical Sciences University and Himalayan University. In 1964 the first college Jawaharlal Nehru College, Pasighat was established. In the year 2010 the North Eastern Regional Institute of Science and Technology and National Institute of Technology, Arunachal Pradesh got established. The state has two polytechnic institutes: Rajiv Gandhi Government Polytechnic in Itanagar (est. 2002) and Tomi Polytechnic College in Basar (est. 2006). There is one law college called Arunachal Law Academy, Itanagar and College of Horticulture and Forestry, affiliated to the Central Agricultural University, Imphal

Rural Concerns of the State

When it comes to rural scenarios of India we often go with a mind set to find the draw backs, negatives and concerns. It may be because of the fact that in the back of our mind we do a constant comparison with the urban counterpart. The scenarios of the North Eastern states are different because they have a totally different way of living. The livelihood dynamics is very different from that seen in the mainland of India. Some of the aspects one can think upon are connected to employment, connectivity, infrastructures, adherence to old methods and practices, low literacy rate, lack of option for job/livelihood etc. The government has taken many initiatives through the institutes/organizations like the National Institute of Rural Development and Panchayati Raj (NIRDPR), North Eastern Region Community Resource Management Project (NERCoRMP) etc. Mahatma Gandhi National Rural Employment Guarantee Act (MGREGA), Chief Minister's Adarsh Gram Yojana (2017), Chief Minister's District Innovation and Challenge Fund, Chief Minister's Krishi Rinn Yojana, Deen Dayal Upadhayaya BunkarYojana, Deen Dayal Upadhayaya Swalamban Yojona etc. are some schemes that government has taken to address the prevailing concerns in the rural part of the state.

There are many success stories related to the interventions made in the rural areas. These interventions are either made by government or any other organization. Ahead in this book are some caselets explaining about some of the success stories.

The Dilemma of Choice between Opium Cultivation or Piggery

Caselet - 1

Introduction to Village

Laju is a small revenue village located in Tirap district, Arunachal Pradesh. According to Census 2011, a total of 327 families are residing. The Laju village has a total population of 1533 out of which 746 are males while 787 are females as per Population Census 2011. Majorly the economy of Laju is agrarian and the people are still following the traditional methods of agriculture. This is a major drawback and the village lacks a better health facility, better roads and network connectivity. This leads to higher transport charges and inconveniences. The primary education in the village is very poor. The relationships between the people are very closely knit and the village is a good example of community mobilization by forming the Self -Help Groups (SHG) and National Resource Management Groups (NaRM-G's). They respect each other and participate in numbers during the festivals. The neighbor helps each other at the time of need. Despite the diversity in the number of religions followed in the village, the harmony among the villagers remains strong. This results in rich culture and variety in a village of just 500 households. Different kinds of livelihood approaches are taken in this village. It may be agrarian or livestock rearing. The government is also intervening in this village to facilitate the development process. Laju has a huge potential of natural resources and human resources. The only bottleneck is properly mobilizing the community and spreading right awareness.

Challenge

There are around 400+ households in the village. The village is surrounded by Patkai hill ranges and shares an international border with Myanmar (Burma). The area is thinly populated and has abundant vegetation. Two rivers flow near to the village, one is 'Schumhak' and the other one is 'Schumna'. Being a big village, the main occupation of people is cultivation and collection of non-timber forest producers for livelihood. Few people have pigs, cows and chickens reared for livestock. There is a mix of different religions (seven) in the village. A sub clan to the Nocte tribe, these clan people are called 'Olo' tribes and sometimes as Nocte-Naga tribes. The type of agriculture practiced here is slashand burn agriculture (Jhumcultivation[1]). Hunting and fishing are seen as a seasonal activity during the monsoon times. Arunachal Pradesh has a mix of climatic conditions mostly tropical to temperate conditions. The state receives the second-highest rainfall after Meghalaya. The rainfall varies between 80 centimeters to 45 centimeters. Mostly the rainfall is between the month of May till September leaving the rest of the months dry and water-scarce. The soil here in Arunachal Pradesh is primarily alluvial soil which is best suited for agriculture.

Mrs. Tanojo Suyong is a lady from Laju, a small revenue village of Tirap district, Arunachal Pradesh. Arunachal Pradesh is a North Eastern State deprived of a wide array of livelihood options as compared to other states. It is situated in the mainland of this country. Mrs. Suyong is the housewife of Mr. Kaonsha Suyong. Mr. Kaonsha is a farmer by profession. They grow vegetables in the small land, so they don't get much income. Tanojo had never attended formal schooling. But she made sure that her children must go to school. She is a very simple and hard-working woman. As it was a family of six, in order to support her family Tanojo started a small business of selling vegetables to support the family requirements. The surplus generated was low and due to lack of preservative facilities for vegetables,

[1]Jhum Cultivation- Here a patch of land is cleared of existing vegetation and then burned in that land. The burnt soil is now rich in potash. This land is then used for cropping activities.

she suffered heavy loss. The capital generated was not enough for their everyday survival. This was reflected by the eldest daughter, who was ten years old, stopped going to school to help her family in daily chores and eventually contributing her school fees into family's piggy banks.

Mrs. Tanojo was in deep thought while selling vegetables in the market. She was thinking whether to go for a difficult livelihood option of piggery or easier yet illegal livelihood option of opium farming. Tanojo being a wife and mother of four children is in a dilemma, which one to choose from the existing two options.

Response

Opium cultivation has been prevalent in the village for decades. Initially, the people of the village started the cultivation of opium as a replacement for the other food crops. This cultivation provided various instant benefits to the residents of the village. For instance, Opium cultivation requires less time to harvest. In hardly four to five months, the harvest is complete. Furthermore, the high selling price of opium leads to an increase in the number of households cultivating the same. The ban on the cultivation of opium was passed in Arunachal Pradesh after 2010. The crime rates, illegal consumption, and smuggling of opium led to immediate jail. This led to a decrease in the ever-increasing practice. However, even with all these laws, many houses were still found cultivating opium, and trade it off for an additional surplus income and their sustenance.

