

What A Job!

Study on the Impacts of Skill
Building Initiatives on Indigenous
Youths in South Odisha

Study by Rosa-Luxemburg-Stiftung (RLS) and Living Farms

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To the indigenous youths who seem to have lost their way in their search for a 'better life' and are slaving in urban centres because Government's development model does not recognise their voices and choices.

To all the indigenous elders, men and women who believed in the research and provided their much valued time and energy to contribute to the enriching experiences of community based participatory research and giving their honest feedback during field work.

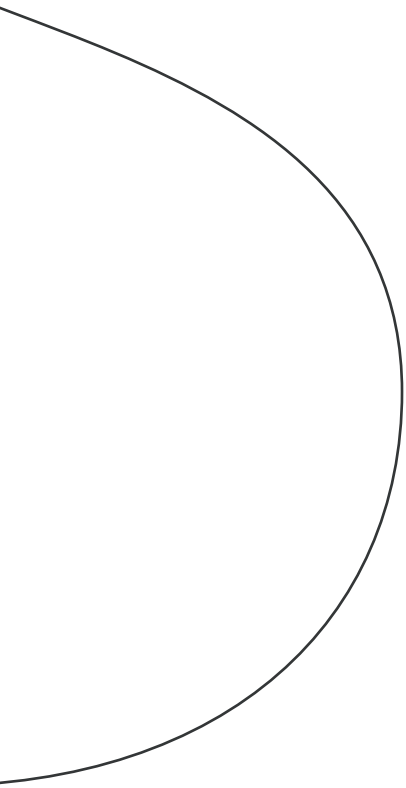
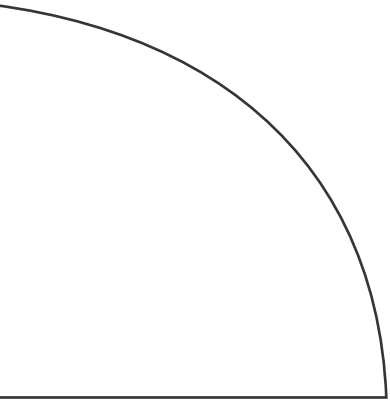
To the local community researchers' team who extended their time and effort in grounding the community based participatory research,

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Living Farms
Odisha, India



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EXECUTIVE SUMMARY



EXECUTIVE SUMMARY

Indigenous communities around the world are constantly struggling to maintain their rights, their traditions and their knowledge. They face the challenge of living in two worlds, the indigenous and the non-indigenous one, which are in constant tension with each other, with the latter having more power in shaping the former. It has been well established that for centuries now, indigenous communities have suffered from invasion and oppression which has gradually eroded their sense of self-worth leading to depreciation among their own tribespeople about their knowledge and skill. Yet, indigenous populations have managed to survive adapting in many different ways to adverse socio-economic conditions and carrying on with their sustainable livelihood systems.

According to the website of the ministry of skill development, government of India has accorded high priority to skill development and entrepreneurship promotion as a strategy to accelerate livelihood and economic opportunities in the rural sector. The note on the website states that it is important that skill development efforts need to be translated into livelihoods either through remunerative self-employment or through 'employable skills'. Further, entrepreneurship

can play a pivotal role in generating local employment and eradicating poverty for economic development. This becomes critical, especially for the indigenous communities and regions facing diverse and distinct need. Currently skill development and vocational training programs are conceptualized, executed and monitored by various organizations, working closely with government of India. There are various plans and schemes that are dedicated to achieve scalable skilling with quality and higher productivity, particularly in the unorganized or informal sector which accounts for 83% of India's workforce. The Ministry of Skill Development and Entrepreneurship (MSDE) is responsible for coordination of overall skill development efforts across the country, building vocational and technical training framework, skill upgradation, building of new skills, and innovative thinking not only for existing jobs but also jobs that are to be created. The ministry has aided and supported several missions that also focus on skill development like National Skill Development Agency (NSDA), National Skill Development Corporation (NSDC), National Skill Development Fund (NSDF) and 33 Sector Skill Councils (SSCs) as well as 187 training partners registered with NSDC. The ministry also wishes to work with existing skill development training centers, universities and institutes.

The basic framework of the current research was based on community based participatory principles or CBPR. In simplest terms, according to a website¹ CBPR enlists those who are most affected by a community issue – typically in collaboration or partnership with others who have research skills – to conduct research on and analyze that issue, with the goal of devising strategies to resolve it. In other words, community-based participatory research adds to or replaces academic and other professional research with research done by community members, so that research results both come from and go directly back to the people who need them most and can make the best use of them.

1 <http://ctb.ku.edu/en/table-of-contents/evaluate/evaluation/intervention-research/main>

◦ General Objective

Study the impact of skill building programmes on the lives of indigenous youths in terms of their increased self-dignity, greater contribution to the communitarian livelihood systems and capacity to intervene in conservation of their local ecological biodiversity.

◦ Specific Objectives

- Explore the linkages between rising agrarian crises and the growing push for industrial and market-driven skill building and employment among indigenous youths

- Document indigenous communities' perspectives on concepts like skills, skill building, self-employment and salaried employment and analyse whether the present model of skill building programmes for indigenous youths are able to take on board these perspectives

The study had two categories of research sites - one were the 190 indigenous youths who were interviewed for their opinions on the research objectives and two were the 14 villages where FGDs were conducted for opinions of the villagers and indigenous elders.

During the process of personal interviews with 110 indigenous youths, 50 girls and 60 boys, who have taken some skill building training course, it came

to light that there was a lot of disillusionment among the youth regarding the grand skill building programme. As an analytical report that appeared on the online magazine The Wire in May 2017 explains, 'a government-appointed committee had found that the first phase of the PMKVY scheme had spent over Rs 1,500 crore in skilling over 18 lakh people, but failed to achieve key objectives such as high rates of job placement. The current study corroborates the above conclusion. It found that across all four research districts about half of the indigenous youths did not get jobs post their training courses. And those who have not found jobs after their trainings have gone back to their farming. Except for Malkangiri district where the number of trainees who found jobs after their course was more than 50%, in the rest of the three districts it was clear that the trainees did not go for jobs in urban centres.

The reasons why the trainees did not go for jobs was diverse with 'family members not permitting their wards to travel to far off places for employment' being the most common reason. However, 'less pay and more work' was another common reason why the trainees did not go for post-training jobs. A third common reason for not joining any commercial agency for employment was that the agencies where they took training did not provide any placement opportunity to trainees after they completed their course. Many indigenous youths feel that their decisions to not go for jobs or leave their jobs and come back home is not any decision that they regret. A majority of the trainees feel that the skill training course has

not benefitted them. When asked why they feel so then their responses have been that the skill acquired by them has not really come of use to them in their village or family set up since they have decided not to go to any urban centre for pursuing employment opportunities. Only a few felt that by taking the training and doing a small stint at any urban centre corporate set up they have gained some independence and self-confidence. What is further important to note is that when asked what 'work' means to them and whether skill is required for work, female respondents stated that, "work means any activity done for achieving some result" and that not all work requires skills and male respondents stated that, "work means any activity which results in some income" and therefore all work which is done for money requires a definite set of skills.

There was a significant difference in the responses of youths who had not attended any skill development course of the government and have been working in their village or nearby areas or have been engaged in their traditional occupations. To questions on what they understand as the meaning of 'work' and whether skill is required for work, all female and male respondents stated that, "work was anything that they performed for sustaining themselves and their families." And they are of the view that for every work, however big or small, a certain level of skill is required and that the skills that they have acquired are learnt through "experience of simply living in a village and working with every member of the village on the day-to-day activities performed by every member of the

village”.

Out of 81 respondents only 12 stated that the skills listed above and all benefits from skills have not given them a sense of self-respect which they would have got had they participated in any institutional skill building programme. The rest 69 participants shared that because of these skills and the tasks that they performed using these, they have gained self-respect, affection and appreciation from their family members and also community elders and have been able to integrate themselves in the village.

The current livelihood systems in all these research sites revolves majorly around farming and forests which are used for food, fuelwood, hunting and cultural-religious rituals. During the FGD about why do the elders and women think that the youth go outside the village for work and livelihood, most traditional leaders of the villages shared that the youth do not value the skills they have acquired from the village and feel that these traditional skills cannot provide for their and their family’s sustenance. Unanimously in all villages the elders reflected that the young boys mainly migrate to the urban centres not in search of any permanent source of employment but to see new places, experience urban lifestyles and they spend all the money they earn on their own clothes, shoes, mobile phones and other luxury items. But they also shared that the parents of these youths support them by sending them money or spending on their skill building courses with the hope that they can get some better paying permanent source of

employment in the urban centres and support the families back in the village as the cash needs of rural families has been growing.

But, most villagers, women and even youths who do not migrate shared that these skill building trainings of the government have not benefited the youths because of three major reasons - one was that the trainings seem incomplete or rather they do not capacitate the youths to earn a living using the skill independently and are only useful in a factory setting where they perform only one part of the work on a long line of fragmented works; two, the trainings have not been followed up by proper job placement or economic rehabilitation packages so that the skills can be put to actual use for self dependent livelihoods; and third, the trades enlisted in the training centres do not enable the youths to sharpen their existing skills so that it help them improve their traditional occupations in the village.

