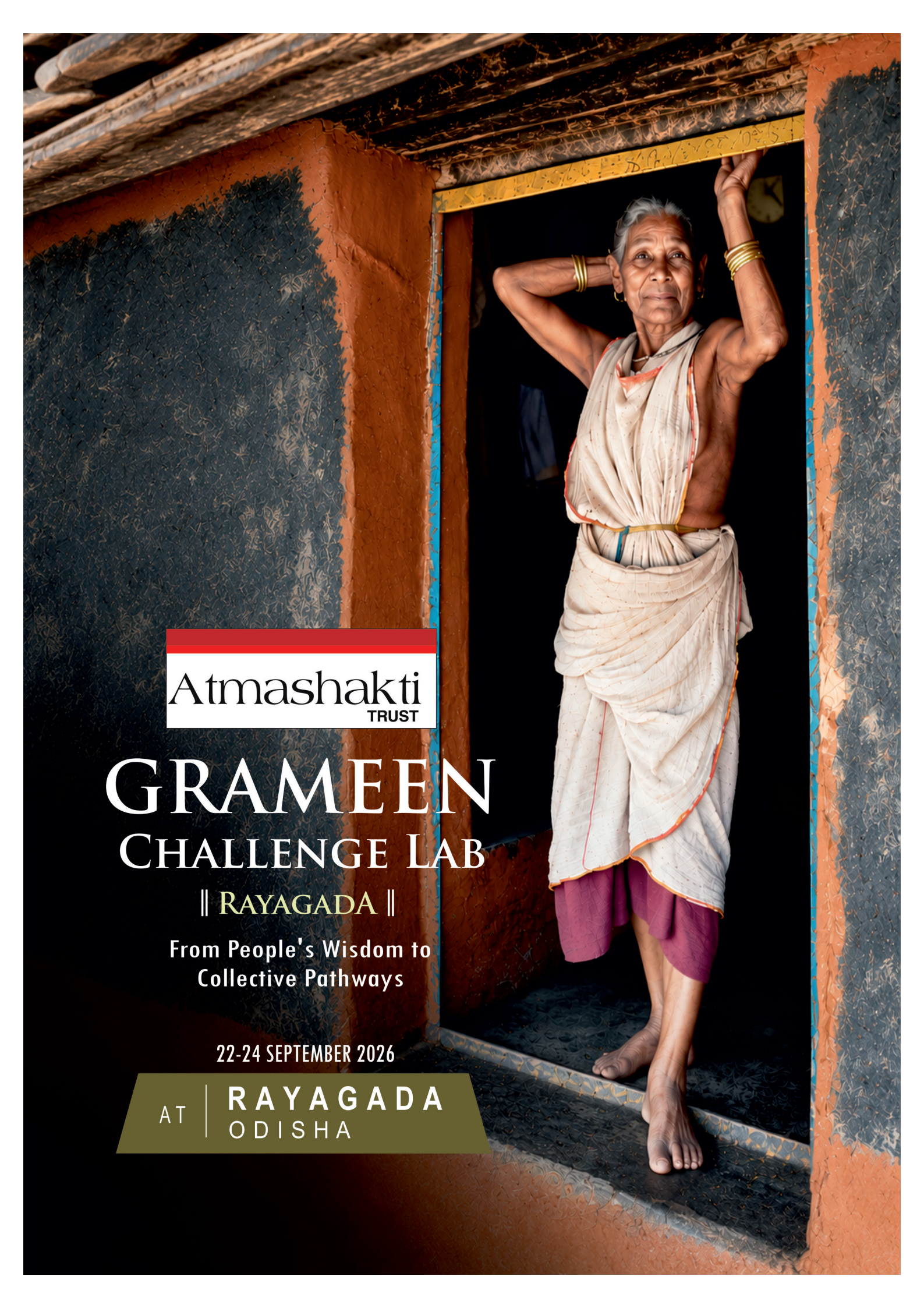




Atmashakti
TRUST

GRAMEEN CHALLENGE LAB

|| RAYAGADA ||

From People's Wisdom to
Collective Pathways

22-24 SEPTEMBER 2026

AT

RAYAGADA
ODISHA

GRAMEEN CHALLENGE LAB – RAYAGADA

From People's Wisdom to Collective Pathways

22 – 24 September 2026

Rayagada, Odisha

AN INVITATION TO LISTEN, IMMERSE AND BUILD PATHWAYS TOGETHER

The Rayagada Challenge Lab began through the Grameen Charcha process in Bisam Cuttack in February 2026. In September, we return to the learning landscape to deepen community-led diagnosis, connect local wisdom and resources with public systems and other knowledge, and identify pathways that can be tested over the next 90 days.

This is not a conference where experts arrive with ready-made answers. It is a three-day learning journey in which village leaders, women, youth, indigenous knowledge holders, elected representatives, government stakeholders, practitioners and visiting experts listen together, understand what already exists, and build practical pathways rooted in the local context.



DAY 1 WE GATHER

People • Leadership
Collective Purpose



DAY 2 WE IMMERSE

Listen • Walk • Eat
Diagnose • Discover



DAY 3 WE BUILD PATHWAYS

Connect • Diagnose
Imagine • Test • Commit

Listen locally. Diagnose collectively. Build pathways together.

WHO WILL BE PART OF THE PROCESS?

Challenge Village Anchors and Committees • Sarpanches • Ward Members • women and youth leaders • farmers/workers • indigenous knowledge holders • local community leaders • relevant government departments and institutions • Atmashakti team • invited experts and practitioners.

For visiting participants: Come as a co-learner. Listen and immerse before suggesting. Bring your technical, market, governance, cultural, research or policy perspective after understanding the local context, and help connect emerging pathways to useful institutions, expertise and networks – without taking over community ownership.

*Rayagada
invites you*

THE THREE-DAY JOURNEY

Grameen Challenge Lab - Rayagada | 22-24 September 2026

22 SEP

DAY 1 | THE COLLECTIVE - WE GATHER

Voices of Rayagada - People - Leadership - Collective Purpose

- Opening Circle - People's Wall - February-to-September Journey Map
- Rayagada Through Our Eyes - Challenge + Strength Wall
- Formation of mixed immersion teams; short community voices instead of long speeches

PURPOSE: Build trust and a shared picture of Rayagada before entering the villages. We gather and see; we do not rush to solutions.

23 SEP

DAY 2 | THE VILLAGES - WE IMMERSE

The village is the classroom

FOUR IMMERSION VILLAGES IN BISSAMCUTTACK BLOCK:

1. Khambesi - pineapple marketing & storage; Dongaria weaving
 2. Gartoli - malnutrition & nutrition security
 3. Mundrumaska - drinking water
 4. Ghusuripadara - migration & youth livelihoods
- Village Walk + Ground Map - Listening Circles - The Shared Table
 - Four-Corner Canvas - What Has Already Been Tried? - Community Check

PURPOSE: Listen for the challenge, local strengths, indigenous wisdom, what has already been tried, and where the real blockage sits.

24 SEP

DAY 3 | THE LAB - WE BUILD PATHWAYS

Connect - Diagnose - Imagine - Test - Commit

- Village Gallery - each village brings one challenge, one hidden strength and one possibility
- Rayagada Challenge Map - identify repeated, cross-village and systemic patterns
- Mixed Challenge Tables + Pathway Studio
- People's Jury - Useful? Rooted? Ownable? Testable? Connectable?
- 90-Day Experiment Cards - community anchor, first action and 30/60/90-day milestones

PURPOSE: Move from evidence to a small number of community-owned pathways that can be tested over 90 days.

**CHALLENGE + RESOURCES + LOCAL / INDIGENOUS WISDOM +
SCHEMES / INSTITUTIONS + NEW CONNECTIONS = A PATHWAY WE CAN TEST**

Listen locally. Diagnose collectively. Build pathways together.

GRAMEEN CHALLENGE LAB

From Community Challenges to Co-Created Solutions

Atmashakti Trust • Multi-Year Place-Based Series (2026 – 2028+)

The **Grameen Challenge Lab** is conceived as a place-based process for moving from community-identified challenges to deeper understanding, evidence, collective problem-solving, and systemic action. Rather than treating a Lab as a one-time event, it establishes an evolving, structured methodology that brings community voices into active conversation with government, civil society, markets, and researchers.

1. THE CHALLENGE LAB SERIES

A growing network of district labs for larger regional and policy impact

CHALLENGE LAB	YEAR	ROLE IN SERIES	STRATEGIC FOCUS
Rayagada Lab	2026	First Lab	Developing and testing the core methodology & evidence framework.
Kalahandi Lab	2027	Next Lab	Carrying and adapting the approach into a new district context.
Sambalpur Lab	2028	Next Lab	Extending learning, cross-comparison, and refining tools.
More Districts / States	2029+	Scale & Influence	Replicating across geographies to drive systemic policy change.

2. THE 10-STEP CYCLE METHODOLOGY

A cyclical, participatory workflow from local listening to systemic embedding

1 Listen Locally LAT listening tools, Indigenous Yatra, village conversations & lived experiences.	2 Make Sense Collectively Grameen Charcha collectives & Indigenous Leadership Councils validate themes.
3 Prioritise Select issues based on community priorities, feasibility, urgency & systemic potential.	4 Diagnose Systemically Root cause analysis of institutions, policies, resource distribution & power.
5 Compare Across Contexts Cross-state learning, Social Innovation Journal (SIJ) & divergence mapping.	6 Convene the Lab Assemble teams: Community, Govt, Civil Society, Academia, Markets & Philanthropy.
7 Co-Create Solutions Participatory design integrating local knowledge with technical & market expertise.	8 Design the Pilot Formulate hypotheses, pilot blueprints, geography, partners & resource plans.
9 Test & Adapt 90/180-day community pilots, continuous feedback measurement & rapid iteration.	10 Embed & Scale Build playbooks, secure institutional pathways, LSDGs & policy integration.

