

**Asha for Education
Fellowship Application Form**

SECTION I: Personal Contact Information
Name: Nandlal Prasad (Master)
Address: Lok Samati Office, Village Nagipur, Post Behinipur, Dist Varanasi 221307 UP.
Phone: 0542-2632433, 9415300520
Email: napm_up@yahoo.com
Nominator: Vallabh
Have you applied to Asha Fellowship Program before? If yes, when? No
Do you or your organization receive or has received any other form of financial support from Asha? If yes, please give details Yes, we receive support from Asha-Chicago for our education related work around \$5000/year. I am also supported with Rs. 5000/month as project coordinator.

SECTION II: Summary of Work															
Name of Project (if any): Navjyoti – Asha Samajik Vidyalaya															
Location: Village/City/District/State Village Nagipur, Post Behinipur, Dist Varanasi															
Which communities will your work serve? Primarily with the weaving community in Varanasi															
Socio-economic background The primary industry in this area is the Banarasi sari industry. About 10% of the people own their own manual mills, all others people work as laborers in the Banarasi sari making industry. As far as caste goes there is a good percentage fall under Scheduled Caste and a few communities are also Muslims. Depending on their caste, people also own small piece of land, but most Dalits, Mushahar or Muslim communities do not own land. Most of these people also do not get the minimum wages after a full day of work. As far as education is concerned the area is similar to the situation over UP, 50% of the people are literate. Only 2-4% of the people in the villages are able to use the education for government jobs or work in companies. Most of those who are able to get education only do it till some time say grade 8 or 10 and then start off on working on Banarasi sari industry. People do not presently believe that they will actually get anything from schooling. They primarily use it for their personal life to make sure that they do not get cheated in transactions. The status of women is not equal and they do not have a say in the decisions of the household or the community as a whole.															
Type of work (Select 3 maximum)															
<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 33%;">0 Curriculum Development</td> <td style="width: 33%;">0 Environment</td> <td style="width: 33%;">0 Appropriate Technology</td> </tr> <tr> <td>0 Teaching Methods</td> <td>0 Health and Nutrition</td> <td>1 Right to Information</td> </tr> <tr> <td>. Educational Reform</td> <td>. Income Generation</td> <td>1 People's Struggles</td> </tr> <tr> <td>0 Computer Based Education</td> <td>0 Food and Agriculture</td> <td>1 Civic and Human Rights</td> </tr> <tr> <td>0 Adult Literacy</td> <td>. Land Reform</td> <td>Other (Please specify)</td> </tr> </table>	0 Curriculum Development	0 Environment	0 Appropriate Technology	0 Teaching Methods	0 Health and Nutrition	1 Right to Information	. Educational Reform	. Income Generation	1 People's Struggles	0 Computer Based Education	0 Food and Agriculture	1 Civic and Human Rights	0 Adult Literacy	. Land Reform	Other (Please specify)
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SECTION II: Education		
Degree, Certification or Training Year	Institution	Location
MA (Sociology) 1999	Purvanchal University	Jaunpur
BA (Economics, Political Science, Sociology) 1997	Purvanchal University	Jaunpur

SECTION III: Experience

Please describe the top 3/4 most relevant experiences.

- **Child labor:** We started our work here with the children who were not able to go to school because their families needed them to work. The government when they took action just removed them temporarily from the work and the same thing continued after. We started the work and also had evening schools so they work a little less and spend more time studying. The result now is that we don't need to tell the people to send their children to school parents take the effort to do this. We can't get an immediate solution but work on the issue and over time address the issue. Over time a thousand children have been able to get education in this method and now even go to colleges. We spoke to the SGI (basic education coordinator) and asked him to visit our schools, we then worked with him on getting the children who were interested to continue studies write the V class exam in the government schools and join the mainstream. Since, 1997, the children who were ready were able to answer these exams get V grade certificate and get admitted to the local schools. Now, we only allow those children to join our schools who cannot presently go to government schools.
- **Right to information:** We took up this issue for the village that we work with. We were working with and bring this at a discussion and raise awareness. Eventually, we were not able to get the corrupt person go to jail, but villages around started working on their own. People realized that funds are sent for right to work and the Pradhans were using machines to get the work done and keep the rest of the funds. Following this the illegal machines were removed and people got their right to work.
- **Working with women:** The third is that we need to listen to all the groups of the people and work with the women. Earlier the Mahajans used to give loans and try to grab the land of the poor when they are unable to return the loans. Now the bank and government have taken up this role. Of course, earlier if a person had no choice he could run away, but now the whole group is taken to task. Loans are forced upon people whether they require it or not, because the people who form the self-help groups get commission whenever someone takes a loan. We have been working on getting the women together and forming their own self-help groups. The program is still small now, but it focuses on women who require support. Even the effort to preserve our water from the coke factory is the effort of the women.
- **Struggle to conserve water:** Along with these efforts we have also have had an issue with water in the last few years and efforts are ongoing to gain control over our local resources. Here we have a struggle to get our government to respond to a coke factory here drawing out a lot of the water. There are also other issues with the factory here against which we are protesting.