The elders closed the discussion with the reflection that insure based skill courses and formal education has benefited only people individually. But skills learnt in the village are for benefit to the family and village. The village benefits from skills like forest foraging, singing, hunting, dancing, etc. But companies profit from skills of youths like driving, running machines, etc. Further some skills learnt from NGOs like community mobilisation also benefit village and families as they help them in accessing entitlements from the Government. "But Skill India just promotes labour exploitation. They companies make our children work for 12-15 hours and pay a

salary which our children feel is a huge economic benefit. But they don't realise that the product of their labour is sold for three times the rate of the wages they got paid for that work. This profit is what Skill India is making possible so the future of the youth for a life with self respect in the village does not seem attractive to the youths.”

They suggest that if Skill India has to benefit the village and families and not companies then they have to invest in protective irrigation and processing machines for farm products and then train the youths in maintaining and replicating these through proper skill building trainings. Such initiatives would strengthen the farming practices and also help to earn some cash for meeting many needs.



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**LIST OF
ACRONYMS AND
ABBREVIATIONS**

S. No	Acronym	Details of Abbreviations
1	MSDE	Ministry of Skill Development and Entrepreneurship
2	NSDA	National Skill Development Agency
3	NSDC	National Skill Development Corporation
4	NSDF	National Skill Development Fund
5	CBPR	Community Based Participatory Research
6	NGO	Non Government Organisation
7	UNESCO	United Nations Educational, Scientific and Cultural Organisation
8	UNPFII	United Nations Permanent Forum on Indigenous Issues
9	AIPP	Asia Indigenous People's Pact
10	CII	Chamber of Indian Industries
11	LB-EUS	Labour Bureau - Employment Unemployment Surveys
12	EPW	Economic and Political Weekly
13	QES	Quarterly Quick Employment Surveys
14	ITI	Industrial Training Institutes
15	NEETS	Not in Education Employment or Training
16	BBA	Bachelor in Business Administration
17	SSCs	Sector Skill Councils
18	FICCI	Federation of Indian Chambers of Commerce and Industries
19	NSQF	National Skill Qualification Framework

S. No	Acronym	Details of Abbreviations
20	PMKVY	Pradhan Mantri Kaushal Vikas Yojana
21	ATS	Apprenticeship Training Scheme
22	SDIS	Skill Development Initiative Scheme
23	DDU-GKY	Deen Dayal Upadhaya Grameen Kaushalya Yojana
24	NULM	National Urban Livelihood Mission
25	AVI	Accredited Vocational Institute
26	ESDM	Electronic System Design and Manufacturing
27	UDAN	Udey Deshka Aam Nagrik
28	SCSP	Scheduled Caste Sub Plan
29	NSFDC	National Scheduled Caste Finance and Development Corporation
30	NSKFDC	National Safe Karmacharis Finance and Development Corporation
31	NBCFDC	National Backward Class Finance and Development Corporation
32	NIFTEM	National Institute of Food Technology Entrepreneurship and Management
33	IICPT	Indian Institute of Crop Processing Technology
34	MES	Modular Employable Skills
35	NRLM	National Rural Livelihood Mission
36	LF	Living Farms
37	ICDS	Integrated Child Development Scheme

S. No	Acronym	Details of Abbreviations
38	GRS	Gram Rozgar Sevak
39	WEO	Welfare Extension Officer
40	MBA	Masters in Business Administration
41	ITES	Information Technology Enabled Services
42	ILFS	Infrastructure Leasing and Financial Services Limited
43	CMIE	Centre for Monitoring Indian Economy
44	GDP	Gross Domestic Product
45	ILO	International Labour Organisation
46	FGD	Focus Group Discussion



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CHAPTER 01

INTRODUCTION



01. Introduction

1.1 - Indigenous Community's Concepts of Skill and Employment

Indigenous or indigenous communities around the world are constantly struggling to maintain their rights, their traditions and their knowledge. They face the challenge of living in two worlds, the indigenous and the non-indigenous one, which are in constant tension with each other, with the latter having more power in shaping the former. It has been well established that for centuries now, indigenous communities have suffered from invasion and oppression which has gradually eroded their sense of self-worth leading to depreciation among their own tribespeople about their knowledge and skill. Yet, indigenous populations have managed to survive adapting in many different ways to adverse socio-economic conditions and carrying on with their sustainable livelihood systems. *“Their diverse forms of knowledge, deeply rooted in their relationships with the environment as well as in cultural cohesion, have allowed many of these communities to maintain a sustainable use and management of natural resources, to protect their environment and to enhance their resilience; their ability to observe, adapt and mitigate has helped many indigenous communities face new and complex circumstances that have often severely*

impacted their way of living and their territories” says a UNESCO Global Education Monitoring Report of 2016.

The report further explains that central to indigenous peoples' livelihood is the notion of living well, which is based on a set of shared norms and values common to most indigenous groups across the world. Fundamental to these values are aspects such as the community, the harmonious relationship between human-nature-universe and notions of equality and complementarity. Among the fundamental conditions of well-being are sufficient food, strong family and community values of caring, reciprocity and solidarity, freedom to express identity and to practice one's culture and safe and non-polluted environment. Several efforts have been made among indigenous populations around the world to promote and legitimize their notions of living well (UNPFII, 2010). But it is indeed anguishing that none of the political governments where indigenous peoples live have given any importance or value to these notions or made any attempt to take on board these notes while formulating laws, policies and programmes meant for the development of indigenous groups. And this is the reason why most development programmes meant for indigenous groups always fail to make any kind of positive impact on them. Rather they end up having

negative impacts on their sense of history, self-worth, culture, knowledge, skills, etc making them dependent on the dominant ruling classes.

Deeply connected to the indigenous people's knowledge systems is their skill sets which they acquire through experiential learning and shared knowledge. During the research what came out in common from most community discussions was that skill, according to indigenous elders, *is any work that sustains the person inside the community. It has no reference to any technical or non-technical ways of doing things and is a non-hierarchised set of activities done by any member of the tribe for their survival which is passed on from generation to generation through oral transmission and by demonstration of work through working with indigenous elders.* This point of view has also been echoed by noted author D M Warren in an article published in the magazine Cultural Anthropology, "indigenous knowledge is transmitted from generation to generation. The same community, together with the family, which includes parents, grandparents and older siblings, is responsible for transmitting skills and values to the individual." And therefore indigenous communities do not really require any professional skill training for skilling their youths for learning survival skills required for sustainable livelihood systems.

1.2 - Context of Skill Development and Employment of Indigenous Communities

Jannie Lasimbang of Asia Indigenous Peoples Pact (AIPP) writes in a paper on indigenous people and local economic development, that "*the modern economic*

system has penetrated indigenous societies, affecting traditional economic systems to varying degrees. Indigenous economic systems are under increasing pressure to conform to a globally-defined system. Whereas this has provided opportunities for some it has meant severe challenges for many. Although forms of market economy are part of both modern and traditional societies, the emphasis is very different. Traditional systems focus on supplying the basic needs of the local community through need-based barter trading and marketing (also often through bartering) of any subsistence production surplus, whereas the focus of the global economy is on supplying the demands of others. This balance is now shifting. As the demand for cash grows, and more and more indigenous peoples move away from subsistence production to more commercial forms of production.” And when the modes of production shift from subsistence to commercial then the indigenous youths who want to be part of the commercial production system require to possess skills that can enable them to be part of this system. And this is where the indigenous communities have begun to feel the need for acquiring new skills and this is where the government’s justification for launching skill development courses is embedded in.

According to the website of the ministry of skill development, government of India has accorded high priority to skill development and entrepreneurship promotion as a strategy to accelerate livelihood and economic opportunities in the rural sector. The note on the website states that it is important that skill development efforts need to be translated into livelihoods either through remunerative self-

employment or through 'employable skills'. Further, entrepreneurship can play a pivotal role in generating local employment and eradicating poverty for economic development. This becomes critical, especially for the indigenous communities and regions facing diverse and distinct need.

According to a paper on skill development and productivity of the workforce published by CII, *'skill development is an important driver to address poverty reduction by improving employability, productivity and helping sustainable enterprise development and inclusive growth. It facilitates a cycle of high productivity, increased employment opportunities, income growth and development. However, this is just one factor among many affecting the productivity whose measurement differs for individuals, enterprise and economy. The increase in productivity could be due to availability of skilled and healthy manpower; technological up gradation and innovative practices; and sound macroeconomic strategies. The manifestations of improved productivity can be in the form of improvement in real gross domestic product [economy], increased profit [enterprises] and higher wages [workers]'*. Therefore the government has been touting the idea that with skill development of youths it would be able to mitigate not only growing unemployment but also eradicate rural poverty and in particular socio-economic marginalisation of indigenous youths across the country. But employment figures in the country and the performance assessment of Skill India Mission suggest otherwise.