Livestock rearing is an integral part of the villagers in Laju. Animals are domesticated by the people for food and sacrifices, trade and payment of bride-price. They are also means ofbarters in the tribal economy. 90% of the households in the village have poultry, while 50% has both poultry and pig as livestock. The livestock has provided an alternative for self-sustenance and adds a surplus to their overall income. Livestock is used for domestic purpose or they sell to make some money. The villagers in Laju trade poultry, pig, and cow for a better price. The livestock rearing option is provided to the villagers by the help of NERCORMP, where instead of providing the monetary amount to the villagers the organization provides them piglets or calves through the NaRM-G[2] agents. These livestock are then properly reared by the villagers and on attaining its size is sold off. A full-grown pig is sold at around Rupees 18,000/- to Rupees 24,000/-, while a cow sells at rupees 30,000/- minimum. The broilers are bought from Khonsa and are sold at the market place at a price of rupees 250 for dressed one and rupees 150 for alive whereas the chicken that is reared in home fetches a price of rupees 500 on becoming big in size.

Action Taken

North Eastern Region Community Resource Management Project for Upland Areas (NERCORMP) is a jointly funded project of the International Fund for Agricultural Development (IFAD) and North Eastern Council, Ministry of DoNER, Government of India. Till recently UNOPS was the cooperating Institution to supervise on behalf of GOI and IFAD. DEA as the nodal Authority for all externally aided projects in the country - maintained concern over the project. NERCORMP is a livelihood and rural development project aimed to transform the intervened lives of the poor and marginalized Tribal families in North East (NE) India, and thereby become a Developmental Model in the region.Its broad objective can be summarized as follows:

[2]NaRM-G are sub-groups formed by North Eastern Region Community Resource Management Project (NERCORMP) in the areas/villages it is working. These groups formed by NERCORMP in the villages are to undertake and supervise the developmental projects taken by the organisation. (NERCORMP is explained later under storyline)

"To improve the livelihood of vulnerable groups in a sustainable manner through improved management of their resource base in a way that contributes to the preservation and restoration of the environment".

Tanojo is more interested to go for piggery as compared to any other livestock because she was influenced by the success of her neighbor Mrs. KonjaSingpho. Konja last year was given one unit of piggery (two female and one male) because of the intervention of NERCORMP Project. She took proper care of them and within a year it produced six piglets out of which one died within two days. Out of that five, she kept one male and one female for future breeding. From the rest three, she sold one piglet to neighboring village in Rs 12,500/- and remaining two kept for selling for meat. When full-grown it can be sold at Rs 18,000/- to Rs 24,000/-. Because of this profit earned, Konja was encouraged and motivated to continue pig farming. Apart from all this in comparison to other livestock species, pig rearing has higher potential to contribute to more economic gain for small, marginal farmers or rural poor belonging to the lowest socioeconomic strata because input required is low, they can survive and grow on a wide variety of forest collected or homemade feed (including kitchen waste) is fed to it, people prefer pork as compared to any other meat, higher fecundity, faster growth, quick return, etc. Konja attended several awareness programs on animal husbandry where they guide her to learn and practice hygienic ways to breed pigs in a profitable manner.

Pig farming requires more initial investment like making pigsty and cleaning it regularly, vaccinating the pigs regularly from vets. In opium farming, it may be illegal but gives a high return. The climate and environment also suits this type of cultivation. Now, Tanojo is concerned about her children's education so she has to make a decision as soon as possible. That is either she has to go for the riskier, faster option of opium cultivation or medium sustainable option of pig farming.

Lessons Learnt

- NGO play an important role inbimplementinginterventions and spreading awareness.
- If proper awareness is spread at the right time then people will act upon it wisely.
- It can be learnt that how community, SHG, and NaRM-G play an important role in initiating, implementing, facilitating and monitoring of intervention programs

Questions for Discussion

1. Do a situational analysis of this case.
2. Provide alternate solutions for this case after examining different criteria.
3. Imagine yourself in Tanojo's position and take a step.

Course Positioning

This caselet can be used in courses like Rural Livelihood Systems (RLS) and Managerial Analysis (MA), where Rural Management students can link whatever they have studied. As in this case, we can link this case with the Pentagon Theory of RLS. The Asset Pentagon is an important component in the Sustainable Livelihood framework. It is a visual representation of information about people's livelihood assets. It brings to life important inter-relationships between the various assets. Theories like the Nine Squares Mandala framework can be connected to this case and discussed. Along with it, we can get an idea and connections course like Rural Production System (RPS).

We can also connect subjects like Development Administrative Program (DAP) and Micro Program Planning (MPP) where different government rules and schemes can be linked along with that assignment like preparation of micro plan.

Apatani Livelihood System

Caselet - 2

Introduction to Village

This caselet will put some light on livelihood practices of Apatani people of Ziro valley in Arunachal Pradesh. Ziro is a small census town of Lower Subansiri District of Arunachal Pradesh. The valley is situated at an altitude range of 1564 m – 2900 m above sea level. Type of ecosystem over here is forest. Major focus of this caselet is on Apatani village situated on a plateau having a population of around 25,000. Village is spread across an area of 5200 hectare. The village is named after the Apatani tribe, who are the main inhabitants of this area/region. About 70% of the population depends on agriculture; remaining are involved in ecotourism, commercial crop plantation, timber etc. Apatani cultural landscape is famous for its unique and traditional paddy-cum-fish cultivation. This technique has been practiced for generations and is promoting sustainable use of natural resources. Ziro is 115km away from Itanagar (State capital) and takes around 3.5hrs to reach there. Major religions over here are Christianity, Animism, and Donyi-Polo[3]. Languages spoken over there are Apatani (Tanii), English and Hindi.