3. RAYAGADA CHALLENGE LAB EXECUTION TIMELINE

Detailed chronology of the first documented cycle (Dec 2025 – Sep 2026)

DEC 2025 15 Issues Identified

What Happened: Initial compilation of 15 major issues emerging directly from communities and grassroots experience.

Why It Mattered: Established the broad problem landscape and created the starting point for the Challenge Lab.

JAN 2026 Planning Grameen Charcha

What Happened: RCL designed through the structured planning process for Grameen Charcha.

Why It Mattered: Shifted the core question from listing problems to asking how stakeholders address them together.

FEB 2026 Handloom Study & E-Case Studies

What Happened: Deep study of handloom/weaving ecosystems along with early documentation of lived experiences.

Why It Mattered: Added sectoral, cultural, livelihood, and evidence foundations to the emerging Lab.

22–24 FEB 2026 Grameen Charcha (Rayagada Challenge Lab)

What Happened: Multi-stakeholder dialogue bringing community, government, market, and research actors to Bissam Cuttack.

Why It Mattered: Narrowed 15 issues into core priorities using *Story → Mapping → Reality Check → Co-Creation*.

MAR 2026 Recommendations & Documentation

What Happened: Consolidated post-Charcha learnings, recommendations, and preliminary RCL documentation.

Why It Mattered: Converted dialogue into priority directions and an action-oriented operational framework.

APR 2026 Village Immersion & Root Cause Analysis

What Happened: Field visits examined lived realities, local assets, institutional gaps, markets, and social factors.

Why It Mattered: Shifted focus from district-level problem statements to village-level realities ("Why do problems persist?").

MAY 2026 Reshuffling Issues & Villages

What Happened: Issues and target villages were revisited and reorganized in light of ground findings.

Why It Mattered: Improved alignment between challenges, village contexts, and potential intervention pathways.

JUN 2026 RCL Committee Formation

What Happened: Formed the RCL Committee as an institutional mechanism to guide process and maintain continuity.

Why It Mattered: Created an institutional ownership and governance structure for driving the Lab forward.

JUL 2026 SIJ Case Studies, Handbook & GAPA Fellows

What Happened: Released the RCL Handbook (July 8) documenting methodology; onboarded GAPA Fellows for field analysis.

Why It Mattered: Marked the transition from a single event to a repeatable, documented methodology.

AUG 2026 Pineapple Survey & LAT Diagnostics

What Happened: Focused pineapple value-chain survey; structured diagnostics using Listening & Analysis Tools (LAT).

Why It Mattered: Advanced from general information collection to systematic, evidence-backed village diagnosis.

SEP 2026 Experience Listening & Solution Lab

What Happened: Centred on lived human experience, decoding patterns, and convening actors for solution co-creation.

Why It Mattered: Completed the arc from initial problem identification to human-centred design and actionable testing.

4. THE 7 KEY JOURNEY STAGES & GUIDING QUESTIONS

STAGE	NAME	KEY MOMENT / TOOL	GUIDING QUESTION
01	IDENTIFY	15 Community Issues	<i>What are the challenges?</i>
02	PRIORITISE	Grameen Charcha Dialogue	<i>Which challenges need collective action?</i>
03	DIAGNOSE	Village Immersion + Root Cause	<i>Why do the problems persist?</i>
04	EVIDENCE	Cases + Surveys + LAT	<i>What does the evidence tell us?</i>
05	LISTEN	Experience Listening	<i>How are challenges experienced in daily life?</i>
06	DECODE	Patterns + Systems Mapping	<i>What needs to change systemically?</i>
07	DESIGN	Solution Lab Co-Creation	<i>What can be co-created and tested?</i>

5. MULTI-LEVEL IMPACT FRAMEWORK

COMMUNITY

- Stronger collective voice
- Grassroots leadership
- Improved livelihoods & health
- Agency as co-designers

INSTITUTIONS

- Responsive governance
- Optimized scheme delivery
- Stronger public systems
- Accountability loops

ECOSYSTEM

- Cross-sector collaboration
- Shared evidence repository
- Policy & program adaptation
- Scalable learnings

VILLAGE PROFILE

People | Places | Stories | Possibilities

*Rooted
Communities
Resilient
Futures*

*DIFFERENT
VILLAGES
A SHARED
STRENGTH*

*Every
village
has a story*

*Local
Knowledge
Lasting
Change*

01

Khambesi

📍 Bissam Cuttack, Rayagada

02

Gartoli

📍 Bissam Cuttack, Rayagada

03

Mundurmuska

📍 Bissam Cuttack, Rayagada

04

Ghusuripadar

📍 Bissam Cuttack, Rayagada

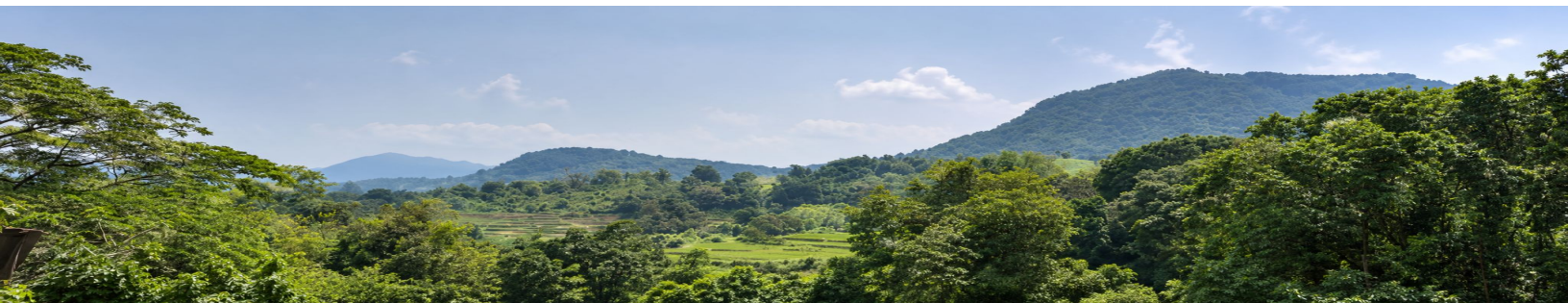
Villages today, thriving tomorrow

*Stronger
People
Healthier
Communities*

Khambesi

People, Place & History

A Dongria Kondh Village
Shaped by its Hills and its Living Knowledge



PEOPLE & PLACE

Khambesi: A Village in the Hills

Community & Location

Located within the **Niyamgiri hill landscape**, Kurli GP, Bissam Cuttack, Rayagada, Odisha. The Dongria Kondh — a Particularly Vulnerable Tribal Group (PVTG) — are concentrated across the Niyamgiri hills, including Bissam Cuttack, Kalyansinghpur and Muniguda.

Scale & Livelihoods

Population of approximately **~1,400 people across ~238 households**. Hilly terrain shapes agriculture, settlement and everyday life. Limited land suitable for paddy means dependence on mixed hill cultivation and PDS rice. Community livelihoods remain closely connected to land, forests, water and local ecological knowledge.



HISTORY

A History of Adaptation

From Podu to Pineapple

Earlier

Livelihoods relied substantially on **Podu (shifting cultivation)**, mixed cropping and natural resources. The difficult hill terrain made conventional paddy cultivation difficult.

40–45 Years Ago

4–5 families began cultivating pineapple. The crop adapted well to the hill environment and local experimentation began, building knowledge across generations.

Today

200+ households are reported to grow pineapple. Pineapple has become one of Khambesi's major cash livelihoods — a community-built economy rooted in local knowledge.

PEOPLE

The People of Khambesi

Knowledge is the village's greatest asset

Khambesi's strength lies not only in its natural resources, but in the knowledge held by its people — farmers, women artisans, master weavers and community institutions.

Farmers

Generations of hill-based farming knowledge. Pineapple cultivation and mixed cropping. Knowledge of turmeric, ginger and black pepper.

Women Artisans

Major contributors to household livelihoods. Keepers of Dongria textile and embroidery knowledge. Approximately **53 artisan families / ~80 artisans** reported.

Master Weavers

Around **7 master weavers** identified. Skilled in design, precision, finishing and quality. Important custodians of specialised knowledge.

Community Institutions

12 SHGs, village committee, elders, women, youth and farmer groups. Existing engagement with DKDA and government institutions.



CULTURE & IDENTITY

The Dongria Shawl is More Than a Product

The **Dongria Shawl / Kapdaganda** is closely connected to Dongria Kondh identity — traditionally handmade and embroidered, primarily sustained through women's knowledge and labour.

1 Cultural Meaning

Patterns and colours carry cultural meaning. Designs reflect the community's relationship with **hills, forests and nature**. The craft represents knowledge passed between generations.

2 Geographical Indication

The Kapdaganda is now a **registered GI product**, associated with the Niyamgiri Dongria Kandho Weavers Association in Kurli, Rayagada.

3 In Khambesi Today

~7 master weavers identified. Weaving remains a living skill. The craft carries both **cultural and livelihood value**.

The shawl carries identity, memory and relationship with the landscape — not just a design.