The October issue of Outlook magazine has analysed the employment sector's performance and it states that, 'according to Labour Bureau's Employment Unemployment Surveys, total employment in the country shrank by about 0.4 per cent annually between 2013-14 and 2015-16, a number which corresponds to 37.4 lakh people being unemployed. There has been an absolute decline in employment – number of people with jobs – between 2013-14 and 2015-16, possibly for the first time since independence, a new study published in the *EPW* journal says. Three critical sources of jobs – construction, manufacturing and IT services – performed the worst, the paper by Vinoj Abraham of Centre for Development Studies, Thiruvananthapuram, said. The construction sector is India's largest informal sector employer. The author combined data sources from three flagship labour market surveys – Labour Bureau's Employment Unemployment Surveys (LB-EUS) Quarterly Quick Employment Surveys (QES) and Revised QES – for recent periods to show that while there has been an absolute drop in the unorganized sector, in the organized sector, rate of growth of employment has tanked'.

According to Labour Ministry data, nearly 12 million Indians enter the workforce in India every year. In three of the 12 quarters during 2014 and 2016, the situation worsened due to an "absolute decline in employment". Vinoj Abraham's study also states that the picture, which takes into account the organised and unorganized sectors, which emerges is one "of an absolute decline of employment in India, with much of it probably in the unorganised sector, while the organised sector is seeing a sharp decline in the growth of employment."

Abraham says, “India’s labour market is facing a crisis with the employment rate stagnating across almost all sectors. Indicators have worsened since mid-2014 and weakest among working class are bearing the brunt of the employment decline,” the study said.

So while government carries on with its mission to skill youths, in particular indigenous youths, the corporate sector or the commercial forms of production into which indigenous communities want to enter for earning more, which is supposed to absorb these trained or skilled youths is in doldrums. This downfall is not only hitting the employment sector, but has also become a hallmark of the Skill India Mission itself. A very critical analysis by Orlanda Ruthven states that, “there a growing chasm between corporate India’s hiring strategy and the aspirations of India’s young workers. In 2015, over 30% of India’s youth was neither employed nor in education nor training, one of the highest percentages in the world. The just-released Niti Aayog report declares that jobs are not being created fast enough, but also that the jobs available are of poor quality. The solution: the oft-heard mantra of more, and quicker, labour reforms. But Niti Aayog’s outgoing chairman has himself admitted that this conventional explanation is lacking, and that the real cause relates more to the aversion of a growing cohort of Indian industry to get bogged down in labour-intensive processes.” She adds that today’s workforce managers in global industrial plants face a number of challenges. They need workers – sometimes in large numbers (as many as 100-200 at a time) – but they can only sustain these jobs when work is available. What’s more, most jobs are not only poorly paid but uninteresting – requiring, for example,

a micro-routine of gestures to be endlessly repeated on an assembly line, the monitoring of one or two machines or a fixed routine of quality checks. Such jobs offer scant opportunity to learn and progress.

Orlanda goes on to explain how companies liberally violate labour laws to meet job targets put on them by the government though they can ill afford to keep the workforce afloat for long :

Rule Number 1 : Avoid regularising workers, while never completely dousing their hope. In spite of clear limits framed in labour law, it is now relatively easy for firms to hire short-term en masse. Some do this by using labour agencies – contractors – for functions across the shop floor. She classifies workers who are hired by employers as contract workers, temporaries and apprentices. These are the three tried and tested ways of flexible hire and fire. The flexible worker system has three major functions. It provides firms a way to observe worker behaviour over time, ensuring only the most compliant make the grade into the shrinking pool of regular jobs. Second, it is a mechanism of control, where workers find that raising complaints of any kind can lose them their job. Third (the one employers like to cite), it is a hedge against capricious global markets. *Of course, the system has to be presented to recruits in such a way as to keep the faint hope alive of a permanent job.*

Rule Number 2 : Keep regular workers sweet and they will help you manage the rest ! Workers flexibly hired and fired are flexible with their loyalties. The whole endeavour – of maintaining the cooperation of such

a huge casual workforce – is a delicate balancing act and hence, many companies enlist the help of their privileged minority of permanent workers to quell any dissent or unionisation.

Rule Number 3 : Close mature plants and move further out. The recent geopolitics of industrial plants shows that avoiding regular hires and winning over the trade union may not be enough to ensure the smooth supply of trouble-free workers. The key is to shed ‘old’ labour and start afresh, with workers – both local and migrant – still linked to the farm and the informal sector.

Rule Number 4 : Play to status. While the jobs offer low wages, no security and scant chance to learn and progress, they involve expensive equipment that must be safeguarded. The costs – of installing and maintaining the stream of workers, of making them work at pace, of hiring and inducting the churning recruits – are inescapable. As the equipment becomes more expensive, and the workforce more flexible and footloose, these costs only rise. The faster the production targets, the more expensive the machines, the more must be invested in a system of surveillance and extraction to keep it all going. It is here that industry makes use of the status aspirations of educated youth. Armed with 10 years of schooling and ITI certificates, the youth – freshly accredited by one of Skill India’s short courses – resist the humiliations endured by their fathers and hold out for jobs which meet their status benchmarks. The cleaner the industry, the less time out in the sun, the smarter the brand, the higher the technology... the better the job. Industry has learned that if they are able to keep alive – and even meet in

a few gestures – these aspirations, then they can in some way safeguard compliance and cooperation of youth on shop floors.

Orlanda concludes that the jobs offered in the large automotive and electronics plant of the capital region and elsewhere are overwhelmingly casual, short-term, insecure and poorly paid. The global and mechanized character of these industries reinforces the uncertainty and slow growth established by recent economic trends. There is scant sign that government skills policy has improved job quality, and, by subsidising the stream of new entrants at no cost to employers, it may have had the opposite effect and even kept wages down. At best, the skills policy in these sectors has helped to preserve existing jobs and – perhaps – to create more jobs at this low wage-high flexibility price point. The oft-cited failure of industry to engage in the government’s skills policy is partly explained by the fact that in many industries, skill is simply not the binding constraint. As one auto components manager explained, *“there is little need for skilled and long-serving workers where production is modularized and problems can be easily diagnosed.”*

But that skill may not be a key constraint of industry has not prevented industry from taking advantage of the government’s skills policy, if in undeclared ways. Orlanda shares that her experience has shown that Skill India serves industry in two important ways : in helping to maintain a steady stream of flexible workers, and in providing a way to tie in these better educated workers for longer periods on trainee contracts through partnership with industry. It is to secure the availability

of compliant and flexible workers at minimum cost, rather than to access a better skilled workforce, that industry has engaged with Skill India. And this is the reason why Skill India for indigenous communities is an eyewash that has not only killed their own community acquired survival skill which has been completely devalued, but it has only decimated their desire to find livelihood options within their village's ecosystem and pushed them to opt for a tough and insecure life in the uncertainties of urban corporate systems.

“In this endeavor, the status aspirations of India's schooled youth play a key role. Such status is embodied in a higher qualification (a diploma or a BBA, for example), in the preference of certain jobs over others. It is also embodied in the trappings of white collar life, such as urban living, a smart phone and a cosmopolitan 'personality'. The aspiration is consistent: to ratchet up enough status pegs to avoid a slip into manual and casual labour, of the type which is viewed as undervalued, disrespected and dirty. The aspiration to be 'out of the muck' is fueling the rise in NEETS – young persons who are Not in Education, Employment or Training – discussed above. Notwithstanding the efforts of the National Skill Development Corporation and its Sector Skills Councils to remove the 'stigma' of vocational training and manual skill, students, industry and training providers converge in their acceptance of a system which excels more in 'pen and paper' certificates than in building deeper competencies.” However what is really of trouble is that while skilled jobs do not really provide a solution to unemployed indigenous youths with aspirations for an urban lifestyle, the devaluation of rural skills and corresponding livelihood systems

has lost respectability and hence are threatened into extinction. To add to this there has also further been a down gradation of several occupational standards leading to a fall in appreciation for certain commercial skills and jobs. Thus workers who once aspired to ITIs and permanent jobs now aspire to diplomas and degrees, to become junior staff in a world where permanent workers are obsolete, to own smart gadgets and to enjoy corporate privileges. No matter what industry wants in India, everyone's in a race to get a white collar concludes Orlanda.

1.3 - Existing Laws, Policies and Programmes on Skill Building

Currently skill development and vocational training programs are conceptualized, executed and monitored by various organizations, working closely with government of India. There are various plans and schemes that are dedicated to achieve scalable skilling with quality and higher productivity, particularly in the unorganized or informal sector which accounts for 83% of India's workforce. The Ministry of Skill Development and Entrepreneurship (MSDE) is responsible for coordination of overall skill development efforts across the country, building vocational and technical training framework, skill upgradation, building of new skills, and innovative thinking not only for existing jobs but also jobs that are to be created. The ministry has aided and supported several missions that also focus on skill development like National Skill Development Agency (NSDA), National Skill Development Corporation (NSDC), National Skill Development Fund (NSDF) and 33 Sector Skill Councils (SSCs) as well as 187 training partners

registered with NSDC. The ministry wishes to work with existing skill development training centers, universities and institutes.