Challenge

One of the biggest challenges of the region is limited availability of land. Owing to the geographical location the land available is not as seen in the mainland regions of India. The village is surrounded by mountains and deep forest, so it becomes difficult for people to expand the agricultural land easily as done in major parts of India (plain lands).The Ziro valley has an area of 1058 km of which 43 km is under agriculture, and remaining under forests, plantations and settlements . The intervention of modern technology is not seen. The people in the village still practice farming using traditional tools. Due to its location and limited availability of resource like land, farm animals and machines, it was difficult to produce in bulkorto produce throughout the year. One of the challenges is to cultivate without use of fertilizer and solely dependent on organic farming without hampering the produce and judiciously use all the available resources to fullest. The tribe is very orthodox in its practices and worship nature. They consider using modern techniques (fertilisers, heavy machinery, intensive farming etc.) would lead to extinction of their cultural identity and hamper their mother nature. So they are not letting go of their traditional and old techniques despite the presence of modern interventions which will increase the production but decrease the land fertility, which is not acceptable by Apatani people.

Response&Action Taken

First step was to use the available land upto fullest for which they have been traditionally practicing a unique method of rice cultivation. In this method they practice paddy-cum-fish cultivation/fish rice farming, where they promote/do pisciculture in the water that is present in paddy fields. As a result fish feeds on the insects and pests that used to damage the crops and the waste produced by fishes are used as the source of nutrients by crops.

Instead of getting hopeless, people used the natural contours and gradients to prepare cultivable fields and an irrigation system. The lands/fields are located in the valleys between the mountainous regions. The crops grown here are rice (major), millet and maize. Bamboo and pines are also planted around the field.

[3] Basically people who worship materialistic things (any object or tangible things like mountain, sun, tree etc.) instead of conventional gods.

The natural resource management is done in a very sustainable and strategic way over here. The paddy plots are separated by each other by 0.2 to 0.6m high and 0.6 to 1.4m wide earthen borders/bunds/dykes which are supported by bamboo frames. These are made to hold the water inside the fields. Millets are grown on these borders/elevated partition bunds to provide extra strength and to use each inch of land. The size of the plots/fields ranges from 235 sq. mt. to 2740 sq. mt. which are leveled properly so that water can stay for longer time instead of flowing away. Traditional varieties of rice like Amo and Mipa, free from any external fertilisers are cultivated by the Apatanis. As there is a major lack of farm animals they don't go for ploughing rather they use spades to prepare the land.

When it comes to the other dimension of farming i.e., fish cultivation, breeds like Talinguyi (Channa) and papinguyi (Puntius) are cultured. All these started in the 1950s when the government started encouraging fish cultivation in separate ponds whereas the local farmers thought it would be better to raise fish in the paddy fields instead. Here traditional bamboo traps are used to catch fish at the water outlets instead of metal frames or plastic nets. This cultivation turned out to be a fill in the gaps that were created in their life. On one hand they got fish to eat and on other these fishes fed on small insects like water beetles, larvae, and others that are harmful to the paddy, acting as pest control for the Apatani farmers. And as mentioned above the waste produced by fishes acted as natural manure for crops adding nutrients. Trenches are made along the middle of the paddy fields to provide shelter to the fishes during harvesting and weeding, also caters as providing cool space during warmer climatic times.

The irrigation system consists of well-connected ducts and channels of streams originating from the mountains, springs or catchment areas. The distribution of water is done in such a manner that the higher lands will get irrigated first then the channels are opened for lower plots through outlets. In order to save time and make water reach each field at same time separate channels are also constructed. After irrigating all the plots this intricate system of ducts, tubes and channels again connects to nearby rivers or water bodies.

The settlement areas are situated at a higher location so that the waste produced is channelized to mix with the stream water and get enriched with nutrients. This at the end goes to the fields providing natural manure. The community people take responsibility to maintain the system and clean the channels regularly.

In this system the only input is human labor and waste generated by the community. This makes it an efficient system of production.

Apart from this every household (almost) maintains a kitchen garden where they grow tomato, potato, ginger, tobacco, chilies, cucumber and spinach. Many household rear pigs are common in Arunachal Pradesh. This is a brilliant example of how peopleare taking matter into their hand and working as one community where internal understanding of sustainable use of natural resource is high. They are not heavily depended on any 3rdparty organization that provides them assistance like seen in villages located in main land India rather promote people participation and are conserving last of the gemeinschaftpractices in India.

Everything said and done this system of totally traditional, natural, economical, self-sufficient, eco-friendly and sustainable practice of farming has not received its fair share of spotlight. Because of which Apatani is recognized as a potential World Heritage Site by United Nations Educational, Scientific and Cultural Organisation (UNESCO) but only time will say how much these practices will be preserved and transferred to future generations.

Lessons Learnt

The lessons learnt from this situation are

- People participation plays an important role in solving an issue in rural areas.
- Usage of traditional techniques in proper way can be a key to sustainable management.
- Both people and the government have to work together to carry out developmentwork successfully.

Questions for Discussion

1. Is this practice sustainable on a long term?
2. As this place is now a World heritage Site, discuss the impact of the increase in footfall of tourists in this area.

Course Positioning

This caselet can be used in courses like Natural Resource Management (NRM) where proper rational use of resources is taught. This caselet can be an example of a case where people participation and proper community mobilization led to success.We can also connect courses like Managerial Analysis (MA), where the case is analyzed deeply to get alternate solutions or alternate schemes that can be used here (by keeping a protagonist).The caselet can also be used in classroom discussion of Rural Production System (RPS) and Rural Livelihood System (RLS).