SKILLS

Skills That Live in the Village

From Land to Loom — Locally Developed Capabilities

These are not external inputs brought into the village. They are capabilities developed and held within the community across generations.



Pineapple cultivation

Held by
Farmers



Mixed hill cultivation

Held by
Farming households



Turmeric, ginger & pepper cultivation

Held by
Farmers



Harvesting & handling

Held by
Pineapple growers



Traditional embroidery

Held by
Women artisans



Shawl design & pattern

Held by
Master weavers



Fine handwork & finishing

Held by
Experienced artisans



Community organisation

Held by
SHGs & village committee



Ecological knowledge

Held by
Community elders & farmers

LIVELIHOODS

The Pineapple Story

A Community-Built Economy



What Exists

- Strong local production knowledge
- Established trader connections
- Markets beyond the village
- Local variety and cultivation practices

What Is Missing

- Aggregation and storage
- Processing and value addition
- Price transparency
- Strong producer bargaining power

Pineapple is highly perishable, with only a short marketable window of roughly **3–6 days**, creating pressure to sell quickly.

CRAFT

The Shawl Story

A cultural skill facing an economic transition

1 Earlier

Base fabric was reportedly produced or procured locally. The full production chain was rooted within the community.

2 Today

Base fabric is largely sourced from **Balasore**. Thread is sourced from **Sonepur and elsewhere**. The specialised transformation into the Dongria Shawl remains local.

3 The Challenges

Raw-material dependence. Labour-intensive production. Women's work remains undervalued. Eye / vision strain reported among weavers. Advanced knowledge concentrated among a small number of master weavers — stronger transmission to younger artisans is needed.

The material supply chain has moved outward, but the cultural knowledge remains rooted in Khambesi.



ASSET MAP

Khambesi's Asset Map

The village already has the building blocks

Landscape

Niyamgiri hills • Forest • Water • Hill agriculture

Production

Pineapple • Turmeric • Ginger • Black pepper • Mixed crops

People & Skills

Farmers • Women artisans • Master weavers • Youth • Elders

Culture

Dongria Shawl • Traditional designs • Colour knowledge • Cultural identity

Collective Capacity

12 SHGs • Village committee • Community leadership

Institutional Links

DKDA • Government engagement • Training / exposure experience

The Khambesi Story

A Community That Has Adapted Without Losing Its Identity

From Podu & subsistence-oriented livelihoods

Towards Pineapple + diversified agriculture + traditional craft

While retaining Dongria knowledge, culture, skills and relationship with Niyamgiri

The Next Step

Production and skills have grown faster than the systems that connect them to markets. The next step is not simply to produce more.

PRODUCE → ORGANISE → ADD VALUE → NEGOTIATE → RETAIN MORE VALUE

Khambesi's challenge is not an absence of assets, but **limited systems** for converting existing assets into **greater value, security and collective voice**.

In Khambesi, the landscape is not just the backdrop to village life — it shapes how people cultivate, earn, create and live.



The Challenge Map

Khambesi Livelihood Diagnostic

Eight bottlenecks between **production**, **cultural value** and **household income**



OVERVIEW

Bottleneck Map

Eight Challenge Areas

Between **production**, **cultural value** and **household income**, eight **systemic bottlenecks** constrain livelihoods in Khambesi. Each challenge area compounds the others, making individual fixes insufficient without addressing the wider system.

Challenge Areas at a Glance

Land & basic resources • **Pineapple perishability** • Storage & logistics • **Weak producer collective** • Price & payment system • **Limited processing/value addition** • **Dongria Shawl bottlenecks** • Institutional & systemic gaps



PINEAPPLE

Strong Production, Weak Value Chain

The problem is not production — it is what happens after the fruit is produced.

The Production Base

Farmers have decades of cultivation knowledge. More than 200 pineapple-producing households **contribute to a strong production foundation** that is not in question.

The Perishability Problem

Pineapple reportedly remains **marketable for only about 3–6 days**. Rain can accelerate deterioration. **Farmers cannot wait for better prices and are pushed into distress/forced selling**.

The Storage Gap

No adequate village-level storage or cold-storage system is reported. The DKDA facility at Chatikana is mentioned, but its **capacity, accessibility, ownership and utilisation remain unclear** and require validation.

Where Value Gets Lost

The bottleneck is cumulative — each weak link reduces the producer's final return.

Harvesting, aggregation, storage, pricing, processing and marketing systems have not developed alongside production. The result is a community that can produce pineapple but cannot control when, where, how or at what price it is sold.

1

Weak Aggregation

No strong pineapple producer group or FPO. Farmers sell individually, fragmenting bargaining power at every transaction.

2

No Price Discovery

Limited information on prices, grades and demand. No transparent mechanism to know what the market is actually paying.

3

Trader Dependence

Quick selling need tilts power toward buyers. Traders reportedly pay around 50% at procurement; balance paid only after the trading process.

4

Labour & Margin Squeeze

Collection and transport labour of around ₹2–₹5 per fruit is reported, reducing already thin margins. No local processing outlet to absorb surplus.

Cultural Asset, Weak Production Ecosystem

Demand exists. The challenge is enabling women artisans to capture more of the value they create.

1

Raw-Material Insecurity

Base fabric is procured from Balasore; thread from Sonepur and other locations. Supply-chain dependence adds cost and fragility to production.

2

Labour Intensity & Health Risk

A standard shawl reportedly takes around 45 days; a fine shawl 5–6 months. Prolonged weaving affects vision and eye health. Women's labour is often described as part-time or leisure work, hiding the significant economic and cultural contribution involved.

3

Skills, Collective Systems & Design Protection

Around seven master weavers hold particularly advanced skills, creating urgency for systematic skill transfer. Stronger collective systems are needed for procurement, costing, quality, branding, price negotiation and design protection. Previous design-copying concerns make community ownership and cultural safeguards increasingly important.

Bottom Line

The Dongria Shawl has demand and cultural value, but the women who create that value do not yet have a sufficiently strong system to capture it.



The Cross-Cutting Bottleneck

1

Individual Producers

Farmers and artisans negotiate alone, without collective coordination or shared information.

2

Weak Bargaining

Individual negotiations produce weak outcomes. No unified voice to set terms, resist price pressure or access infrastructure.

3

Lower Value Capture

Fragmented institutional voice means lower returns, missed scheme access and limited ability to shape the systems that affect livelihoods.



Build On What Exists

Khambesi has farmers, artisans, 12 SHGs and a village committee. These are a starting point — not yet functioning as sufficiently strong livelihood institutions.

Key Principle

- **Do not create parallel institutions** — build on the existing 12 SHGs and village committee
- **For pineapple**, farmers identify lack of unity and absence of a production group as reasons applications for infrastructure have not translated into action
- **Existing groups are assets** that need strengthening, not replacement



SYSTEMIC & INFORMATION GAPS

Systemic Hurdles & The Invisible Bottleneck



Institutional Voice & Fragmented Support

Farmers report having **"no voice"** with government; applications do not consistently translate into action. DKDA support exists but needs to become predictable, regular, measurable and scalable. No single actor owns the full solution.



Weak Coordination

Farmers, producer groups, traders, government departments, buyers and craft institutions operate in fragmented silos. Scheme access does not automatically become actual access; **communities need clarity on eligibility, agency, documents, pathways and follow-up responsibility.**



The Information Gap

Without timely information, producers cannot make strong market decisions. Pineapple producers need current prices, buyers, grading and payment terms. **Shawl artisans need buyer segments, design preferences, costing and market positioning.** Information gap → weaker decisions → weaker bargaining → lower value capture.

"Without timely information, producers cannot make strong market decisions — the information gap is an invisible but powerful bottleneck that compounds every other weakness in the system."



CORE STORY

Khambesi: Strong Assets, Weak Links

Community Has the Assets

Land · Traditional knowledge · Pineapple cultivation · Skilled women weavers · Cultural identity (Dongria Shawl) · 12 SHGs · Village committee

What Needs Further Validation

Water — Drinking-water availability, irrigation, water sources, seasonality and water stress are not sufficiently evidenced in this diagnostic. Add from field evidence, do not assume.

Migration — Not adequately covered. If field discussions confirm seasonal migration, analyse through livelihood gaps, seasonal income, distress migration and youth aspirations. Present as "issues requiring further validation."

But Faces Bottlenecks & Weak Systems

Bottlenecks: Land constraints · Terrain · Perishability · Raw-material insecurity · Health risks · Information gaps

Weak systems: Collectives · Storage · Transport · Price discovery · Institutional linkage · Processing

Systemic hurdles: Fragmented support · Weak voice · Poor coordination · Delayed response

Result: Low/uncertain farmer returns · Undervalued women's labour · Limited livelihood security

Khambesi does not lack assets. Khambesi lacks the systems that connect its assets to value. The opportunity is not to replace what the community has — but to strengthen the links that allow it to create, negotiate and retain more value.



GARTOLI



OVERVIEW

Gargtoli at a Glance

Community & Location

Dongaria Kandha community | Kurli Gram Panchayat | Bissam Cuttack Block | Rayagada, Odisha | 68 households | 345 people

Livelihoods & Children

Agriculture • NTFP • Pineapple • Wage Labour. **36 children below 6** enrolled at the Anganwadi. Women are central to household food management, child care, agriculture and nutrition practices — 12 of 15 baseline respondents were women.

The Larger Story

Gargtoli's hilly location affects: **Food → Livelihoods → Markets → Health → PDS → Government Entitlements**. A village with assets — but unequal access to systems.