These skill development organizations, missions and schemes are striving to create sustained livelihoods and gainful employment through skilling, upskilling and



reskilling initiatives for youths. These organizations collaborate with industry bodies like CII and FICCI that take ownership of various Sector Skill Councils. Further a National Skills Qualifications Framework (NSQF) has been created as a competency-based framework that organizes qualifications into ten levels, with entry level being 1, and highest level being 10. Each level is characterized by certain categories of competencies such as : (i) professional knowledge, (ii) professional skills, (iii) core skills and (iv) responsibility. As per timelines indicated in NSQF notification, after 2016 government funding will not be available for training courses, which are not NSQF aligned. List of major schemes of government for imparting training for development of skill of youth in the country are listed as following :

S.No	Name of Ministry	Name of Scheme
		Pradhan Mantri Kaushal Vikas Yojana (PMKVY)
1	M/o Skill Development and Entrepreneurship	Apprenticeship Training Scheme (ATS) Craftsmen Training Scheme Craftsmen Instructor Training Scheme Skill Development Initiative Scheme (SDIS)
2	M/o Rural Development	Deen Dayal Upadhyaya Grameen Kaushalya Yojana (DDU-GKY) Rural Self-Employment Training Institutes (RSETIS)
3	M/o Housing and Urban Poverty Alleviation	National Urban Livelihoods Mission (NULM)
4	M/o Textiles	Integrated Skill Development Scheme (ISDS)
5	M/o Agriculture and Farmers Welfare	National Food Security Mission – Farmers Field School Agri-Clinic and Agri-Business Centres Scheme Extension Reforms – Farm School Krishi Vigyan Kendras (KVKS) Entrepreneurship Development Programmes (EDPS) Entrepreneurship Skill Development Programmes (ESDPS)
6	M/o Micro, Small and Medium Enterprises	Management Development Programmes (MDPS) Assistance to Training Institutions Scheme (ATI SCHEME)
7	M/o Tourism and Culture	Skill Upgradation & Quality Improvement and Mahila Coir Yojana (MCY) Scheme of Capacity Building for Service Providers Hunar se Rozgar tak Initiative
8	M/o Tribal Affairs	Vocational Training for Tribal Youth
9	M/o of Women and Child Development	Support to Training and Employment Programme for Women (STEP)

S.No	Name of Ministry	Name of Scheme
		Vocationalization of School Education
		Scheme of Community Development through Polytechnics
10	M/o Human Resource Development	National Institute of Open Schooling Distance Vocational Education Programmes (Practical Learning through Accredited Vocational Institutes (AVI) Jan Shikshan Sansthan
		Scheme for Financial Assistance to States for Skill Development in Electronic System Design and Manufacturing (ESDM) Sector
11	M/o Communication & IT	Skill Development in ESDM for Digital India
12	M/o Commerce and Industry	Indian Leather Development Programme
13	M/o Development of North Eastern Region	Capacity Building & Technical Assistance
14	M/o Home Affairs	UDAAN
		Seekho aur Kamao
15	M/o Minority Affairs	Nai Roshini (The Scheme for Leadership Development of Minority Women) Financial Assistance for Skill Training of persons with Disabilities
		Special Central Assistance (SCA) to Scheduled Castes Sub Plan (SCSP)
16	M/o Social Justice and Empowerment	National Scheduled Castes Finance & Development Corporation (NSFDC) National Safai karamcharis Finance & Development Corporation (NSKFDC) National Backward Class Finance & Development Corporation (NBCFDC)
17	M/o Food Processing	Skill Development Programmes under NIFTM and IICPT
18	M/o Chemicals and Fertilizers	Central Institute of Plastics Engineering and Technology

As per government website, a few key organizations involved in skill training of youth are :

- Deen Dayal Upadhyay Gram Kaushal Yojana – DDU-GKY
- Deendayal Antyodaya Yojana – National Urban Livelihoods Mission – DAY-NULM
- Modular Employable Skills (MES) under Skill Development Initiative (SDI)
- National Skill Development Corporation – NSDC
- National Skill Development Agency – NSDA
- National Rural Livelihood Mission – Ajeevika skills
- Pradhan Mantri Kaushal Vikas Yojana – PMKVY

The Ministry of Tribal Affairs has also launched vocational training schemes which aim to develop skill of indigenous youths in order to enable them to gain employment/self employment opportunities. This scheme was introduced in 1992-93 and is being implemented even today through state governments, institutions or organizations set up by the government as autonomous bodies, educational and other institutions like local bodies and cooperative societies and NGOs. The capacity of each vocational training center is 100 with hostel facility for 50. Each center may cater to five vocational courses in traditional or other skills depending upon the employment potential

of the area. Each indigenous boy/girl is trained in two trades of his/her choice, the course in each trade being for duration of three months. Each trainee is attached at the end of six months to a master craftsman in a semi-urban area for a period of six months to learn his skill by practical experience, practical experience in each trade being of three months duration. There is provision for monthly stipend and for raw material for the trainees. And after that these youths are placed in different formal industrial sectors as per the trade they have mastered and have gained practical experience in during the training course.



02

CHAPTER 02

PRE-RESEARCH CONSULTATION



02. Pre-Research Consultation

2.1 - Research Framework and Methodology

The basic framework of the research was based on the community based participatory principles or CBPR. In simplest terms, according to a website¹ CBPR enlists those who are most affected by a community issue – typically in collaboration or partnership with others who have research skills – to conduct research on and analyze that issue, with the goal of devising strategies to resolve it. In other words, community-based participatory research adds to or replaces academic and other professional research with research done by community members, so that research results both come from and go directly back to the people who need them most and can make the best use of them. There are several levels of participatory research. At one end of the spectrum is academic or government research that nonetheless gathers information directly from community members. The community members are those most directly affected by the issue at hand, and they may (or may not) be asked for their opinions about what they need and what they think will help, as well as for specific information. In that circumstance, the community members don't have any role in choosing what information is sought, in collecting data, or in

1 <http://ctb.ku.edu/en/table-of-contents/evaluate/evaluation/intervention-research/main>

analyzing the information once it's collected. (At the same time, this type of participatory research is still a long step from research that is done at second or third hand, where all the information about a group of people is gathered from statistics, census data and the reports of observers or of human service or health professionals.)

At another level, academic or other researchers recruit or hire members of an affected group – often because they are familiar with and known by the community – to collect data. In this case, the collectors may or may not also help to analyze the information that they have gathered. A third level of participatory research has academic, government, or other professional researchers recruiting members of an affected group as partners in a research project. The community members work with the researchers as colleagues, participating in conception and design of project, data collection, and data analysis. They may participate as well in reporting the results of the project or study. At this level, there is usually – though not always – an assumption that the research group is planning to use its research to take action on an issue that needs to be resolved. This is what is often defined as CBPR.

Thus by employing CBPR for purpose of evaluation of skill building programme would be a good idea for reasons of practicality, personal development and larger politics because then local researchers can take more control of the direction of their communities post the study and the community researchers would have vital information, and the ability to use it, and thus become accepted as contributing members of the community, rather than as voiceless observers or dependents. They would have gained a voice, because they would understand that they have something to say. Furthermore, the research and other skills and the self-confidence that people acquire in a community-based participatory research process can carry over into other parts of their lives, giving them ability and assurance to understand and work to control the forces that affect them.

Most important, people who have always seen themselves as bystanders or victims gain capacity to become activists who can transform their lives and that of their communities. Community-based participatory research has much in common with the work of the Brazilian political and educational theoretician and activist, Paulo Freire. In Freire's critical education process, oppressed people are encouraged to look closely at their circumstances, and to understand the nature and causes of their oppressors and oppression. Freire believes that with the right tools – knowledge and critical thinking ability, a concept of their own power and the motivation to act – they can undo that oppression. Many people see this as “true” and only reason for supporting community based participatory research.

The methodology followed in this study using the CBPR framework would be thus:

A. Set up a team of community researchers, two from each district, who have either been part of the skill building programmes by government and non-government agencies or have an insider view of the whole programme and train them on tools of data collection and data analysis.

B. Identify a set of women and men community elders in each research site who would be the respondents for greater conceptual and perspective clarity on the research topic. It is their views that would guide the data collection and data analysis activities in the study.

C. If possible, the community researchers would try to involve decision makers of skill building programmes in order to get their perspectives as this would enable community researchers to garner the former's support in order to effect changes in programmes as part of post-study collective actions.

D. It is equally important to identify and involve indigenous youths who have not attended any skill building programme and are sustainable self-employed within community and involve indigenous youths who have attended skill building programmes and have been employed by agencies and companies. These two sections of youth participants would give the study a valuable comparative framework on understanding and arriving at the general and specific research objectives. Their experiences would give a rich narrative to the impact study on skill building.