Necessity Vs Risk- Jhum Cultivation

Caselet - 3

Introduction to Village

Lapnan village is located 3 km west from Khonsa Tehsil in Tirap district of Arunachal Pradesh (and falls under the Khonsa Circle). It is 208 km away from state capital Itanagar located at an altitude of 1278m above sea level. Mr. LenangLowan is the current chief of the village. It consists of 169 households having a population of 967 approximately (according to government data). Most of them belong to indigenous Nocte Community and few embracing Christianity. Whole village is divided into three colonies Inyokong, Hamsa and khonyu colony. The topography of this area consists undulating mountainous terrain and is unique for its flora and fauna. They mostly depend upon forest for their livelihood. The village has irrigated lands as well as Jhum lands. They have 10 patches of Jhum[4]fields which are cultivated year after year. There isn't any record of the total area of the Jhum lands. They also have irrigated lands are near the river i.e. Tirathju river which are only limited in number, only some families have access to it where as some families did not have access to it and they mostly depend upon the jhum fields for their food, fodder and fuel.

If we compare this village with other nearby village we would find this is one of the well-developed villages having all the basic amenities. Most of the people below 55yrs are engaged in service sector and some do non-agricultural labour activities and a few are engaged in farming.

Challenge

Challenge is simple and clear, jhum cultivation being a wild, primitive practice is harmful to environment. But the people of the village are not willing to let go of this practice. Arunachal Pradesh is having 50,000 cubic meters of living green assets which serves as the major carbon sinks or lungs of the globe. It has a very rich flora and fauna and has many wild relatives of cultural and economic plants. And jhum cultivation is challenging these fixtures.

Risks Associated i.e. Environmental impacts due to Jhum cultivation are,

- ***Air pollution*** - Huge amount of biomass gets lost due to the burning of trees resulting in huge emission of carbon dioxide, carbon monoxide, nitrous oxide, and other harmful gases. A significant number of tribal villages even live in the nearness of the rainforest. The air contamination and smoke in the region cause medical issues. The smoke can go for many miles, putting in danger the wellbeing of the people living across the district and which may lead to respiratory issues. Subsequently, the importance of vegetation in this region is extreme. Without them filtering the air, the measure of medical issues will increase since toxins get collected and accumulated in the environment.

- ***Soil erosion*** - Harmful effects of Jhum cultivation include rapid soil erosion. Soil erosion happens due to deforestation, siltation of rivers, rivulets and reservoirs.

[4]JhumCultivation is type of farming technique where the land vegetation is burned in that plot of land after cutting and clearing it. This plot of land is then left for a period of time where it can rejuvenate the nutrition content in that plot of land. Generally practiced in eastern parts of India like in the North-Eastern States, West Bengal, Odisha and Andhra Pradesh.

- ***A decrease in soil fertility*** - There is a decrease in productivity due to the removal of topsoil because of soil erosion and less time to regain soil fertility due to the reduction of the Jhum cycle[5]. The soil loses its fertility because of the fact that the extravagance of the rainforest is in the trees. As leaves fall or trees die they decay in the soil by organisms, nutrients are returned to the soil and the tree roots take them up again. In this way, persistent reusing keeps soil nutrient-rich and developing. But this no longer happens in a cleared plot and it soon becomes infertile. Heavy tropical rains rapidly wash supplements out of the dirt when it is left exposed after harvest.

- ***Endangering flora and fauna*** - This agricultural method jeopardizes the life of numerous species of animals and plants, transforming them into endangered species. Indigenous plants and animals which were found in the region have decreased severely.

Response

It's not that people of the village are unaware about the ill effects of jhum cultivation; rather they are bound by the situation as there is no other mean or way to carry out the livelihood. The jhum cultivation is more infused in the culture of the people residing in the village.
Things they get from Jhum fields are-

- They get traditional or local rice called *AharDhan* which is the basic for every ritual they perform as they do not use any other rice other than *AharDhan* for any ritual they perform.
- They get local vegetables like *kuchu*, *bankhi*, ginger, chilly, cardamom, and other local vegetables.
- They get small millets and millets which are used to prepare local rice beer called *'Apong'*.
- They also grow potatoes, oranges, cucumber, pumpkins etc.

Mainly the choice of crop consumption specific varies from household to household. The quantity produced is not that high which can be sold and income can be generated. Most importantly these are fully organic as they do not use any form of fertilizers. As they only cultivate paddy in their irrigated fields and the amount of production they get is limited in quantity. So the product from jhum serves as food security. Even if they have a crop failure this year then they will be able to manage it and even if there is crop failure in jhum cultivation the remaining serves as fodder and fuel for household.

Action Taken

Government took steps in putting a check on this practice.
Like by NITI Aayog -
Thinking about the significance of the issue and so as to improve the vocations of the individuals, kill neediness and stop the corruption of land, the NITI Aayog, Government of India comprised a topical working group on 'Shifting Cultivation: Towards a Transformation Approach' and proposed five activity focuses:

- Unite the learning on size of the issue
- Recognize suitable accepted procedures with the potential for upscaling
- Survey foundations (formal and conventional) and the requirement for change
- Discover to what degree and which "co-benefits" could be conveyed (to jhumias and state organizations)
- Recommend an activity plan (short, medium and long haul).

The Working Group included Lead Institution: National Institute of Rural Development and Panchayat

[5]Time period between two subsequent jhum cultivation in a land.

Raj (NIRDPR-NERC), Director, Dr. RM Pant, and North Eastern Region Community Resource Management Project (NERCORMP), Ministry of Environment, Forest and Climate Change (MoEF&CC), Ministry of Development of North Eastern Region (MDoNER), Memorandum of Association (MoA) and Dr. Dhrupad Choudhury, the delegate from International Centre for Integrated Mountain Development (ICIMOD) as individuals. On a later date, Professor B. K. Tiwari of North Eastern Hill University (NEHU) was co-picked as a part.