SECTION IV: Organizational Affiliations & Memberships

Organization	Your Role	Dates
Navjyoti Swambilamban Sansthan	Secretary	1999-2004
Asha Trust	Trustee	2001-Present
NAPM	State Conveyer	2000-2005

SECTION V: References

Name	Organization	Address/Phone/Email
Vallabh	Asha Trust	ashakashi@yahoo.com
Sanjeev Ranganathan	Asha for Education	1-646-479-5006

SECTION Vi: Proposal

Please answer the following questions in the space provided. Please attach any additional documents for clarity and better understanding of your work.

Name of Project (if any): Lok Samati

Objective:

Gandhiji had proposed the principle of Gram Swaraj. This is the philosophical framework of what I or we do. Our objective is that there should be a people's organization that causes social, economic, political and educational change in other words a total revolution for people's rights. One part of what we do is struggles for rights and the other part is constructive work. Programs that help the people. Our idea is to create awareness and then people have to decide what people require and struggle for it. It's not the idea of just one person and his/her ideas. If we have one thing in mind, but people want something different what should be done is what people want.

Clearly describe the need for your work:

The money of the government does not reach the people and corruption is common. People are now aware of what their rights are and how the government functions and what money comes in for development. The police are there to protect them, but they always trouble them. Similarly, there were other government officials who trouble them and take advantage of them.

Women also do not have a lot of freedom and do not express themselves. Part of the reason is that women have no financial independence and are supposed to be the support role in the household.

Education is not available or accessible to all and the rights available are not the same for all.

Water is also a problem here and we need to understand how to save water so it is available to all, since it is a basis requirement

Clearly describe your proposed approach/solution:

- To understand the problems specific to a village, the first step is to conduct surveys and categorize the issues.
- Educate the people. What are their rights, what are the programs of the government relevant to the issues. We raise awareness by creating songs, pamphlets, and stories/plays about this.
- Organizing people so they can represent themselves, but this should be a democratic representation and the representatives should be answerable to the people. We have created such Lok Samati committees in the villages.
- The groups then themselves address the issues of the people. If they require support they will work with the other Lok Samati and other groups in the area to address the issues.
- Issues need to be addressed in a holistic fashion through social, economic, political change. For political change we just need to ensure that whoever the representatives are they are responsible to the people and there is no need to join/favor any political party. Democracy needs to be sustained group by such groups acting as watchdogs to the governments.

Clearly describe any background work done so far in the location of your work that will help towards your work.

Please see section III.

We are working with the Lok Samati in 20 villages. In NAPM we are working with all the issues related with the people.

We also have a kalamanch, which we use to raise awareness in the people using drama.

What activities will be undertaken for your work?