2.2 - Training and Planning

Since Living Farms (LF) decided to use the CBPR approach as its research framework, it began with identifying indigenous or dalit educated youths to engage them as community researchers. The priority set was that they must have studied upto 10th standard and must either have participated in some skill building training course or know of their friends who have done so and hence have a detail idea about the Skill India Mission. Thus LF engaged three girls, two of whom were indigenous and one was a dalit, and four boys, three of whom were indigenous and one was a dalit, for the impact study. They were called for a three day training and planning session at LF's office at Muniguda. During the three-day session, the community researchers' team was oriented o the objectives of the study and then collectively undertook the task of designing the data collection tools, finalising the research questions, selecting the research sites and finalising the timeframe of the study.

During the training, the community researchers also designed the interview questionnaire and tested the tool on each other for recording the ease of answering and timing of each questionnaire in order to assess the number of days each researcher would require for completing their field work. Following this, they also designed lead questions for the focus group discussions (FGD) and held a mock FGD to assess the tool. A detail FGD village meeting process was also decided collectively and a guide note in Odia was prepared. Then a set of guiding questions for collecting case studies or personal stories was also collectively

finalised. The researchers then prepared a timeframe for each of the field tools, selected their research sites, their secondary data sources and fixed a date for a second round of discussions on filled in questionnaires and FGDs. the second meeting was planned in order to review the data collected and identify the gaps that need to be filled in before final submission of data formats.

A participatory skill mapping game was also deigned during the training by community researchers to draw a link between the main research questions of what trial people consider as skills, from where they acquire these skills and whether these skills actually strengthen their community life or not. the game involved giving a bunch of 5-10 small chits to each participant in the FGD and asking them to write down one skill they feel they possess on one chit. Each participant may write as many skills as they feel they posses but one skill on one chit. After this the chits were all lined up one beside the other with same skills piled up one on the other. Following the horizontal laying out of the skill chits, each skill was read out and the group was asked where they got these skills from. Each source of the skill was written on a separate chit and placed above the chit with the skill set written on it. Then they were asked what benefit does that skill set provide them and the benefit was written on a separate chit and placed below the chit with the skill set written on it. This exercise was repeated for each skill set that was played out on the horizontal line. Once the exercise was over a small discussion was held around the chits to explain to the participants the results.

After that four separate papers were cut out and marked with the word, 'MYSELF', 'FAMILY', 'VILLAGE' and 'OUTSIDE AGENCY'. These papers were placed beside each other and each of the skill sets written on the small chits was picked up and based on participants' answer to 'who benefits from that skill' the skill set chit was placed under any one of the four papers. If a skill set benefited only the person who has that skill and does not benefit either the family, village or outside agency then it is placed under 'MYSELF'. Similarly if a skill set is benefitting the family more than the self or the village it is placed under 'FAMILY' and if it benefits the village more than the self or family then it is placed under 'VILLAGE' and similarly if it benefits only the outside agencies that employ the person with those skill sets then it is placed under 'OUTSIDE AGENCY'. Once the exercise was over a discussion was held around the chits under all four papers to explain the results to participants.

After a gap of two months the researchers gathered in Machchra village of Koraput district for a two-day review of the data collection. A few gaps were identified in the questionnaire formats that were filled in by the researchers and they were given a week's time to do the gap filling and submit the final questionnaires and minutes of the FGDs. The Nabarangpur researchers had not completed the FGDs and collected personal stories of two boys and hence were told to collect one personal story of a girl. The Rayagada researcher was not able to collect the personal stories since LF team could not finalise a second female community researcher and the male community researcher had to complete all the questionnaires on his own and hence did not get

adequate time for collecting the case studies.



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CHAPTER 03

RESEARCH PROCESS AND OBJECTIVES



Research Process and Objectives

3.1 - Research Objectives

- General Objective

Study the impact of skill building programmes on the lives of indigenous youths in terms of their increased self-dignity, greater contribution to the communitarian livelihood systems and capacity to intervene in conservation of their local ecological biodiversity.

- Specific Objectives

- Explore the linkages between rising agrarian crises and the growing push for industrial and market-driven skill building and employment among indigenous youths.

- Document indigenous communities' perspectives on concepts like skills, skill building, self-employment and salaried employment and analyse whether the present model of skill building programmes for indigenous youths are able to take on board these perspectives.

The study, as stated in the general objective, is an attempt to understand not only what happens to indigenous youths who take the courses offered under

Government's Skill India Mission but also whether these skill enhancements enable them to contribute to strengthening their family and community social and economic conditions. Indigenous communities have and still are, to a large extent, practicing several forms of communitarian living in terms of their farming, their festivals, their self-governance, etc and so the study explores whether the new skills acquired from the Skill India Mission enable the youths to also contribute to these communitarian ways of living. Besides this, the study also explores whether the youths, once skilled in a profession, continue to interact with their local ecological system or not. This area is crucial to understanding whether the Skill India Mission actually caters to bettering the socio-economic conditions of rural families from within or just a recruitment drive for cheap labour to industrial houses who want to cross subsidise their costs of production by hiring rural and indigenous youths who have acquired skills targeted at menial industrial jobs that machines cannot do.

Linked to the above general objective are two specific areas of query where the study wants to explore whether the rush by indigenous youths for skill training courses is linked to their falling interests in agriculture related livelihood activities. Also if the skill

building courses cater to the needs of youths engaged in farming so that it may enable them to rise above the looming agrarian crisis. Further the study would also try and see if there is any agrarian crisis among indigenous communities at all or not and if the skill building and employment opportunities offered by these courses are actually a succour for the failing agriculturists among indigenous communities of South Odisha.

The second speck objective is capture the indigenous peoples' perceptions about certain key concepts like skill, employment, salaried jobs, etc and whether the Skill India Mission measures up to these perceptions so that the aspirations growing among indigenous youths is fulfilled through this initiative. All these skilling, upskilling and reskilling missions and schemes are being implemented in every state including Odisha but there does not seem to have been any mid reflection on what exactly has been achieved in these three years of implementation. Therefore perhaps as civil society actors who engage with the youths it becomes LF's mandate to engage in an indepth review of these missions and assess what they hold as futures for the indigenous youths. LF feels it is also their responsibility to conscientise and educate these youths if the impact of these missions is in fact taking them into an unseen blind alley in the name of skill building and formal employment and provide them an opportunity to self-assess such decisions. But this cannot be done without studying the impact it has had on youths. The study therefore was focused at understanding what youths who have attended these skill development courses felt about these courses

and the job opportunities that opened up after these courses. There was also an attempt through the study to understand what the youths who have undergone skill training consider as skill or as work and from where they have learnt these.

3.2 - Research Sites of the Study

The study had two categories of research sites - one were the 190 indigenous youths who were interviewed for their opinions on the research objectives and two were the 14 villages where FGDs were conducted for opinions of the villagers and indigenous elders.

Following two tables reflect a consolidated profile of the indigenous youths and the indigenous villages. This first table is of the youths who were interviewed in two categories – those who underwent training and the

District	Girls who took training	Boys who took training	Girls who did not take training	Boys who did not take training
Rayagada	8	11	9	12
Koraput	9	21	5	15
Malkangiri	15	15	14	6
Nabarangpur	14	16	7	13
Totals	46	63	35	46



A total of 190 youths were interviewed on two sets of questionnaires - one for youths who took skill building training set up by government (109) and one for youths who have not taken any such training (81). The study focused on trained youths so the number of trained youths interviewed was more. The gender ratio of respondents in both categories was tried to be balanced so that the women's voices are given equal importance and the study can also capture the gendered experiences of youths.

The second table enlists the names of the villages where the focus group discussions (FGDs) were held and also shows the number of male and female participants in these FGDs.

District	Block	Panchayat	Village	Female Participants	Male Participants
Rayagada	Muniguda	Telengapadar	Gorlagudi	5	8
Rayagada	Muniguda	Agulo	Kandhamadakai	7	10
Koraput	Bandhugan	Nilawadi	Ghumra	5	17
Koraput	Bandhugan	Kanagan	Kanagan	1	18
Koraput	Potangi	Kotia	Mathalamba	25	10
Koraput	Potangi	Sambai	Sambai	10	9
Malkangiri	Korukonda	Korukonda	Nuaguda	0	18
Malkangiri	Korukonda	Dudameta	Dutelguda	9	18
Malkangiri	Khairput	Rasabeda	Banuguda	11	8
Malkangiri	Khairput	Gumma	Gotiguda	11	22
Nabarangpur	Papdahandi	Patri	Khaliguda	7	6
Nabarangpur	Papdahandi	Semla	Pujariguda	7	6
Nabarangpur	Nandahandi	Mentry	Badiguda	6	7
Nabarangpur	Nandahandi	Sindhuguda	Dengaguda	6	7
Totals	7	14	14	110	164

A total of 274 village members including indigenous elders and women participated in FGDs held across 14 villages. Except for Rayagada, in the other three districts FGDs were held in four villages per district. While in each district one village was taken which was the native village of any one of the community researchers, the other three villages was selected based on distance of the village to the district headquarter town or nearest urban centre and from the main road. This criterion helped identify one interior village where road connection did not exist, one village which was not very close to the main road and one village which was next to the main road and close to any urban centre. The rationale for such a selection was that indigenous youths' perceptions about job employment, livelihood, forest dependence, farming, etc vary according to their proximity urban centres.