The reason for concern was why many government initiatives and programs to reduce shifting cultivation in the North East are not effective. These researchers had to analyze, find cause for it and propose a vital solution for it.

They found that, promotion of cash crops and settled farming- Most jhum restoration plans underscored afforestation, raising of plantation crops and changing over jhum fields to settled farming. Such transformation of shifting cultivation grounds to other land utilizes decreased the net zone accessible for shifting cultivation and therefore added to the decrease of neglected periods. By jhum cycles in many regions of upper east India have been decreased to as meager as 3-4 years. This drastic reduction in the cycle is leaving insufficient time for the soil to recuperate or for secondary forests to regenerate. The outcome is a radical decrease in the efficiency of shifting cultivation fields just as an expansion in soil disintegration, backwoods debasement and loss of biodiversity and ecosystem administrations. Together, this has brought about continuous underestimation of shifting cultivator networks and drove them into an endless loop of neediness and natural debasement that feed off one another. The plans planned for reestablishing jhum arrive through exchange land use without giving/improving occupation alternatives and nourishment security have for the most part bombed in accomplishing their long haul targets.

Conflict in Perceptions of Researchers

It was found that there is a conflict in perception among the researchers, some think that the perseverance of moving development with fundamental and compelling change can harm soil as high dampness and genuinely long span of precipitation in the locale don't allow the dirt to stay revealed for long. Some type of vegetation returns quickly to cover the topsoil and checks disintegration. Likewise, there is no furrowing, hoeing, and the pummeling of soil during agrarian activities thus the dirt stays reduced. Besides, jhum lands are commonly situated on slope inclines where stationary development can't be grown effectively. These analysts additionally see jhum as a lifestyle, developed as a reflex to the physiographical character of land under unique biological systems. It is polished for jobs and not without information on its unfriendly impacts. Another holds the view that jhum cultivation is crude and informal land utilize that drains forest, water, and soil resources. They hold that the felling of trees and clearing of weeds and bushes quickens soil disintegration and complements the inconstancy of precipitation, which may prompt dry seasons or floods. The general effect is the decrease in soil fruitfulness. The agro environments lose their strength qualities because of which villagers dependent on shifting cultivation face deficiency of food, fuel, and fodder. Thus, nourishment accessibility and wholesome status of the family units decreases. These processes culminate in poverty and ecological imbalance. Everything said and done the jhum cultivation (short cycle <5 years), is not healthy for land and should be transformed.

Lessons Learnt

The lessons learnt from this situation are

- Situational scenarios are very different from theoretical scenarios. And how culture and tradition is important for villagers

- Both people and government have to work together to carry out a development work successfully.

Questions for Discussion

1. What are other possible livelihood practices that can be considered in this village?
2. Do a situational analysis of this case. And find out other possible interventions that can take place in this village.

Course Positioning

This caselet can be used in course like Natural Resource Management (NRM) where proper rational use of resources is taught. This caselet can be an example of case where choice between culture, tradition and environment comes into play and how to take a decision in that situation. Onecan also connect courses like Managerial Analysis (MA), where the case is analyzed deeply to get alternate solutions or alternate schemes that can be used here (by keeping a protagonist).The caselet can also be used in classroom discussion of Rural Production System (RPS) and Rural Livelihood System (RLS).

Mithun - Pride or Burden

Caselet - 4

Introduction to Village

Kimin H. Q. is located in the Papum-pare district of Arunachal Pradesh, India. To be accurate it is located 29 km from Yupia (district head quaters). The village is in the border of the Papumpare district and Lakhimpur district. The village has a population of 2168 of which 1717 are males while 451 are females as per Population Census 2011.

Table 1: Census data

Census Parameter	Census Data
Total Population	2168
Total No of Houses	252
Female Population %	20.8 % (451)
Total Literacy rate %	90.7 % (1967)
Female Literacy rate	15.6 % (339)
Scheduled Tribes Population %	15.9 % (344)
Scheduled Caste Population %	0.0 % (0)
Working Population %	72.6 %
Child(0 -6) Population by 2011	122
Girl Child(0 -6) Population % by 2011	49.2 % (60)

Source: Census 2011

In the village when it comes to workers then out of total population 1574 are workers (main workers – 1545, marginal workers - 29). As per constitution of India and PanchyatiRaaj Act, Kimin H.Q. village is administrated by Sarpanch (Head of Village) who is elected representative of village[6]. The place is reach in flora and fauna as the district houses the Itanagar Wildlife Sanctuary (1978) of area covering 140 sq. km.

What is CSR?

As the name suggests Corporate Social Responsibility is a form of corporate self-regulation integrated into a business model which ensures that one firm returns its share to the environment where it operates or to people whom it affects. CSR policy functions as a self-regulatory mechanism whereby a business monitors and ensures its active compliance with the spirit of the law, ethical standards and national or international norms. An effective CSR implementation is a win-win-win-win situation. These four 'win' depicts four stakeholders who are people, organization, government and NGO/implementer.
The first two stakeholders are the obvious for they are linearly related to each other regarding CSR. The NGO is a crucial stakeholder as it is the implementer. The Government is the ultimate governing body

[6]Data accessed from <https://www.census2011.co.in/data/village/262748-kimin-h-q--arunachal-pradesh.html> dated 20th March 2020.

which covers every CSR activity and its standards under its jurisdiction. CSR was made compulsory under section 135 of Companies Act, 2013 and came effective in 2014. CSR is applicable on all companies including a holding or subsidiary company in India and branch or project offices of foreign companies, provided they meet any one or two of the following criterions:

- The net worth of the company should be Rupees 500 crores or more
- Annual turnover of the company should be Rupees 1000 crores or more
- Net profits of the company should be at least Rupees 5 crores.

If a company meets a minimum one of the above criterions then at least 2% of the average net profit of the company in the immediately three preceding financial years should be spent on CSR activities. Companies can implement through agencies (only NGOs), personal CSR Foundations or direct implementation. Money utilized for CSR purposes is to be compulsorily included in the annual profit-loss report released by the company.