LANDSCAPE & LIVELIHOODS

The Hills Shape Everyday Life

Cultivate

Agriculture and horticulture adapted to the local landscape. Pineapple has entered the economy — but production has not translated into proportionate income.

Access Services

PHC ~2 km with limited doctor availability. CHC ~15 km away. Distance and terrain create referral and transport barriers for health, PDS and government schemes.

The Bottleneck

The same geography sustaining livelihoods and ecological knowledge also increases the cost of accessing markets, services and opportunities — a cross-cutting structural factor.

ASSETS

Gartoli's Asset Map

The village already has building blocks

Land & Natural Resources

Agriculture • NTFP •
Horticulture • Pineapple •
Local food resources

People & Knowledge

Farming knowledge •
Food knowledge •
Child-care practices •
Local ecological knowledge

Household Nutrition Assets

Early breastfeeding reported by 14 of 15 respondents. Exclusive breastfeeding for six months. 5 of 15 households have kitchen gardens.

Community Platform

Anganwadi with 36 children enrolled — potential platform for growth monitoring, counselling, nutrition support, referral and follow-up.

The challenge is not to create everything from outside — it is to strengthen, connect and scale what already exists.

CHALLENGES

Many Challenges, One Interconnected System

1 Food & Nutrition

Seasonal food shortage. Rice-dominated diet. Limited dietary diversity. Eggs and fruits only occasional.

2 Livelihoods & Income

Few local employment opportunities. Poor pineapple price realisation. Limited household purchasing power.

3 WASH & Health

One tube well for all drinking and household needs. No surveyed household reported treating water or having a toilet. Limited doctor availability; difficult referral access.

4 Government Entitlements

5 households without ration cards. 6 individuals without Aadhaar despite completing KYC. -2-3 eligible persons not receiving Subhadra benefits.

The Common Thread

Hilly geography → Difficult access → Limited income + seasonal food insecurity → Poor dietary diversity → **Child Malnutrition**



CHILD MALNUTRITION

7 Reported vs. 17 Identified

The deeper assessment revealed a significant gap in routine nutrition monitoring at Gargtoli's Anganwadi.

36

Children enrolled

Below six years at the AWC

7

Reported by AWC

Children identified as malnourished through routine reporting

17

Identified in assessment

Children with nutrition-related concerns found in deeper assessment — 7 boys, 10 girls

10

Additional children

5 short in height for age; 12 underweight for age

"Why did the deeper assessment identify 17 children when routine reporting identified only 7? This is not simply a question about numbers — it is a question about the nutrition-monitoring system."



BOTTLENECKS

Where Is the System Getting Stuck?

1

Identification Gap

7 reported vs 17 identified. Possible gaps in measurement, classification, recording, updating and follow-up.

2

AWC Engagement

13 children reportedly do not attend regularly — potentially missing monitoring, counselling, nutrition support and follow-up.

3

Food & Diet

15/15 surveyed households report seasonal food shortage. Rice dominates; protein, fruits and vegetables are limited.

4

WASH, Health & Entitlements

One tube well, no toilets, no water treatment reported. Limited doctor availability. Ration card, Aadhaar and welfare-benefit gaps persist.

The diagnostic identifies these interlinked bottlenecks across nutrition, food security, WASH, health, PDS, livelihoods and entitlements as a single interconnected system.

ROOT CAUSE

Why Does Malnutrition Persist?

1

Layer 1 — Immediate

Underweight + Short height for age + Poor diet + Illness

2

Layer 2 — Household

Seasonal food shortage + Limited income + Low dietary diversity

3

Layer 3 — Service Delivery

Weak growth monitoring + Incomplete identification + Limited health access + PDS barriers

4

Layer 4 — Structural

Hilly geography + Tribal marginalisation + Weak infrastructure + Fragmented delivery

Malnutrition is not an isolated food problem. It sits at the intersection of: **Food + Income + Care + Health + WASH + Services + Geography**



RESPONSE

What Gartoli Needs

From Separate Schemes to a Converged Village Response

1

Children — Verify & Follow Up

Verify all 36 children.
Reconcile the 7 vs 17 gap.
Assess each vulnerable child individually. Repeat measurement and ensure follow-up.

2

Food & Diet Diversity

Seasonal food mapping.
Kitchen garden expansion — 10 of 15 households currently without one.
Local vegetables, fruits and affordable protein sources.

3

Livelihoods — Improve Returns

Better pineapple market access, price information and collective bargaining.
Link livelihood gains directly to household nutrition.

4

WASH, Health & Entitlements

Reliable water, treatment, toilets. Health outreach and referral support.
Close every entitlement case — ration cards, Aadhaar, Subhadra, PDS.



CLOSING

Gargtoli

Strong Community — Weak Last-Mile Links

Gargtoli is not a village without assets. It has people, land, skills and institutions. But the connections are weak: food does not always become nutrition; production does not always become income; identification does not always become follow-up; services do not always reach the last mile.

From Vulnerability to Resilience

Identify every child and vulnerable household.
Connect nutrition, livelihoods, health, WASH and social protection.
Strengthen kitchen gardens, agriculture, pineapple and existing services.
Follow Up so identification leads to recovery.
Retain Value from production and entitlements.

"Gargtoli's challenge is not the absence of assets. It is the bottlenecks and systemic failures that prevent those assets and public services from translating into better nutrition, stronger livelihoods and greater security for every household. The priority is not simply to treat malnutrition — it is to fix the system around the child."

Child → Household → Community → Services → System

GHUSURIPADAR



Ghusuripadar

People, Place, Livelihoods & Migration

Rasokola Gram Panchayat | Bissamcuttack Block |
Rayagada, Odisha

A Kui Kondh village shaped by agriculture, forest
resources, women's work and the search for better
livelihoods



OVERVIEW

At a Glance

People & Migration

Kui Kondh community. **50 households**. 25 migrants from 22 households, travelling to Bengaluru, Kerala, Tamil Nadu and Andhra Pradesh for work.

The Economic Gap

Local wage: **~Rs.200/day**. Migrant wage: **~Rs.500–600/day**. This wage difference creates a strong economic incentive to migrate. Livelihoods in the village centre on agriculture, paddy and millets, black gram and mixed pulses, wage labour, forest foods, NTFPs, livestock, tamarind and SHGs.



COMMUNITY

The People of Ghusuripadar

People are not simply migrants — they are farmers, workers, producers and knowledge holders.

Farmers

Agriculture remains the foundation of the local economy. Farmers cultivate paddy, millets, pulses, black gram, horse gram and other second crops. Around 38.9% of farmers were reportedly aged 18–35.

Women

Women are active economic actors — in agriculture, SHGs, the household economy, migration and tailoring/stitching work. The latest field visit recorded **8 women among 25 migrants**, making women's migration a central part of the village livelihood story.

The Question

Youth migration is identified as a major concern. What kind of local opportunity would make young people choose to stay — at least for part of the year?

LANDSCAPE

Landscape & Village Life

The land provides a foundation — but not enough income

The village sits in a predominantly hilly terrain that limits expansion of agriculture, influences crop choices, and makes farming more difficult to scale. Yet the land and forest together sustain the community.

1

Agricultural Land

Approximately 30 acres recorded. Landholdings are small; around 10 households reportedly hold RoR/patta.

2

Forest Resources

The forest provides traditional foods, tubers, fruits, seeds, millets, pulses and a range of NTFPs.

3

Commons & Livestock

Goats in approximately 16 households. Poultry common across the village. Cattle and other livestock also present.

4

The Contradiction

The village has productive assets — but the economic returns from those assets remain limited.

HISTORY

A Recent History of Migration

When local livelihoods stopped being enough.

1

Before 2002–03

Village livelihoods were primarily organised around agriculture, forest resources, traditional food systems, livestock and local wage work.

2

Around 2002–03

Migration emerged as an additional livelihood strategy. Networks began expanding towards Bengaluru, then Kerala, Tamil Nadu and Andhra Pradesh.

3

Today

Migrants work mainly in brick factories, plywood-related work and stitching. Reported migrant wages are approximately ₹500–600/day.

Important History Gap

The diagnostic does not document the village's founding, settlement origins, traditional institutions or detailed cultural history. These should be developed through oral history with elders and community members.



ECONOMY

Ghusuripadar's Livelihood System

1 — The Village

Farm + Forest + Livestock + Local Labour. Provides food, seasonal income, traditional knowledge and household resources.

2 — Nearby Markets

Nearest hata at Sahada — approximately 7 km. Traders purchase tamarind. Limited aggregation and value addition.

3 — Outside Labour Markets

Migration to Bengaluru, Kerala, Tamil Nadu and Andhra Pradesh provides substantially higher cash income at ~ ₹500–600/day.

The Current Economy

Village resources provide the foundation. Outside labour markets provide the stronger cash return.

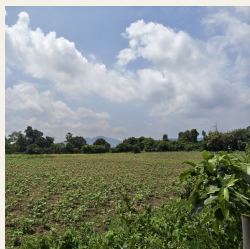
Why Migration Persists

- **Local wage:** ~₹200/day
- **Migrant wage:** ~₹500–600/day
- **Gap:** 2.5–3× higher earnings outside

ASSETS

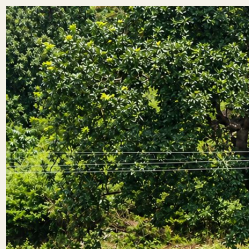
Ghusuripadar's Asset Map

The village is not asset-poor. The opportunity is not to replace these assets — but to connect them to better markets, skills, services and income.