3.3 - Scope of Research and Research Questions

The scope of the research study would extend to two villages per block and per district two blocks would be selected. Thus of the four districts covered, total 14 villages from seven blocks would be covered under the study area. The research would facilitate collection of case studies through personal narratives, in first person if possible, of the indigenous youths for a more perceptive input about the research objectives. The CBPR process would also consist of a questionnaire-interview of indigenous youths in the research villages, female and male participants of skill building programmes, for creating a numerical database on persons accessing skill building programmes and

the respective employment opportunities they have accessed post the skill building. This would be used for statistical reporting and evidence based advocacy at a later stage.

Mapping of individual aspirations of at least 25 indigenous youths, women and men, from across the 14 research villages which would help trace their interconnectedness to community and ecology and identify their vision of what an alternative to current development model should be in their villages.

A set of key research questions was finalised collectively which has guided areas of inquiry that were focused upon during data collection and research documentation :

- What are the main sources of livelihood including local non-monetised sources in the village ? Mapping of issues related to sources of cash and non-monetised income, issues around access to natural resources like forests, land, water, for livelihood generation, etc and understanding depth of agrarian crisis, breakdown of ways of communitarian living, growing disregard for ecological biodiversity, disappearance of traditional skill sets and knowledge systems, etc that the communities are facing

- What kind of skill sets are required for the livelihood activities they are currently engaged in and how have they acquired these skill sets ? Do they feel these are sufficient for making their current livelihood systems resilient to the vagaries of destructive development interventions imposed on them by national governments ?

- What is the nature of government and non-

government skill building programmes ? What new skill sets have they gained at these programmes ? How has this helped them in accessing more sustainable employment sources than those currently found in their village ? What quantitative and qualitative change has these skill building programmes brought about in their lives, in lives of their family and then that of their larger community with respect to themselves ?

- What kind of exploitative practices are experienced by men and women during a labour exchange activity within the village and how do indigenous youths, men and women, react to exploitation ? Is there any redressal of complaints against this exploitation ? Is there a similar exploitation in salaried employment ? Are the youths able to seek redressal of complaints against exploitation, if any, that they are facing ?

- Do communities feel skilled youths' migration out of village for employment is growing ? If yes, how comfortable are they with the migration of girls and women ? Do they think this is the best or is there a need to check / prevent this migration of women and girls ? If so, how do they think this can be prevented and who can help ?

- Does skilled youths' migration to urban centres lead to a 'better life' for the men and women or is it a situation of forced labour exploitation that they accept for earning ?

- What are the options available in the village for alternative livelihood generation for the skilled indigenous youths, women and men, so that they can use their new skill sets for generating income ? Is it possible for community to ensure this or do they need any kind of external support and if yes, then what could be supports ?

- Do the indigenous youths and community members feel that skill building programmes of government and non-government agencies are designed to cater to their needs and way of life ? If yes, then what are the specific programmes that they find suitable and if no, then what are the changes they think would make the programmes suitable ? Do they have the freedom to choose the skill sets they want to acquire and agency they want to get employment in or is it decided for them by the agencies ?

- What are the skilled youths' ideas about 'progress', 'development', 'good or better life' and 'well being' ? Has the new skill sets helped them achieve these above ideas

- What significant change in their lives has the skill building programmes brought in their lives in terms of – has it made them feel more confident and dignified in their work spaces, has it enabled them to conserve and strengthen their communitarian ways of living or has it changed these ways of living in an irreversible direction and has it increased their capacity to conserve their ecological biodiversity ?

3.4 - Data Collection Techniques / Tools

The CBPR study focused not only on numerical or quantitative data collection but also gave equal importance to qualitative data and experiential data collection. The following are some of the major techniques that the community researchers used for the process :

1. Personal interviews : Each district level community research team conducted personal

interviews of minimum 15 women and 15 men who have taken skill building courses to get deeper insight into their experiences. The personal interviews also revealed inner feelings and experiences of the youths in their village and what were the reasons why they decided to enroll in these programmes and then work outside the village. Personal interviews were also a basis for getting quotes on different aspects of skill building and employment. It also helped the research teams get a deeper insight into what the women think about alternative rehabilitation options and what kind of support they want to receive for their rehabilitation. The personal interviews were in the form of free flowing sharing of their life stories. The research team developed a set of guiding questions which they used as prompts if they tend to falter or miss out.

2. Focus group discussions : Focus group discussion on migration trends, causes of migration and need for alternative livelihood rehabilitation were conducted by the research team with men, women and indigenous elders. These FGDs gave the team insight into collective views of trained and non-trained people on need for skill building, urban migration trend, its causes and what could be available alternative rehabilitation options. The FGDs were conducted separately with men and then separately with women so as to get gendered understanding of the issues. FGD with migrant women would also look at on sexual violence at workplace.

3. Secondary data analysis : Secondary data were collected by the research team from different sources like Government Department websites and

reports, statistical survey reports on labour and employment indices, studies conducted by NGO or research organisations, news reports on skill building programmes of indigenous youths, etc. The data on skill building programmes were collated from all above sources and used for informing the research analyses as well as situational contexts of the research report. The data compiled from the secondary sources also informed the research findings and gave the team a comparative framework within which to analyse findings of secondary data and primary data.

4. Case study collection : A total 6 case studies were collected of the community based traditionally skilled women and men from target villages that have maximum number of professionally skilled indigenous youths for illustration of the issues faced by youths from both sets of indigenous communities. The case studies can be used as evidence for the later stage of action. The case studies were also taken from an equal number of girls and boys to maintain a gender balance.



3.5 - Timeframe and Limitations of Research

Month and Week	Activity	Process
August last week	Selection and orientation of community research team	Three-day process on study purpose, research framework and all the data collection tools
September first week to October last week (except for Dasera festival)	Data collection in all four districts	Two researchers (one female and one male) cover four villages for detail data collection
November first week	Gap filling of data through rapid field exercises	Verification of doubtful data and collection of any left out data in villages
November last week	Data compilation	Data analysis
December first week to last week	Report writing for draft version and final version of report	Report writing in English and simultaneous translation into Odia

Limitations and Challenges of Research

1. Sample of two villages taken in two Panchayats of each District not adequate

Though the region of undivided Koraput is one of the biggest regions in Odisha with maximum socio-economic and cultural diversity, the study has been taken up only in 14 villages across the entire region. Therefore it is possible that the actual intensity of the impact of skill building programmes on indigenous youths may not come out fully in the research project. But since the sample Blocks are more accessible for the implementing agency Living Farms, it was a natural choice to select villages that have a pre-research rapport with the team of Living Farms.

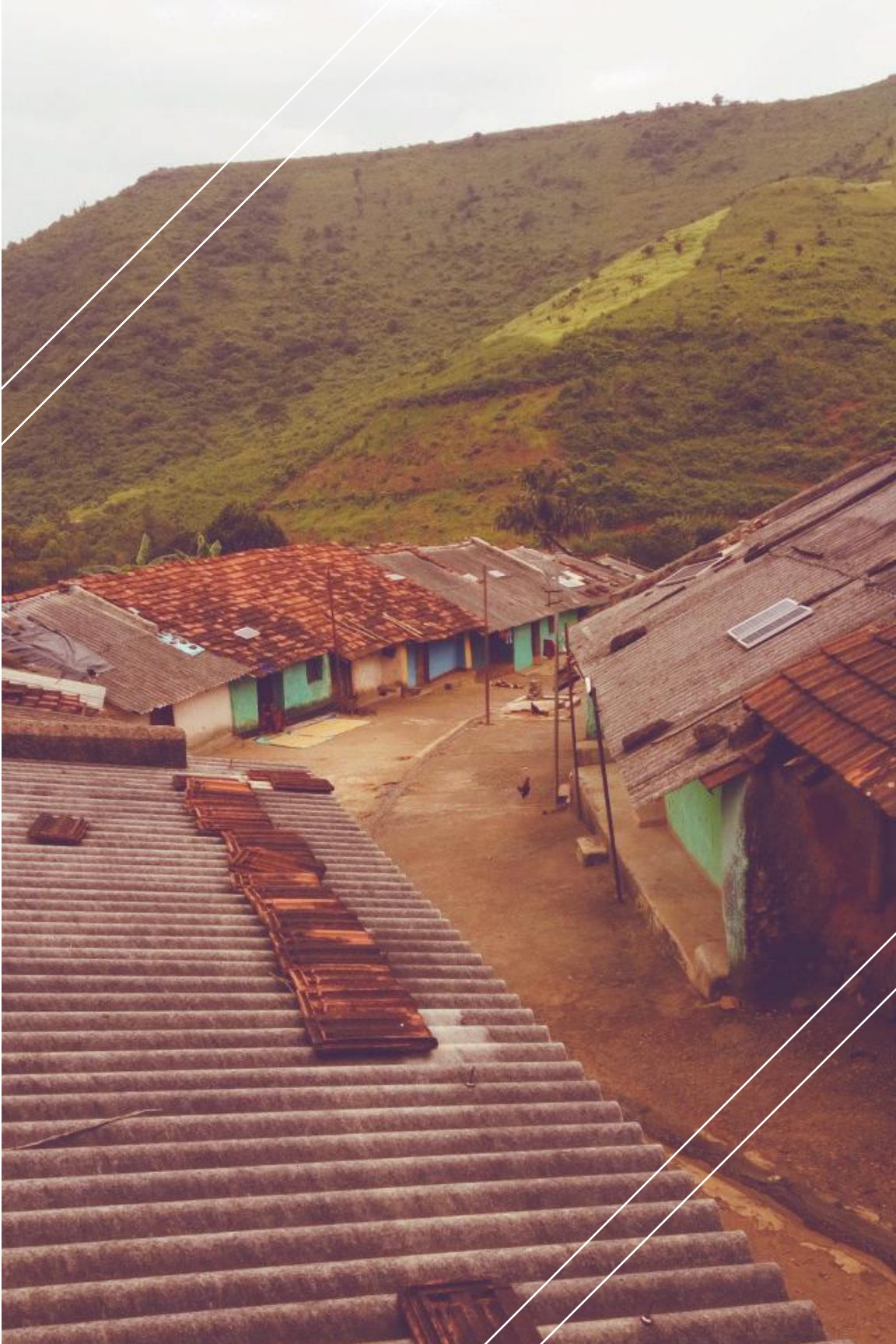
2. Skill building of youths is key focus of current development paradigm