But a company cannot simply dump money anywhere it wants and show it as CSR spent, it might be using the spent on the company itself. So, now the question arises where to invest?CSR has been defined in a broad manner in Schedule VII of Companies Act, 2013. The definition is exhaustive as it includes those specific CSR activities listed in Schedule VII and other social programs not listed in schedule VII, whose inclusion as a CSR activity is left to the company's discretion.

- ***Activities included***
  - ✓ Sports, Health & Nutrition
  - ✓ Education & Skill Development
  - ✓ Eradication Hunger & Poverty
  - ✓ Promotion of Gender
  - ✓ Environment
  - ✓ Promotion of Heritage
  - ✓ PM Relief Fund
- ***Activities not included***
  - × Marathon, award, sponsoring TV programs
  - × Bonus or any other benefit to the staff
  - × Donation to Disaster Relief Fund
  - × CM Relief Fund
  - × For fulfillment of any legal compliance
  - × Activities undertaken in normal course of business
  - × Contribution to a political party

Challenge

Before coming to the challenge let us explore an individual case of a farmer. PagmarObing, a 45 year old guy, father of five children lives with his wife in kimin. One of the major concerns in his life is education of his children (eldest one in 10^{th} standard). By profession he is farmer and to support his income he also works as a wage laborer. Like any other habitant of Arunachal, he owns a small plot of land and

practices jhum cultivation. He grows required vegetables and items for self-consumption. He also owns a 400 sq. mt. orange orchard. He also rears four mithuns (Bosfrontalis)[7] to supplement his income.

The mithun is an endangered animal. Pagmar along with rearing of his own mithuns he looks after mithuns belonging to other farmers. Arunachal being Arunachal people follow the age old practice of free-ranging, depending totally on natural fodder. But due to deforestation and urbanization availability natural fodder is decreasing day by day. This led to difficulty in grazing which led to social conflicts between mithun rearing farmers and non-mithun rearing farmers. As mithuns had a bad record of destroying agricultural crops, it became difficult for Pagmar to juggles everything at the same time and became a challenge for him.

Response& Action Taken

Mithuns are respected in the north eastern states, it is considered as pride. So any kind of ill effect or harsh steps cannot be taken regarding them. They are one of the major livelihoods that several people follow in those hilly areas. These animals are connected to their lives and are part of their daily life so any step/action that will be taken should be ethical and emotional, that should not be hurting the sentiments of the local inhabitants. And if look the other side of the story then Environment comes into the picture. Any step hampering this untouched place will not be tolerated by the people of the region.
TATA Trust has a reputation and history of more than hundred years and they work along with the local community. The Trust under their North East Initiative (NEI) lend their support to North East Initiative Development Agency (NEIDA), where they focused on “community mithun rearing”. It was implemented along with government help from NEIDA and KrishiVigyan Kendra (KVK), Papum-pare, Kimin.

Around 700-800 hectares of community forest was converted into a bound area conserved by fencing with concrete and wooden posts. The Mithuns were taken care inside this boundaries. They were given proper treatment, attention, diagnosis and vaccinations, which resulted in reduction of diseases. During cultivation period the mithuns were kept inside and thus they don’t destroy the crops.

So in later years things started turning around for Pagmar. Because of this intervention he is now able to manage his personal and work life very well. He sold his two mithuns for Rs. 120000 which was utilized for his children’s education and personal emergencies. Now he can take up sustainable activities and steps with the conserved forest areas. Now replace “Pagmar” with many other villagers and see the wholesome benefit that the community and the environment got because of proper CSR intervention.

Lessons Learnt

The lessons learnt from this situation are

- Situational scenarios are very different from theoretical scenarios. And how culture and tradition is important for villagers

[7]The gayal (Bosfrontalis), also known as mithun in Myanmar, is a large domestic bovine distributed in Northeast India, Bangladesh, Myanmar and in Yunnan (China). It is also the state animal of Arunachal Pradesh.(Data accessed from Wikipedia)

- Both people and government have to work together to carry out a development work successfully.
- Proper intervention at the right time by the right organization is a crucial thing for development.

Questions for Discussion

1. What are other possible livelihood practices that can be considered in this village?
2. Do a situational analysis of this case. And find out other possible interventions that can take place in this village.
3. Is CSR considered from a business point of view? Discuss.

Course Positioning

This caselet can be used in course like Natural Resource Management (NRM) where proper rational use of resources is taught. Can be an example of case where choice between culture, tradition and environment comes into play. And how to take a decision in that situation.We can also connect courses like Managerial Analysis (MA), where the case is analyzed deeply to get alternate solutions or alternate schemes that can be used here (by keeping a protagonist).This caselet can be used in course like Rural and Inclusive Market (RIM) where corporate – rural – market linkages can be explained.Thecaselet can also be used in classroom discussion of Rural Production System (RPS) and Rural Livelihood System (RLS).

Summary of the Rural Concerns

It is always said that a decision should be taken ethically. But a decision how negative it may seem if it is accepted by the community or the society, it will be considered ethical. As in the caselet-1Tanojo can go for opium cultivation as it is accepted and done there freely. But it comes with its own risks and regulations. On the other hand if she goes for piggery she will be having sustained income for a long period of time. And if this kind of motivation is spread and a number households/people practice piggery, then all of them can form a group and eventually run a cooperative. This is possible seeing the peoples bonding in the village of Laju whereas Apatanis have evolved and mastered a sustainable system of production. But the system is good for self-fulfillment only. Any intervention in the existing technique may destabilize the ongoing harmony between the people, culture and nature. The Apatani people have a strong sense of belongingness to nature and they respect it. Because of which they are able to preserve this ecosystem. With modern education, techniques and needs there is a change in socio-cultural scenario which tends to weaken some of the traditions. Seeing these changes the villagers have formed village forest protection committees where community based conservation and people's participation is promoted to maintain the ecosystem. Everything said and done the Apatanisare setting a trademark in practicing traditional organic practices in today's modern inorganic era.