Land & Agriculture

~30 acres of agricultural land. Farming knowledge across paddy, millets, pulses, black gram, horse gram and second crops.



Forest, Tamarind & Livestock

Tubers, fruits, seeds, NTFPs from the forest. ~8–10 tamarind trees with estimated ₹40,000–50,000 annual community-linked income. Goats in ~16 households; poultry nearly universal.



People & Collective Assets

2 SHGs, community institutions and existing experience of collective tamarind income use. Farmers, youth, women, migrant workers and traditional knowledge holders.

"A village with land, forests, livestock, skills and community assets — but limited local opportunities to convert these into secure and remunerative livelihoods."



Other Challenges

Many challenges, one interconnected system.

Structural Constraints

- **Small & fragmented land:** ~30 acres, ~10 households with RoR/patta; limits investment and scale
- **Seasonal agriculture:** Paddy and crops do not provide sufficient year-round cash income
- **Low local wages:** ~₹200/day locally vs ~₹500–600/day outside
- **Limited enterprises:** Goats, poultry, NTFPs, tamarind and SHGs not yet strong enough for dependable local income

Market & Social Gaps

- **Market & value-chain gaps:** Limited aggregation, weak bargaining power, limited value addition
- **Social protection:** Only five labour cards reported; limited awareness of minimum-wage and labour rights
- **Education & family continuity:** Earlier baseline recorded 13 families with school dropouts and 3 with irregular attendance — current status requires verification

The diagnostic records interconnected vulnerabilities across land, markets, wages, institutions and social protection. Addressing any one challenge in isolation will not be sufficient.



Major Challenge: Migration

Migration is not the problem — limited livelihood choice is

25

Migrants

20

Households

4

Destination Regions

Migration: The Numbers

17 Men Male migrants from Ghuripadar	8 Women Female migrants – the majority of those moving for work	Migration Earnings Approximately Rs. 500–600/day	Local Wage Approximately Rs. 200/day
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Destination Regions Bengaluru · Kerala · Tamil Nadu · Andhra Pradesh	Type of Work Brick factories · Plywood-related work · Stitching
--	---

For a household seeking cash income, migration can be a **rational economic choice**. The diagnostic therefore argues against simply asking households to stop migrating.



The Gendered Face of Migration

Women are economic actors – but their migration story needs to be understood

Important Questions Not Yet Answered
Recruitment conditions · Workplace safety · Health access · Control over earnings · Care responsibilities · Migration costs · Whether women migrate independently or with families

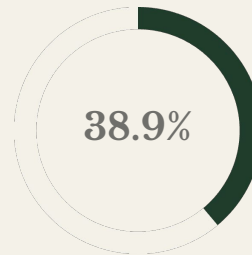
8 of 25 migrants are women Earlier assessments recorded women migrating for tailoring, earning approximately Rs. 12,000–15,000/month , with around Rs. 8,000 reportedly sent home .	Women are: Workers · Earners · Migrants · SHG members · Contributors to household income
---	--

Key Message
Women's migration should be understood not simply as vulnerability – but also as **economic agency**, alongside the risks and constraints they may face.



Youth: The Generation at the Crossroads

Stay, farm, learn — or migrate?



Farmers aged 18–35

Young people are already part of the village's agricultural system.

Migration Offers

Higher wages · More continuous employment · Exposure to wider labour markets

Local Economy Offers

Agriculture · Livestock · Forest-based livelihoods · SHGs · Traditional knowledge
But these currently offer **fewer reliable and remunerative opportunities**.

The Risk

If migration becomes the only attractive pathway, the village may gradually lose labour, skills and intergenerational continuity. The report treats the concern about loss of traditional knowledge as an important hypothesis requiring field verification.

The Cross-Cutting Bottleneck

The Local Economy Cannot Compete With Migration

What Exists

Land

Agriculture + farming knowledge

Forest

NTFPs + traditional foods

Livestock

Goats + poultry + cattle

People

Farmers + youth + women

Institutions

SHGs + community structures

Markets

Tamarind traders + nearby hata

Where the System Breaks

1

Small landholdings

2

Seasonal agriculture

3

Low local returns

4

Limited enterprise development

The Bottleneck

The village has economic assets, but they are not yet connected strongly enough to create competitive local income.

SLIDE 13

Systemic Failure

Why Does Migration Remain a Strong Economic Choice?

1

System 1 — Agriculture

Exists: Land + farmers + crops

Gap: Small holdings + terrain + seasonality + limited diversification

Result: Agriculture cannot provide year-round income.

2

System 2 — Forest

Exists: NTFPs + traditional foods

Gap: Limited processing + aggregation + value addition + market access

Result: Resources remain largely subsistence-oriented.

3

System 3 — Livestock

Exists: Goats + poultry + animal-rearing knowledge

Gap: Weak enterprise economics + veterinary + market systems

Result: Livestock does not yet replace migration income.

4

System 4 — Youth

Exists: Young people + skills

Gap: Few local pathways matching aspirations

Result: Migration becomes more attractive.

5

System 5 — SHGs

Exists: Two SHGs

Gap: Loans mainly used for household expenditure/debt rather than productive enterprise

Result: Collective capacity remains underused.



SLIDE 14

The Migration Cycle

A Self-Reinforcing System

Limited Local Employment

Less Local Labour → Weaker
Local Activities

Youth & Workers Migrate



Low-Return / Seasonal Agriculture

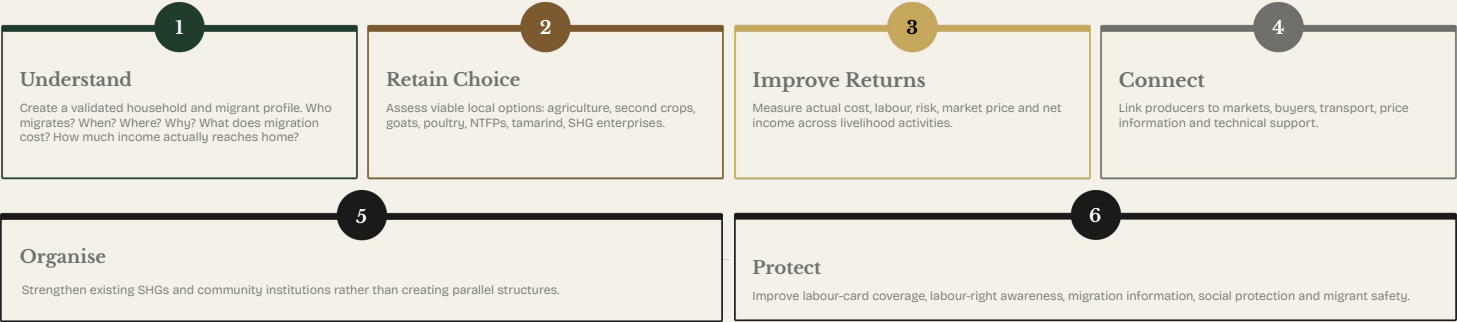
Weak Value Addition & Market
Connection

Insufficient Local Income

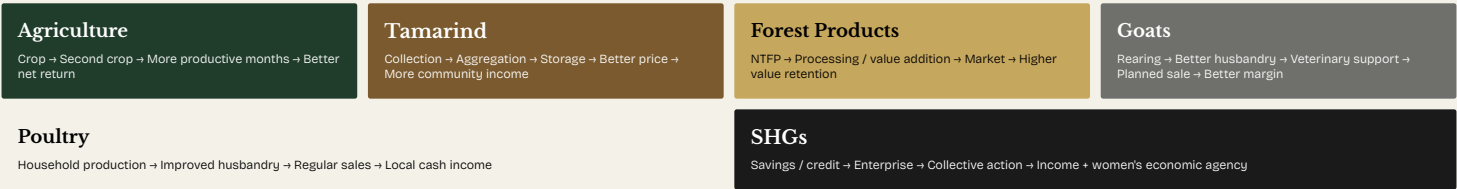
The challenge is to **break this cycle** — not simply to stop migration.

What Ghusuripadar Needs

From Migration Dependence to Livelihood Choice



Building Local Value — From Existing Assets to Better Returns

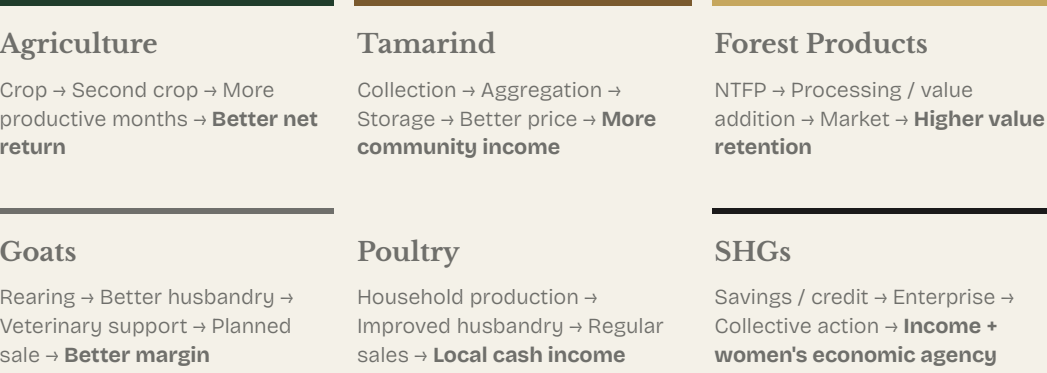


The goal is not to create a completely new economy. It is to **make the existing economy work better.**



Building Local Value

From Existing Assets to Better Returns



"The goal is not to create a completely new economy. It is to make the existing economy work better."