The research topic is an extremely sensitive area of enquiry since Skill India Mission is a flagship programme of the Central Government and is aimed at assuaging the fears of the rising populations of unemployed youth that rapid industrialization and urbanization have not led to actual job creations for them. Therefore any critical and indepth analysis of the impact of this key programme on indigenous youths, for whom the Government has dangled this programme as a ripe carrot for giving up their farms, forests, rivers and mountains in favour of industrial capital expansions. And so accessing youths who have been enrolled in this programme and getting them to speak up might be a very sensitive task that might not

yield the desired responses. But very purpose of using CBPR framework is to mitigate this risk. All community researchers themselves were well know to those who were interviewed and so they had better acceptance among the current trainees and got them to respond openly and without fear. Utmost care was taken to maintain their personal details confidential and use pseudonyms while citing their quotes and responses in final research study report.

3. Community researchers might find it tough to do data collection

Community researchers found it difficult to use multiple tools for data collection which was a totally new experience for them. And so they needed multiple field visits to fill the data gaps following a review of their gathered data. And this frustrated and demotivated them to engage more deeply on the research topic. This challenge was mitigated by ensuring proper training and rigorous orientation of all community researchers on the research topic and data collection tools. Similarly periodic review of their data collection was done to ensure that first time mistakes were rectified there and then. Since the task is to be more deep in data collection rather than spreading out thin, the community researchers did not have too much distances to cover for data collection and this made it a little easier for researchers to seek support from Living Farms team in case of difficulties.





CHAPTER 04

RESEARCH FINDINGS AND ANALYSIS



04. Research Findings and Analysis

4.1 - What Indigenous Youth Who Underwent Skill Training Say

During the process of personal interviews with 110 indigenous youths, 50 girls and 60 boys, who have taken some skill building training course, it came to light that there was a lot of disillusionment among the youth regarding the grand skill building programme. As an analytical report that appeared on the online magazine The Wire in May 2017 explains, ‘a government-appointed committee had found that the first phase of the PMKVY scheme had spent over Rs 1,500 crore in skilling over 18 lakh people, but failed to achieve key objectives such as high rates of job placement. The panel’s grim assessment of the flawed nature of government-subsidised skilling should offer a future template on which PMKVY must desperately improve : “The unmistakable conclusion is that an amount of Rs 2500 crore of public funds was spent to benefit the private sector without serving the twin purposes of meeting exact skill needs of industry and providing employment to youth at decent wages.”

The current study corroborates the above conclusion. It found that across all four research districts about half of the indigenous youths did not get jobs post their

Post Training Jobs	Rayagada		Koraput		Malkangiri		Nabarangpur		Totals	
	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
	Females	2	6	0	9	5	10	0	14	7
Males	2	9	5	16	5	10	1	15	13	50

training courses. And those who have not found jobs after their trainings have gone back to their farming. Except for Malkangiri district where the number of trainees who found jobs after their course was more than 50%, in the rest of the three districts it was clear that the trainees did not go for jobs in urban centres.

The reasons why the trainees did not go for jobs was diverse with ‘family members not permitting their wards to travel to far off places for employment’ being the most common reason. However, ‘less pay and more work’ was another common reason why the trainees did not go for post-training jobs. A third common reason for not joining any commercial agency for employment was that the agencies where they took training did

not provide any placement opportunity to trainees after they completed their course. Many indigenous youths feel that their decision to not go for jobs or leave their jobs and come back home is not a decision that they regret. This fact emerges from a question asked to them about their parents' opinion about their not pursuing any corporate job after their training or leaving their job midway and returning home to do farming.

While none of the indigenous youths told that their parents were angry or regretful about their decision or that they were being forced to go and join any corporate job, many shared that their parents were sad that the skill training course on which they spent so much money and time did not really benefit either their children or their families. **Specifically the study revealed that young men who took these skill training courses did not really benefit in terms of acquiring any skill sets that can create a livelihood opportunity at self-employment.** During a group discussion with youths in Malkangiri district, the youths who participated stated that the skill sets they were taught at the skill development institutes were tailor made for corporate jobs and hence were never suitable for them if they chose to run some small enterprise of their own in either their own village or at the nearest town in their districts. Those who had to leave their jobs in metros and return home were especially disappointed that the training, in particular the IT-enabled services training, were not useful for rural settings as they required machinery and electronic devices to operate and they had no capital to invest in such equipment to start their own IT enabled service centre.

Current status of employment of indigenous youths post skill training and some earlier job stint

Current Employment Post Training	Household Work		Farming		Daily Wage Work		Tailoring		Formal Corporate Employment		Pursuing Formal Education		Sitting at Home / No Work		Others	
	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M
Rayagada	1	0	1	5	2	0	0	0	2	2	0	0	2	2	1	1
Koraput	0	0	3	7	0	1	0	0	0	5	6	5	0	3	0	0
Malkangiri	9	7	1	1	0	0	5	3	0	2	0	2	0	0	0	0
Nabarangpur	2	0	0	5	0	2	4	3	0	1	5	1	2	3	0	2
Totals	12	7	5	18	2	3	9	6	2	10	11	8	4	8	1	3

A majority of the trainees feel that the skill training course has not benefitted them. When asked why they feel so then their responses have been that the skill acquired by them has not really come of use to them in their village or family set up since they have decided not to go to any urban centre for pursuing employment opportunities. Only a few felt that by taking the training and doing a small stint at any urban centre corporate set up they have gained some independence and self-confidence. About what kind of benefit they are seeking from their urban jobs, 90% trainees see employment only as a source of earning cash for sustaining their families. The foremost priority for employment is to earn cash, which they feel is not possible if they pursue their traditional occupations. But due to adverse job experiences or denial of placement opportunities and low wages, these indigenous youths either did not opt for any urban centred employment or worked for a few months and returned to their village.

Currently a majority from among those who did not pursue jobs or left their jobs and returned home, are engaged in farming, helping out their parents in household work or engaged in daily wage work. Another chunk of students have gone back to pursuing higher level of formal education like graduation. And another small minority of trainees have found some alternate employment locally after their training like working in local NGOs or giving tuition to village children or running a tailoring unit in their village. And only 18 youths have continued to return to the urban centres for jobs in the trades in which they have been trained under Skill

India Mission. The youths however are quite upfront about the fact that if the placement opportunities, the pay and the family members had favoured them then they would have liked to go for formal employment in urban centres and earn cash rather than engage in their traditional occupations like farming, household work or daily wage work.

What is further important to note is that when asked what 'work' means to them and whether skill is required for work, female respondents stated that, "work means any activity done for achieving some result" and that not all work requires skills. Male respondents stated that, "work means any activity which results in some income" and therefore all work which is done for money requires a definite set of skills. There is a fundamental difference in the way both genders perceive work – one which is focused on income and one which has a more broad understanding of results of an activity. And perhaps this is the reason also why majority of those who went back to the cities for formal employment were men and majority of those who stayed back in their villages for pursuing local livelihood opportunities were women. Many of the women who have got back to tailoring in their village felt that the tailoring course they went through did not really equip them to become master tailors on their own. One of the respondents even explained, "*I learnt how to run a machine and join pieces of cloth to make a dress or shirt, but I was not taught how to take measurements or how to cut the cloth according to the measurements. Without these skills, my training as a tailor is not complete and that is why I cannot start stitching clothes on my own in the village*".