When we see the third case the necessity of them (Lapnan villagers) to practice shifting cultivation lies in the products that they get from shifting cultivation i.e. local rice AharDhan and millets. AharDhan is used during rituals as it carries a cultural significance. Apong or Rice beer prepared from millets is also a part of their rituals. So anyhow they have to cultivate this for their traditional belief, risking the environment they live. When they are asked about it that despite knowing how your traditional practice is having an impact on the environment you tend to practice it. Why? They said/explained about how rice beer and local rice use during rituals carries cultural significance. They said looking at the huge deforestation they will be doing, they also will be a whole lot of trees in their fallow lands. We also found that youths and the upcoming generation are less interested in these practices.

Coming to the fourth case we observe that CSR activities can solely be believed through the brand which is doing it. Companies might spend their CSR funds in a way that will benefit the company itself. They might spend on activities in the excluded list and showcase as spent on the included list and audit the money in the CSR spent.This can be legally correct but not ethically acceptable. And then there are companies like TATA who have preserved the real essence of CSR. CSR of a company also add on to its credit rating and reputation. Let us consider the above example, if in future there is requirement of a job to be done in Kimin then TATA will have an upper hand as compared to others both by market share and ethical share. Profit and goodwill are two sides of a coin it's upon the company's ability how to make that coin stand on its side.

Conclusion

It was rightly said by Mahatma Gandhi that heart of India lie in its village. The roots, the master key, the controlling rope is always connected to the rural sector. If the rural sector is prosperous the whole country itself becomes prosperous. But in order to understand it we must understand the rural dynamics. In order to do that we must understand how they live, what are their needs, their lifestyle, their spending ability, market condition/linkages, what are the opportunities available, governance, demography, culture, socio-economic conditions, political influence etc. Rural societyis more of *gemeinscihaft*community where people live on the basis of close social personal relationship unlike urban society. This book is a small effort to bring aspects of rural sector through caselets. Often we associate the rural with negativities and use adjectives like lack, low, no, poor while explaining different aspects. We have to change this mindset by explaining the right thing to the people. If the understanding becomes clear then the development of our country will be the next thing to grasp on. The future of the country lies in the village, and its 100% correct.

Way Forward

We observed in the mentioned case studies there are many scopes of development in various parts of the rural Arunachal Pradesh. The development should cover three basic dimensions i.e. economic, social and political. Since the geographic, demographic, cultural aspect of the state is different as compared to other mainland states so instead of agricultural based development, the push should be more towards enterprise development and rural industries development. But this should leverage the untouched ecological balance the state. Encouragement of Rural Entrepreneurship should be done. The service industry like tourism, computer & internet services, transportation, electricity, drinking water, healthy services are other connecting link for better development. Improvement of infrastructure is another field where development can be thought of doing like airport, road connectivity, service centers, research intuitions, educational institutes etc. The infrastructure development would be a big push as this will create a chain reaction in further development. And lastly usage of local resources should be the main motive with strengthening the existing system for sustainability. A successful development is said when people of the village get an improved living and the productivity is increased with reduction of poverty. This is possible when people are healthy, availing all the essential needs, justice and equality is all cases is ensured, and lastly people actively participate/involved in planning and development decision making, which will lead to an organic growth of villagers, village and the state.

References

1. C.P.R. Environmental Education Centre, Chennai. Ministry of Environment, Forests & Climate Change, Govt of India (2017). *Apatani Farming System.* Retrieved January 5, 2020 from <http://www.cpreecenvis.nic.in/Database/ApataniFarmingSystem_3788.aspx>.
2. Census Report 2011, <http://www.census2011.co.in/data/village/264573-laju-arunachal-pradesh.html> dated 4th November 2019.
3. Census Report 2011, Data accessed from <https://www.census2011.co.in/data/village/262748-kimin-h-q--arunachal-pradesh.html> dated 20th March 2020.
4. Chandra P. Kala. (2005). *Ethnomedicinal botany of the Apatani in the Eastern Himalayan region of India.* J Ethnobiol Ethnomed. Retrieved from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1315349/> dated 3 February 2020
5. Dissertation/Thesis: SekharKhuntia , Pratik Gartia (2018) "*Rural Living and Learning Experience (RLLE) Reports*" The data was collected while having discussion with village head and household surveys by the authors during his village stay from 21st November 2018 and 31st December 2018
6. Farooqy. (2017). *Symbiosis Between Nature & Culture – A Case Study of the Apatani Cultural Landscape, India.* Journal of World Heritage Studies.
7. Government of India, NITI Ayog, *Shifting Cultivation: Towards a Transformational Approach,* Retrieved from <https://niti.gov.in/writereaddata/files/document_publication/doc3.pdf> dated 3 February 2020.
8. Journal: AnujChauhan*, B H M Patel, RajveerMaurya, Sushil Kumar, SanjeevShukla and Subodh Kumar (2016) *"Pig Production System as a Source of Livelihood in Indian Scenario: An Overview*", International Journal of Science, Environment and Technology
9. Journal: Gazetteer (2019) The Arunachal Pradesh Gazette, Arunachal Pradesh Pig Breeding Policy, 2018
10. KrishnakaliGhosh. (2013). *Go traditional the Apataniway.*EkTitli.Retrieved from<http://www.ektitli.org/2013/01/10/go-traditional-the-apatani-way/>dated 5January 2020.
11. Pathak, N. (ed) 2009. *Community Conserved Areas in India - A Directory*. Kalpavriksh, Pune/Delhi. Retrieved from <https://kalpavriksh.org/apatani-valey/> dated 5 January 2020.
12. Priyadarshini. *Shifting Cultivation: Cropping Patterns, Jhum Cycle and Problems.* Your Article Library. Retrieved from <http://www.yourarticlelibrary.com/cultivation/shifting-cultivation-cropping-patterns-jhum-cycle-and-problems/44650>dated 3rd February 2020.
13. Tata Trust, Data accessed from <https://www.tatatrusts.org/> dated 20th March 2020.