- We have 10 centers of Asha Samajik Vidyaya. 2 permanent centers.
- 500 children are studying in these centers at present.
- We also have two stitching centers for the girls.
- Lok Samiti in 20 villages.
- Women's groups in this area. Income generation group in 35 groups.
- Street Play team raise issues and follow up with discussions.
- There are also water issues here and work on that too
- Right-to-information and right-to-food campaigns we have coordinated serious work in 2-3 villages and have made good progress. We plan to continue this work and spread to other villages.
- As I mentioned that social change is not possible without ultimately some political change, representation of the people and watch over what they are doing. We did serious work on two villages and people we knew were service minded we encourage standing in

<p>their villages to be part of the Panchayat. In Nagipur – Panchayat president is Mukesh and in Benipur – Urmila Panchayat member. This is an effort to improve the system from within. We were successful in this experiment too and excellent change has come about in Nagipur and some improvements have come in Benipur too.</p> <ul style="list-style-type: none"> - In other villages we spread awareness of how important elections are and that the people elected are answerable to the junta. Following this we ask the candidates standing to come to a public meeting and address the issues. Those candidates who come out and address the concerns brought by the villagers and commit to working on the issues we support. This experiment has had mixed results people still do go back on their word after committing to it and we need to work on this.
<p>Clearly describe the expected impact of your work:</p> <p>Education 500 children presently in Asha Samajik Vidyalaya schools, many hundreds earlier have benefited from these. But, the primary drive is still that a child who can should go to government schools. The government has a lot of good schemes available in these schools and again the effort is to work on implementation both as watchdogs and working from within the system. The second has happened in Nagipur. Only those children who have to work due to family constraints are presently taken in our schools. Over the last 2 years we have been able to get a lot of these kids to transition to the government schools during the day itself. A trust or an NGO can only go that far and working on making the government schools flexible and accountable is what we will be looking into. We also need to see what kind of education is given to the children, even though we only use the government textbooks the children ultimately need to be independent thinkers and be able to judge by themselves what is right and wrong, there is little point of being literate without being educated.</p> <p>Women Even during the course of our work here women never stepped out of their house. They never spoke to their husbands even when things were of relevance to the household. The transformation with working with the women is amazing they are able to come out of their house and even speak to the officials/police, get beaten by them, but still stay fast in their beliefs. This is very important. We expect that the women who are now oppressed will get confidence if they are able to earn some money, contribute to the household and become equals in responsibility and decision-making.</p> <p>People involved in the movement Over the last 10 yrs we have seen a movement. Those children who were studying with us are in college now, but at the same time working on improvement of the society and their community.</p> <p>Panchayat Elections Where we have good work we will contest election in the name of Lok Samati and also support them. In areas where we do not have good support we will look for good candidates and get them to discuss about the issues raised by the people. The villages where we have no idea, we will talk to raise awareness of democracy and being answerable for the issues. We will hope for Panchayat to be an open meeting discussion and with people's ideas and have good candidates and have a watchdog.</p>
<p>Describe any innovative ideas & approach:</p> <p>Education</p> <ul style="list-style-type: none"> - Work with a social structure in mind. Also work on modifying it, at the same time work on government structures and make them more accountable and useful for the community. - Women should have a lot of participation. This is certainly a lot of effort since the women have so many responsibilities, but once they are aware of their rights, discuss and decide what they should do things do follow. The important thing is to put faith in them and let them lead. - The use of Right to information. We do not use it as a way of about finding out what the problem was after the fact. There is little to be gained from this, max the person responsible will go to jail. We instead use the fact that the law is there to ensure that corruption does not happen. Work as the funds come in and programs come in have the right person and watch what is happening. - Issues cannot only be solved by NGO, person's ideas, etc, but can when it involves the community and this require the beliefs and issues to be of the people. This need to be derived by consensus and this takes time. Often when an issue is discussed a few people have strong ideas,

but the important thing is to get past that and be inclusive so all people can move together. This is important, because tomorrow if we move away the work should always go on and people work themselves and work on their ideas and strengths.

Clearly describe why you will succeed:

If we look over struggles and social change entities we see that they start with a person with great personality or charisma, when they are around many things change. But, what is important is that change not be based on a person, but be based on the thought and principle of the whole community. This is because when the person is not in the picture things start falling back as they were. People need to take the work forward on their own and they are doing that here.

Let's take a small example of dealing with an officer or the police, when we found out about an issue we could have asked the villagers to stay home while we go and talk to the officer responsible. We can fix this one problem, but tomorrow there will be ten more and then what will we do, what will happen when we are not around. We always take the people with us and now whether we are there or not people take the initiative on their own and go to have their problem addressed. This approach has its risks, takes time to sink in, but I see that this is working and we plan to continue with this approach.