Ghusuripadar

Strong Assets, Weak Links

What Ghusuripadar Has

People

Farmers • Women • Youth • Migrant workers

Land

Agricultural land • Traditional farming

Forest

Food • NTFPs • Tamarind

Livestock

Goats • Poultry • Cattle

Knowledge

Traditional food • Agriculture • Forest knowledge

Institutions

SHGs • Community structures

But the links are weak...

- Land does not always become adequate income.
- Forest resources do not always become market value.
- Livestock does not yet become reliable enterprise income.
- SHGs do not yet become strong productive institutions.
- Youth skills do not always become local employment.
- Migration income does not automatically mean livelihood security.

SLIDE 18

The Next Step

From Migration Dependence to Livelihood Choice

1

Understand

Map households, migration and livelihood realities.

2

Retain

Identify viable local income pathways.

3

Demonstrate

Test second crops, livestock, NTFPs, tamarind and SHG enterprises.

4

Organise

Build stronger collective economic institutions.

5

Connect

Link producers with markets, buyers, information and services.

6

Protect

Strengthen labour rights, social protection and safer migration.

"A household should migrate because it chooses to – not because it has no viable alternative."





Ghusuripadar

A Village That Has Assets — But Needs Better Choices

What the Village Already Has

Land + Forest + Livestock + Women + Youth + Skills + SHGs + Traditional Knowledge

What Is Missing

Stronger connections to: Markets + Productive Services + Skills + Credit + Social Protection + Collective Action

The Transformation Pathway

Assets → Organise → Add Value → Connect → Earn → Choose

The Ultimate Goal

Stronger local livelihoods

More income choices

Safer and more informed migration

Youth with choices

Women with greater economic agency

A more resilient Ghusuripadar

"Ghusuripadar does not need to choose between migration and development; it needs to expand the choices available to its people."





MUNDRUMUSKA

People, Place, Livelihoods & Water

A village shaped by seasonal water, local knowledge and everyday resilience

Dukum GP | Bissamcuttack Block | Rayagada, Odisha |
≈30 households



OVERVIEW

Mundrumuska At a Glance

Community & Location

Mundrumuska, Dukum Gram Panchayat, Bissamcuttack Block, Rayagada, Odisha. Approximately 30 households.

Livelihoods & Water

Primary occupation is agriculture, with traditional crops including millet, maize, cowpea, kandula and turmeric. Livestock kept: goats, cattle, poultry and buffaloes. Seasonal migration to Andhra Pradesh linked to limited local livelihood opportunities. Water system: 2 tube wells (1 functioning, 1 reportedly muddy), a pond, and natural seasonal sources. An earlier pipeline arrangement reportedly stopped functioning and was removed.



PEOPLE

The People of Mundrumuska

People are the village's strongest resource.

Farming Households

Agriculture remains the primary livelihood. Traditional crop knowledge supports household food production. Water availability directly influences farming reliability.

Women

Women carry a major share of household water collection. They possess detailed knowledge of water sources, seasonal availability and household water needs. Their experience is critical for designing a workable water system.

Community Institutions

Village committee, SHGs, and PRI interface provide a foundation. There is existing community willingness to address village problems. Livestock keepers maintain goats, cattle, poultry, and 8 buffaloes.

LANDSCAPE

The Landscape Shapes Everyday Life

Water, farming and access are deeply connected

Mundrumuska depends on a combination of tube wells, a pond, an upper natural source and a lower natural source — these perform differently across seasons.

Water

Tube wells, pond, upper and lower natural sources. Households shift between sources depending on the season.

Farming

Agriculture depends on water. Irrigation is reportedly available for only around six months. Water insecurity therefore affects production and income.

Livestock

Animals depend on the same broader water environment. Scarcity increases competition for available water across the village.

Seasonal Access

Upper source is more useful during the rainy season. Lower source becomes more important during summer. The same landscape that sustains agriculture also creates seasonal water vulnerability.

HISTORY

A Story of Living With Water

1

Earlier Village Life

Dependence on natural water sources, the pond, and seasonal availability. Agriculture and local livelihoods were shaped by this pattern.

2

A Water-Supply Intervention

An earlier pipeline and water-supply arrangement was introduced. The system eventually stopped functioning and was removed.

3

Today

Two tube wells — only one functioning for drinking. Seasonal natural sources. A pond with reportedly muddy water. Greater pressure on available sources during summer. The pattern: access → infrastructure → failure → coping → seasonal crisis → need for lasting water security.

History Gap

Adequate evidence on village founding, original settlement and major historical events is not available from the diagnostic and should be documented through oral history with elders.

LIVELIHOODS

Agriculture, Food & Livelihoods

Traditional Crops

- Millet
- Maize
- Cowpea
- Kandula
- Turmeric

Livestock

- Goats
- Cattle
- Poultry
- Buffaloes

Seasonal Migration

Limited local livelihood opportunities are linked to seasonal migration to Andhra Pradesh, including Krishna district.

The Chain

Water → Farm Production → Food → Income → Household Resilience

Why It Matters

Agriculture is the primary livelihood. Irrigation is available for only part of the year. When water becomes unreliable, the impact extends into food security, income and household wellbeing. Water insecurity is therefore not only a drinking-water problem.

Mundrumuska's Asset Map



Water Assets

Functioning tube well, second tube well, pond, upper and lower natural sources — a real foundation if connected and managed.



People & Knowledge

Farming knowledge, traditional crop knowledge, women's detailed knowledge of water sources, and community experience of seasonal water stress.



Collective Capacity & Livelihoods

Village committee, SHGs, PRI interface, community willingness, agriculture, livestock, traditional crops and partial irrigation are all existing building blocks.

"The challenge is not to create everything from outside — it is to connect, strengthen and manage what already exists."



A Village With Water Sources — But Without Dependable Water Security

The Larger Story

Water → Food → Farming → Livelihoods → Health → Care → Dignity
Water insecurity is not only a drinking-water problem.

Location: Dukum GP, Bissamcuttack Block, Rayagada, Odisha
Scale: ≈ 30 households

Next Steps

Document oral history with elders on village founding and settlement. Map seasonal source performance across the year. Engage women's knowledge in designing a workable water-management system. Activate village committee, SHGs and PRI interface as foundations for a stronger system.

The diagnostic identifies the functioning tube well, natural sources, community willingness, village committee, SHGs and PRI interface as the foundations for building lasting water security in Mundrumuska.



Other Challenges Beyond Water

Water is the central challenge — but it is connected to other vulnerabilities

01 — Livelihoods & Income

Agriculture is the primary livelihood. Limited local opportunities contribute to seasonal migration. Water stress can affect agricultural productivity and income.

02 — Seasonal Agriculture

Irrigation reportedly available for only around six months. Farming becomes more vulnerable during water-stressed periods.

03 — Food Security

Traditional crops are an important resource. Seasonal water availability can influence food production and household resilience.

04 — Livestock

Livestock depend on the same water environment. Scarcity creates additional household water-management pressure.

05 — Health, Hygiene & Dignity

Water is needed not only for drinking but also for bathing, cleaning, hygiene and menstrual care. Women report additional restrictions during menstruation.

06 — Weak Institutional Response

Community concerns are raised, but the pathway from complaint → technical response → repair → follow-up → accountability remains weak or unclear.

Common Thread: Seasonality + limited livelihood opportunities + weak service response → greater household vulnerability



Major Challenge

Water Insecurity

The village's most significant and recurring community concern. Two tube wells exist — only one functioning for drinking.

The Problem Is Not Simply "No Water"

It is a reliability problem. Water may be available at particular times or locations, but households do not have a dependable, safe and convenient year-round source.

2

Tube Wells

1 functioning for drinking

≈6

Months

Seasonal water stress

6–8

Buckets/Day

Reported household collection: 3–4 morning + 3–4 evening



WATER INSECURITY

The Daily Cost of Water

Water scarcity becomes time, distance, waiting and unequal access.

Time

3–4 bucket trips in the morning + 3–4 in the evening. Time diverted from farming, childcare, livestock care and household work.

Distance

People move between seasonal sources and may walk longer distances for cleaner water — a higher physical burden, especially for women.

Waiting

Queues form around functioning sources. Few working sources create bottlenecks and lost hours daily.

Quality

Some sources are muddy or considered unsuitable for drinking. Quantity without quality does not produce water security.

Summer

Water scarcity and bathing difficulties persist for around six months. The crisis is predictable — yet the system is not prepared for it.

WATER, WOMEN & GIRLS

A Question of Health, Safety, Dignity & Rights

Water insecurity is not experienced equally. Women reported that during menstruation they may be:

Restricted from using a commonly used water source.

Expected to use a separate water patch — reportedly dirty and also used by animals.

Why This Matters

Menstrual hygiene requires access to safe water for cleaning, bathing and personal hygiene. When women and girls cannot access a safe source during menstruation, they face:

1

Unsafe Hygiene

2

Health & Infection Risk

3

Loss of Privacy & Dignity

4

Unequal Access

Key Message: A water system cannot be considered fully functional if women and girls cannot safely and equitably use it for menstrual hygiene. This is a matter of gender-equitable access, safety and dignity — not merely infrastructure.



DIAGNOSIS

The Bottlenecks — Where Is the Water System Getting Stuck?

1

Seasonality

Natural sources become unreliable during summer.

2

Infrastructure

Two tube wells exist — but only one is currently usable for drinking.