Editors' Profile

Dr W G Prasanna Kumar

Dr. W G Prasanna Kumar, Chairman, Mahatma Gandhi National Council of Rural Education (MGNCRE) prides in calling himself a *Public Servant* working for Climate Change. His expertise in Disaster Management has him in the advisory panels of several state and national level departments. He is also an expert advisor for the government of Telangana in its Disaster Response Force endeavour. A master trainer for Civil Services candidates, he conducts intensive training programs periodically at the behest of nationally recognized training institutes. He is currently actively involved in promoting higher education curriculum addressing rural concerns in India. **"Villagers to be producers not just consumers"** is his conviction that drives him to work for rural challenges. He aspires for an adaptive disaster risk resilient and eco-responsible India. The Curriculum on MBA in Waste Management and Social Entrepreneurship, and BBA and MBA in Rural Management are his major academic achievements dedicated to India's rural concerns. This has culminated in several collaboration MOUs for introduction of MBA/BBA Rural Management in Higher Education Institutions across India.

Dr. Prasanna Kumar excels in taking a vision and making it a reality and a plan into action, driven by a strong motive to achieve. He has translated positive intentions into tangible results. Being clear on the vision, defining a pathway, setting of the track with a clear destination point and quickly taking corrective actions as and when needed – are his prime qualities that make him an Achiever.

Under Dr. W G Prasanna Kumar's leadership MGNCRE has done nationally recognized instrumental work in building rural resilience including rural community engagement and Nai Talim - Experiential Learning. He has guided and helped MGNCRE in making key decisions and implementing agenda in several areas including Nai Talim (Experiential Learning), Community Engagement, Rural Immersion Programmes, Swachhta Action Plan activities, Industry-Academia Meets and Exhibitions on Waste Management, Comprehensive Sanitation Management in villages by working with Higher Educational Institutions, making curricular interventions in Waste Management and Rural Management, compiling Text Books on Waste Management and Rural Management, UNICEF (WASH) activities and several other related impactful activities. MGNCRE has become an interface for Government of India for promoting academic activity focusing on the rural concerns, being an advisor and a curriculum development agency for the Government of India. The Council is also now an RCI for Unnat Bharat Abhiyan.

Another pathbreaking achievement has been the formation of **Cells** through online workshops for institutionalising the efforts of MGNCRE. Vocational Education-Nai Talim-Experiential Learning (VENTEL) discuss MGNCRE's interventions in HEIs and making Vocational Education as a Teaching Methodology; Workshops on Social Entrepreneurship, Swachhta and Rural Engagement related activities in Higher Education Institutions has paid dividends and the key roles of the HEIs is highly appreciated by the Ministry. Building continuity and sustainability is being done through Social Entrepreneurship, Swachhta & Rural Engagement Cells (SES REC). Institutional level Rural Entrepreneurship Development Cells (REDC) Workshops/ FPO/FPC-Business Schools Connect Cells (FBSC) are organized with the objectives of

Functionality of RED Cell; Preparation and Implementation of Business Plan and grooming students to be Rural Entrepreneurs.

A man with many firsts to his credit, and an incredible record of accomplishments, Dr. W G Prasanna Kumar is currently guiding MGNCRE in building a resilient rural India.

Dr K N Rekha

Dr K N Rekha, is a PhD Graduate from IIT Madras. She has 14 years of experience in training and education Industry. She works at Mahatma Gandhi National Council of Rural Education (MGNCRE), Hyderabad as Senior Faculty. She is involved in curriculum development on Rural Management and Waste Management. Prior to this, she worked as a researcher at Indian School of Business, Hyderabad, a short stint at Centre for Organisation Development (COD), Hyderabad. She has co-authored a book on "Introduction to Mentoring", written book chapters, peer reviewed research papers, book reviews, Case studies, and caselets in the area of HR/OB. She also presented papers in various national and international conferences. Her research areas include Mentoring, Leadership, Change Management, and Coaching. She was also invited as a guest speaker at prominent institutions like IIT Hyderabad.

Author's Profile

Mr Pratik Nayak

The author of this book Pratik Nayak,is an Engineer by profession and is based out of the Temple City Bhubaneswar, Odisha. He has completed B.Tech in Plastic Engineering from Central institute of Plastics Engineering and Technology (CIPET), Bhubaneswar. He has worked as an intern with various manufacturing firms like plastic product manufacturing companies while doing engineering. Currently the author is pursuing MBA in Rural Management from Xavier School of Rural Management, Xavier University, Bhubaneswar (erstwhile Xavier Institute of Management, Bhubaneswar - XIMB), of Odisha. The author is a trained musician and has been part of concert in various places of Odisha.He is a university level footballplayer. Apart from it he is one of the known food bloggers of Bhubaneswar. The author has presented case studies in various platforms in and outside of the college. He is working as an intern with MGNCRE and these cases of this book are developed based on Rural Management keeping Arunachal Pradesh as location.

सत्यमेव जयते

Mahatma Gandhi National Council of Rural Education (MGNCRE)

Department of Higher Education
Ministry of Education, Government of India

Where there is Rural Wellbeing
there is Universal Prosperity

Mahatma Gandhi National Council of Rural Education

Department of Higher Education

Ministry of Education, Government of India

040 - 2321 2120

admin@mgncre.in

www.mgncre.in

#5-10-174, Shakkar Bhavan, Fateh Maidan Lane

Band Colony, Basheer Bagh,