Sustained effort is only possible with people's efforts not of one person or an NGO. This is why though our efforts may be small they will succeed.

How do you propose to track the impact of your work (data collection, interviews, etc)

Education – One level is children who do not go to school are taught and the other is that we improve the government school improvement. An example of the second is how much funds come in for mid day meals and if it makes it to the children or not. We also have other issues like when we speak to the teachers and talk about things that worked in our schools they don't take our schools seriously. We are looking into getting formal registration of the schools. Perhaps, we will be able to avail some facilities from the government too. This is a change that can be tracked.

Women – To gauge our success on the income generation scheme of the women's self help groups. Here we see a need to make available training for the women to be entrepreneurs. Perhaps, Asha through its network can help us find people who can provide this training.

Panchayat work – This is presently a struggle. I guess we have brought so many issues to the attention of the government that when we try to work with them, they believe we are just against them. This can be worked on and changed over time. Again this is an area in which Asha volunteers can conduct workshops or train us on how to talk tactfully with the officers.

Some of this progress can be monitored by surveys – data what percentage have we been able to get children to school, candidates in panchayat elections, how many continued to work on the issues, how many women have been able to progress in their work.

Nagipur, block manual in terms of midday meals and people who were not aware of the panchayat, but everyone is involved now this can be checked with qualitative studies. Right-to-work we started with can be tracked in this way. We did the work in one village, but it spread by word of mouth to another 5-7 and they came to tell us and show us how things are going.

We teach our children to be confident and without sticks, punishment, etc. This can't be measured quantitatively and only qualitatively through talking to the children. If we ask a child to do something wrong will the child just do it or object based on the principles that the child believes in. If we are wrong the child should tell us that we are wrong. If there is something good that is happening, we don't need to ask them, they will just participate on their own.

All the children are working with us due to support and not funding. People should do the right thing and be independent thinkers. Not sure how to gauge this.

What are the intermediate milestones:

- In the 20 villages we have Lok Samati, we want to work on all the issues we have done in 2-3 villages.
- Water is a basic human right, we want many more villages to join the struggle be aware

<p>of the present lack of laws and protection and work on it together.</p> <ul style="list-style-type: none"> - Self help groups will show some concrete results - Panchayat elections we tested on a couple of villages we are able to implement in 5 villages.
<p>What learning from this work can be applied elsewhere & where:</p> <ul style="list-style-type: none"> - Education experiment to continue a bit of work and still continue being educated can also be used. - Water is an issue we have learnt about and I think it is something that should be addressed in many other areas - Panchayat election in what we have learnt could also be implemented in other areas
<p>List the current financial resources, including any other grants or fellowships, available for the project/work:</p> <p>Asha Chicago - \$5,000/month and also the creating of center. AID Minnesota – Rs. 70,000 last year Lok Chetana Samati – Rs. 3000/month had supported me 1999-2004. Individual donations. Otherwise we have received personal contributions from friends and supporters.</p>
<p>List any organizations, including universities, international agencies, NGOs, etc., involved in the work:</p> <p>Asha Trust, NAPM, Asha for Education, India Resource Group, Corporate Accountability International, Saja Sanstiri Manch, Lok Chetna Samati, Lok Samati, Asha Samajic Vidyalaya, AID.</p>
<p>What level of funding are you requesting from Asha for Education (stipend, project funds, etc.). Please give details about amount requested per month and duration.</p> <p>Rs. 10,000.</p>

SECTION VIII: Declaration	
Y	I am 18 years of age or older.
Y	I am prepared to commit at least 80% of my working time to the proposed work
Y	I am prepared to commit to a minimum of 3 years to the proposed project starting _____
Y	I am not proposing an academic research project.
Y	I am not a prior recipient of Asha for Education Fellowship Program funding.
Y	The proposed project/work is not affiliated with any religious or political organizations.
Y	The proposed project/work is an independent and autonomous project.
Y	The idea proposed is my original idea.
Y	I have attached a resume and other pertinent information to this application.
I certify that I have answered all questions truthfully. I understand that if I have misrepresented myself or my proposed work, Asha for Education may disqualify my eligibility.	

Signature: _____NM_____

Name: _____Nandlal Prasad (Master)_____

Date: _____30 April 2006_____