3

Maintenance

The earlier pipeline failed and was removed. Who ensures preventive maintenance?

4

Water Quality

Community members identify poor-quality sources, but regular documented quality testing is not yet established.

5

Seasonal Planning

The community knows summer is difficult, but the system responds to scarcity rather than preparing for predictable seasonal stress.

6

Monitoring & Accountability

Village committee and SHGs exist, but roles in routine monitoring and escalation are not clearly defined. The complaint → repair → follow-up chain remains weak.

7

Gender

Women carry much of the collection burden and face menstrual access restrictions.



SYSTEMIC FAILURE

The Problem Is Bigger Than a Broken Tube Well

What Exists

- Tube wells, pond and natural sources
- Village committee and SHGs
- PRI interface
- Community knowledge

But the Links Are Weak

1

Seasonal sources + limited infrastructure

2

Summer scarcity → source switching + queues

3

Disproportionate burden on women

4

Quality + dignity concerns

5

Weak maintenance + monitoring + accountability

6

Failure repeats — the same summer crisis returns



ROOT CAUSE

Why Does Water Insecurity Persist?

1

Layer 1 — Visible Problem

No dependable, safe and convenient year-round drinking water.

2

Layer 2 — Immediate Causes

Seasonal sources, limited yield, one unusable tube well, failed pipeline.

3

Layer 3 — System Gaps

Weak preventive maintenance, limited water-quality assurance, unclear monitoring, weak escalation pathway.

4

Layer 4 — Structural Issues

Inadequate seasonal planning, unclear institutional accountability, weak convergence, gendered restrictions on access.

Result: Summer crisis → longer collection → time loss → health and dignity concerns → livelihood impacts → repeated vulnerability. The missing connection spans source, infrastructure, maintenance, quality, seasonal planning, community monitoring, gender-equitable access and institutional accountability.

RECOMMENDATIONS

What Mundrumuska Needs — From Water Access to Water Security

1

Secure

Protect the functioning tube well. Technically assess whether the second tube well can be safely restored.

2

Map

Map all water sources: location, distance, seasonal availability, yield and quality.

3

Monitor

Establish regular water-quality testing, source-status records, maintenance tracking and a clear escalation mechanism.

4

Govern

Define roles for community, women, SHGs, village committee, PRI and relevant departments.

5

Ensure Equity

Ensure women and girls have safe, dignified and equitable access — including during menstruation.

6

Reduce Burden

Explore appropriate storage and distribution solutions to reduce repeated collection trips.

7

Connect to Livelihoods

Understand how productive water can support farming, food security, livestock and household income — without compromising drinking-water needs.

UNDERSTAND → SECURE → MONITOR → GOVERN → ENSURE EQUITY → REDUCE BURDEN → BUILD WATER SECURITY



THE MUNDRUMUSKA STORY

A Village With Water Sources — But Without Water Security

Mundrumuska Has

People

Community knowledge, women, farmers, livestock keepers.

Land & Resources

Natural sources, pond, agriculture, traditional crops.

Infrastructure & Institutions

Tube wells, earlier pipeline, village committee, SHGs, PRI interface.

But the Connections Are Weak

Water source does not always become **reliable water**.

Infrastructure does not always become a **sustained service**.

Complaint does not always become a **durable resolution**.

Water access does not always become **equitable access**.

A functioning source does not automatically mean **safe menstrual hygiene access**.

Agricultural water does not always become **livelihood security**.

THE NEXT STEP

From Vulnerability to Water Security

01

Understand

Understand every source, season, user and burden.

02

Secure

Create a reliable and safe year-round water arrangement.

03

Monitor

Track source functionality, quality and seasonal stress.

04

Account

Make responsibility for repair, maintenance and follow-up visible.

05

Ensure Equity

Put women and girls' safety, dignity and menstrual health at the centre of water planning.

06

Reduce Burden

Reduce distance, waiting and repeated collection.

07

Strengthen Livelihoods

Use water security to strengthen agriculture, food security and household resilience.



Mundrumuska's Challenge

The challenge is not simply the absence of water. It is the absence of a reliable system that connects water sources, infrastructure, maintenance, quality, seasonal planning, community participation, gender equity and institutional accountability.

The priority is not simply to add another water asset. The priority is to **build a water-management system that works** — especially in the hardest months of the year, and for every woman, girl and household.

The diagnostic concludes that Mundrumuska needs to move from a "complaint-and-repair" approach to a water-security approach, so that the village does not have to rediscover the same crisis every summer.

**Water Security → Health & Dignity → Food Security →
Livelihoods → A More Resilient Mundrumuska**

KNOW YOUR VILLAGE ANCHOR

*Stronger
Journeys
Together*

The people who help us listen, learn and find our way through the village.



VILLAGE ANCHOR 01
UMA SHANKAR KADRAKA

Village – Khambesi,
Bissam Cuttack, Rayagada

*People
Places
Conversations
Change*



VILLAGE ANCHOR 02
BINOD KULESIKA

Village – Mundrumuska,
Bissam Cuttack, Rayagada

*Respect
Understand
Share
Learn*



VILLAGE ANCHOR 03
RAVI WADAKA

Village – Gartoli,
Bissam Cuttack, Rayagada



VILLAGE ANCHOR 04
NARAYANA PRATIKA

Village – Ghusuripadar,
Bissam Cuttack, Rayagada

Listen first. Learn with the community.



UMA SHANKAR KADRAKA

Khambesi, Bissam Cuttack, Rayagada



A YOUNG VOICE FROM THE VILLAGE

Listening. Mobilising. Turning local strengths into action.

EDUCATION +3 Science**ROLE** Village Anchor, Atmashakti Trust**COMMUNITY** Khambesi / Niyamgiri landscape**STRENGTH** Communication & youth engagement

"If I can work for my village and contribute towards achieving its goals, I can make a meaningful difference."

THE CHALLENGE

How can village strengths in agriculture, culture, youth and local opportunities become collective action and visible community change?

WHAT HE BRINGS

Deep local roots as a Dongria Kondh community member, experience working with DKDA, NGO exposure, volunteer experience and strong communication with different people.

WHAT HE IS READY TO DO

Build dialogue with young people, listen to community priorities, work with existing institutions and opportunities, and help turn local ideas into practical action.

HIS JOURNEY

Roots

Born in the Niyamgiri landscape and part of the Dongria Kondh, a Particularly Vulnerable Tribal Group (PVTG) community.

Experience

Works closely with DKDA and has volunteered with Jhana Jagad Manch, supporting awareness, access to government schemes and community development.

Entry to the Lab

Joined Atmashakti Trust through a village meeting and stepped into the Village Anchor role, while also working with DKDA to contribute to improving conditions in the community.

Motivation

Wants to contribute to agriculture, youth engagement, culture, livelihoods and community development.

JOURNEY & EXPERIENCE

ROOTED IN NIYAMGIRI

Uma Shankar comes from the Dongria Kondh community of the Niyamgiri landscape. His connection to the land, culture, agriculture and everyday realities of the community shapes the way he sees change.

FROM VOLUNTEERING TO ACTION

Before joining Atmashakti Trust, he worked with NGOs and volunteered with Jan Jagran Manch, helping people understand government schemes, services and opportunities.

WORKING FROM WITHIN THE COMMUNITY

He is also working with DKDA, contributing to efforts to improve the situation of the Dongria Kondh community. His work reflects a commitment to creating change from within his own social and cultural context.

BECOMING A VILLAGE ANCHOR

He joined Atmashakti Trust through a village meeting and took on the role of Village Anchor. Today, he works to motivate young people, surface community priorities and connect local aspirations with collective action.

WHAT DRIVES HIM

For Uma Shankar, meaningful development begins with the strengths already present in the village, its people, knowledge, culture, agriculture and youth. He wants to turn these strengths into opportunities and lasting community impact.

"Working for my village and contributing towards its goals is how I can make a meaningful difference."

BINOD KULESIKA

Mundrumuska, Bissam Cuttack, Rayagada



A YOUNG VILLAGE ANCHOR

From seeing a village change to helping make change happen.

EDUCATION 10th

ROLE Village Anchor

VILLAGE Mundrumuska

FOCUS Drinking Water Security

"I really wanted to see the changes in our village."

THE VILLAGE CHALLENGE

Binod has seen changes in the quality of water available to his village. For him, this is a community concern that deserves collective attention and action.

WHAT HE HAS EXPERIENCED

He has seen how people respond when a local issue is addressed together. This has strengthened his belief in working with people rather than speaking for them.

WHAT HE IS DRIVEN TO CHANGE

Binod wants to see visible improvements in his village. His starting point is simple: listen to people, understand what matters locally and work together to create change.

HIS JOURNEY

ROOTS

Binod is rooted in Mundrumuka village, Dukam, in Bissam Cuttack block. He is from Kondh Community. His understanding of change begins with everyday community realities.

A DESIRE TO SEE CHANGE

He speaks about wanting to see real improvements in his village and thinking about what he could do to contribute.

LEARNING THROUGH ACTION

His experience has shown him that when people come together around a local issue, positive change becomes visible and people feel part of it.

BECOMING A VILLAGE ANCHOR

As a Village Anchor, he is taking a more active role in listening to people, encouraging participation and helping the community work towards its priorities.

FROM PERSONAL CONCERN TO COLLECTIVE ACTION

Binod's story is about the beginning of local leadership. He is bringing a lived concern, a willingness to work with people and a determination to see his village improve.

HIS EXPERIENCE IN PRACTICE

- Observed changes in village water quality and how the community responds to them.
- Experienced the value of addressing a village concern together and seeing people respond positively.
- Believes local change is stronger when people participate and work together.
- Wants to turn this experience into a wider process of community-led problem solving.

"We should work together with the people."

BINOD KULESIKA | VILLAGE ANCHOR

Mundrumuska • Dukam • Bissam Cuttack • Rayagada, Odisha

RAYAGADA
CHALLENGE LAB

RABI WADAKA

Gartoli, Bissam Cuttack, Rayagada



A YOUNG TRIBAL VILLAGE ANCHOR

Rooted in the community. Ready to turn commitment into change.

EDUCATION Higher Secondary (12th – Arts)

ROLE Village Anchor

COMMUNITY Kondh community

COMMITMENT Community-led change

“I want to contribute to positive change in my community.”

ROOTED IN HIS COMMUNITY

Rabi is a young person from the Kondh community of Khambesi. His identity and connection to village life are central to the way he sees the future of his community.

A COMMITMENT TO CHANGE

With a strong desire to see improvement around him, Rabi has stepped forward as a Village Anchor and pledged himself to working for positive community change.

READY TO PARTICIPATE

His role is about being present, listening to people, building participation and helping bring community ideas and aspirations into collective action.

HIS JOURNEY

ROOTS

Rabi comes from Khambesi village in Bissam Cuttack, and belongs to the Kondh community. He brings a close understanding of village life and community realities.

A YOUNG PERSON STEPPING FORWARD

At a time when villages need young people to participate and take responsibility, Rabi has chosen to step forward and contribute.

FROM INTENT TO ACTION

His journey as a Village Anchor is at an early stage, but his intention is clear: listen, participate, work alongside people and help build momentum for change.

A COMMITMENT TO COMMUNITY

Rabi sees positive change as something that should emerge through people's participation and local ownership. He is ready to learn, engage and contribute to that process.

A YOUNG VOICE FOR COMMUNITY CHANGE

Rabi's profile is deliberately grounded in his lived identity and commitment rather than a long list of past achievements. What stands out is his willingness to step forward, learn from the community and work towards change from within it.

WHAT HE BRINGS TO THE CHALLENGE LAB

- Local roots and lived experience as a young member of the Kondh community.
- A genuine interest in improving the situation of his village and community.
- Willingness to engage with people, listen and participate in collective processes.
- The motivation to grow as a local youth leader through action and experience.

“Change begins when we are willing to step forward and work with our people.”

RABI WADAKA | VILLAGE ANCHOR

Kondh community • Khambesi • Kuril • Bissam Cuttack • Rayagada, Odisha

RAYAGADA
CHALLENGE LAB

NARA PRATIKA

Ghusuripadar, Bissam Cuttack, Rayagada



A VILLAGE VOLUNTEER TURNING PARTICIPATION INTO ACTION

Rooted in the village. Ready to work with people for change.

EDUCATION 12th (Higher Secondary)

ROLE Village Anchor / Volunteer

VILLAGE Ghusuripadar

FOCUS Community participation & local change

"I am very thankful to the people of this village."

THE VILLAGE REALITY

Nara has observed a change in the quality of water available in his village. Seeing this shift made a local concern visible to him and created a reason to act.

WHAT HE HAS EXPERIENCED

Through volunteering and village-level work, he has seen the positive response that comes when an issue is addressed with people and for the community.

WHAT HE WANTS TO CHANGE

Nara wants to see meaningful improvements in Ghusuripadar. His approach is to listen, involve people and work collectively on concerns that affect everyday village life.

HIS JOURNEY

ROOTED IN GHUSURIPADAR

Nara is from Ghusuripadar village in Bissam Cuttack block and works within the village as a local volunteer.

FROM DAILY WORK TO COMMUNITY WORK

Alongside working as a labourer, he has chosen to contribute time and energy to the village and to engage with people around local concerns.

SEEING THE NEED FOR CHANGE

Changes in village water quality and the community's response have strengthened his desire to understand local issues and help find practical solutions.

BECOMING A VILLAGE ANCHOR

As a Village Anchor, he is stepping into a wider role — listening to people, encouraging participation and helping the community work together towards visible change.

FROM VILLAGE EXPERIENCE TO COLLECTIVE ACTION

Nara brings a simple but important strength to the Challenge Lab: he knows the village from the inside. His experience as a worker and volunteer keeps his focus close to everyday realities, while his role as an anchor gives him space to bring people together around what needs to change.

WHAT HIS EXPERIENCE SHOWS

- Understands local concerns through everyday village life.
- Has experienced the value of working directly with community members.
- Sees water and other basic village concerns as shared issues requiring collective attention.
- Wants to build participation so people are part of defining and creating change.

"We should work together with the people."

NARA PRATIKA | VILLAGE ANCHOR

Ghusuripadar • Mandakata • Bissam Cuttack • Rayagada, Odisha

RAYAGADA
CHALLENGE LAB

Cultural Sensitivity & Shared Understanding

*Different
People
Richer
Stories*

People • Place • Culture | Field Orientation Brief

Respecting traditions. Learning together. Building stronger communities.



People

Diverse lives,
shared aspirations.



Place

Unique landscapes,
unique stories.



Culture

Traditions that
connect us



*Understanding
local culture
builds trust,
respect and
meaningful
change.*



People & Traditions

Elders hold knowledge,
values and traditions
that guide the community.



Livelihoods & Lifestyle

Daily lives reflect a deep
bond with nature, land
and local practices.



Community & Harmony

People work together,
support each other and
keep traditions alive.



Shared Understanding

Listening and learning
from each other creates
a stronger, more inclusive
future.

Respect Learn Include Grow Together

OUR CULTURE
OUR STRENGTH
OUR SHARED TOMORROW

Cultural Sensitivity & Shared Understanding

People • Place • Culture | Field Orientation Brief

"Come with curiosity. Listen with openness. Meet people with respect."

The Grameen Challenge Lab brings together people from diverse backgrounds to listen, learn, and explore pathways with communities in Rayagada. The immersion in Bissam Cuttack includes visits to villages and high hill areas where indigenous communities, including the **Dongria Kondh**, live with deep relationships to their land, culture, and traditions.

"We enter as guests. We meet as learners."

For visitors, this is an opportunity to encounter ways of life rich in history and local wisdom. Curiosity, openness, and cultural sensitivity ensure this encounter is meaningful, respectful, and dignified for everyone involved.

CORE GUIDELINES FOR ENGAGEMENT

1. Entering a Living Community

The village is the classroom. The visit is an opportunity to:

- Experience everyday settings and listen to diverse perspectives.
- Learn from elders, women, youth, farmers, and workers.
- Notice both community strengths and challenges.
- Appreciate differences as part of the learning richness.

2. A Culture of Consent

Consent applies to photography, interviews, entering homes, and documenting practices.

"May I take a photograph?"
"Would you be comfortable sharing this?"

Essential for children, inside homes, ceremonies, and traditional knowledge.

3. Photography & Videography

- Ask before photographing or recording people.
- Give space for people to express their comfort level.
- Keep dignity and context at the center of all imagery.
- Applies to social media, reels, audio, research, and institutional publications.

People are participants, not subjects.

4. Experiencing Local Customs

- Observe, ask, and appreciate unfamiliar customs.
- Rely on local facilitators to understand cultural context.
- Respect spaces or practices carrying unseen significance.

"Could you tell me a little about this?"

5. Dress and Presence

- Wear comfortable, modest, and practical clothing suited for village walks and high hill landscapes.
- Maintain a simple and understated presence to keep focus on community voices and conversations.

6. Food as Cultural Exchange

- *The Shared Table* offers a window into local ecology and food traditions.
- Discover seasonal, indigenous ingredients and hospitality.
- Communicate dietary requirements in advance with organisers.

7. Conversations with Community

Begin with open, curious prompts:

- "How has this been changing?"
- "What has worked here?"

8. Indigenous Knowledge

- Respect knowledge regarding forests, seeds, weaving, healing, and water.
- Acknowledge that wisdom is tied to lived experience and identity.

- "What has the community already tried?"
- "What possibilities do you see?"

- Listen with deep respect and formal acknowledgement.

9. Children and Young People

- Keep interactions warm, spontaneous, and respectful.
- Follow strict consent practices for photography and notes.
- Allow children to simply be themselves without staged interactions.

10. Relationship with Landscape

- Experience hills, streams, and forests thoughtfully.
- Keep surroundings clean and leave the natural environment undisturbed.
- Tread lightly during field walks and visits.

11. Sensitive Conversations

When touching upon pineapple marketing, weaving, drinking water, migration, or livelihoods, let community members decide **what**, **how much**, and **when** to share. Focus on strengths, aspirations, and possibilities.

12. SUMMARY: A SHARED UNDERSTANDING FOR EVERY VISITOR

Be Curious: Discover with an open learning mindset.

Be Present: Give full attention to people and place.

Be Respectful: Honor unique histories and living ways.

Seek Consent: Always ask prior to documenting or photographing.

Listen: Let community perspectives shape understanding.

Stay Open: Embrace unfamiliar practices warmly.

Learn Together: Explore pathways collectively.

Build Understanding: Enter as guests, meet as learners.

LISTEN LOCALLY • DIAGNOSE COLLECTIVELY • BUILD PATHWAYS TOGETHER



ବାସ୍ତବିକ ଟାଲେଣ୍ଟ କାନ୍ଦି
ଜନ ଜାଗରଣ ମଧ୍ୟ, ବାସ୍ତବିକ
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