There was also an attempt through the interview to understand what the youths who have undergone skill training consider as skill. And so the respondents were asked about what skills they possess and from where they acquired these skills. Almost all female and male respondents listed out cooking, ploughing, cutting wood, making farm implements and washing clothes as skills that they have acquired. But it was surprising that only 5 out of 190 respondents stated the trade in which they have taken skill training as a 'skill'. Similarly on a related question about why they went for the skill training courses they said that they were hopeful that the training would help them get salaried jobs which the skills that they acquired in the village cannot get them. *But they do not consider the trades in which they took training as skills that can 'benefit them in their life' but can aid only to earn money.*

They also shared that these skills were acquired by observing village elders and working alongside their family members. The indigenous youths, 100% of all respondents, listed the village elders as their primary source of learning for all outdoor related activities, and family for all indoor related activities. It is interesting to note that male elders were named as teachers of male youths for outdoor skills and fathers and elder brothers as teachers of skills learnt for running their households. Similarly women elders and mothers or elder sisters were teachers for female youths for skills learnt on the farm and forest and for skills like cooking, cleaning, etc which are needed to run a household. This reflects the deep gender typecasts that pervade skill building processes in a indigenous community. This

gender stereotyping exists even in skill development institutes' and the Government's choices offered for male and female youth. For example, majority of girls who opted for skill training were given courses related to tailoring and the boys were given options like hotel management or data entry operator or computer programming. This pre-determined offer of skill trades by counselors is a reflection of the deep seated stereotyping of jobs in corporate sector based

Skill Trades Opted For	Rayagada	Koraput	Malkangiri	Nabarangpur
Sales and Marketing	4 Female 2 Male			
Tailoring	2 Female	2 Female	14 Female 5 Male	14 Female 5 Male
Data Operator	2 Female 5 Male			
Computerised Numerical Control (CNC)			4 Male	
ITES		3 Male		
Hotel Management		3 Female 11 Male	3 Male	
Electrical	2 Male	2 Male		
Tailoring Machine Operator			1 Female 1 Male	
Fitter			1 Male	1 Male
BPO				1 Male
Plumbing				2 Male
Computer Programming		2 Female 4 Male		
FMCG		2 Female 1 Male		

Skill Trades Opted For	Rayagada	Koraput	Malkangiri	Nabarangpur
Mobile Repairing			1 Male	
No Answer / Blank	2 Male			

Of the respondents interviewed a majority of the women have gone for tailoring as a skill trade but the boys have taken skill trades in various sectors but mostly related to machinery and computer aided services. What is notable that tailoring is one of the most common trade opted for by female respondents. When asked if this trade was given to them according to their choice, 12 out of 15 girls from Malkangiri said they were given this trade by the counselor at the skill development training centre. But they also shared that since they were told that job opportunities for women in tailoring is very high and jobs in other trades for women is not as easily available, they also willingly opted for tailoring trade. There are significantly low number of women who have gone for other trades.

Another popular trade opted for mainly by male respondents of Koraput District is hotel management. Here too they were told that job placements were high for those opting for this trade as the food and tourism industry needs a lot of personpower. But surprisingly none of them have continued to be employed in this sector after their training and the major reason for quitting this sector is 'less pay for more work'. The respondents from Malkangiri shared their experiences of working in hotels, some in Bangalore and some in Bhubaneswar, where they worked mainly as waiters

and doormen. They said that while waiter duty was from 12 pm to 10 pm, at other times they also had to clean utensils and the hotel floor. Thus they ended up working the entire day for more than 15 hours a day but the pay was not according to the working hours and the hotel owners said that since they were given food at the hotel they cannot pay them more than INR 5000-6000 per month. Some said that they also slept at the hotel but in Bangalore the boys had to take up rented accommodation which took up a lot of their monthly expenses. Therefore they could not save anything from their salaries and ultimately decided to return to their villages and either went back to studying or to farming.

Further if one compares the trade skills table with that of current employment, one can observe that most of those who underwent hotel management training have now abandoned the sector and gone back to completing their formal education degrees. This trend is also observed with the girls who took tailoring training. They have all shared that they took the training, went to their work places in Chennai, Chilika in Odisha and a few to some places in Tamil Nadu. But most have returned after two-three months of work. Those from Malkangiri have shared that they opted to return when the pay was less, the work very stressful and they were being forced to stay on in the company as permanent workers but they realised that this meant they will not get chance to come home often and would face pay cuts if they stayed home for more than their approved holidays. So the girls decided to return and have now taken to working with their families on the farm and home. This story is also the same for

some other sectors like computer programming or data entry operator. Surjamani Muduli (20 years) of Janiguda in Tentulikhunti Block of Nabarangpur relates her experience, *“she took a 3-month training in tailoring and was sent to Tirupur in Tamil Nadu for 9 months in a garment factory and got Rs 300 per day but got Rs 6000 at the end of the month. She does not know why her employer deducted Rs 3000 and never had the courage to ask either. She had to work every day for 9 hours without a break. She feels satisfied that she was able to send money to her family. But she fell ill and there was no one to look after her so she came back and did not want to come back. Now she has bought a tailoring machine and stitches clothes at home for her village people and some from other villages also come. She hopes to get some support from Government for buying a better sewing machine and opening a tailoring shop in Tentulikhunti town.”*

In both the cases above we saw that the major reason for return was low pay and long hours of work but it is perhaps important to also understand that when they return home, they are able to fall back on farming for their livelihood and that is basically because their families continue to pursue that option of livelihood. For those who are landless, like the youths from Bandhugan who returned from jobs in the ITES sector, they shared that they are sitting at home because they do not have lands to farm on and also that they do not want to work as agriculture labourers. Hence they stay home and it becomes a stigma for them as they are seen by their parents as ‘being idle’ after getting skill training. *One of the respondents also shared that this state of joblessness after training has eroded his self*

confidence and he does not feel like socializing with his friends who have jobs after the training.

4.2 - What Indigenous Youth Who Did Not Undergo Skill Training Say

There was a significant difference in the responses of youths who had not attended any skill development course of the government and have been working in their village or nearby areas or have been engaged in their traditional occupations. To questions on what they understand as the meaning of ‘work’ and whether skill is required for work, all female and male respondents stated that, “work was anything that they performed for sustaining themselves and their families.” And they are of the view that for every work, however big or small, a certain level of skill is required and that the skills that they have acquired are learnt through “experience of simply living in a village and working with every member of the village on the day-to-day activities performed by every member of the village”. The youths, when asked to list their skills listed activities that focused mostly around farming practices, making of agriculture implements, foraging in the forests for food and fuelwood, handling animals for animal husbandry and household activities like cooking, washing clothes, etc.

The significant difference here is that unlike the youths who took skill training and did not feel that their acquired skills were of benefit to either family or themselves, majority of the youths who did not participate in the Skill India Mission programmes feel that traditional skills they acquired from their community life not

only benefit them but also help them sustain their families. A few also added that these skills help them contribute to community festivals, functions, labour sharing practices, forest forages, etc. The benefits to the community are an indicator that these skills which are acquired from the community also go back to strengthening the communitarian way of life that is inherent to indigenous societies. These indigenous youths also listed skills like masonry, electrical, plumbing, driving and tailoring which they shared they learnt from others in the village or by working along with masons, electricians, drivers, tailors from other villages. They stated that these skills they learnt through experiential methods and not through any structured training from any institution. But many of the youths also shared that they would like to learn some new skills which can help them get some additional sources of income. A question in the study asked them what would be the skill they would like to learn and a majority of boys said masonry and welding while the girls said teaching and tailoring. From interviews with trained youths and secondary data collected on Skill India Mission training courses, except for tailoring none of the other three courses are offered to youth ! This reflects that perhaps the idea of skilling youths is not really looking to fulfill their aspirations but a programme to create low skilled youths catering to the labour market of urban and industrial centres.

Out of 81 respondents only 12 stated that the skills listed above and all benefits from skills have not given them a sense of self-respect which they would have got had they participated in any institutional skill building programme. The rest 69 participants shared

that because of these skills and the tasks that they performed using these, they have gained self-respect, affection and appreciation from their family members and also community elders and have been able to integrate themselves in the village. They also shared that these traditional skills have helped them support community activities like marriages, death ceremonies, festivals, forest forages, etc whereas they have observed that those who have lost these skills cannot be part of these community functions and activities. A few also shared that because of these skills they are able to perform their traditional occupations even if they are alone and sustain themselves independently especially skills like cooking, ploughing, harvesting gains, forest foraging and fuelwood collection.

Also it was interesting to note that those who have not opted for any skill training courses and also considered their traditional occupations as skilled work were able to contribute in a more significant way to community development like they are able to help people repair their homes, repair tile roofs or even repair electrification lines in people's homes. These skills the youth said were learnt from others in the village and hence have been able to benefit the community as a whole. They also shared that these skills are used as labour exchange mechanisms wherein they help repair someone's home and the latter then helps them in some other work whenever the need arises. Wataka Krishna of Koraput district explains, "I learnt masonry from another man in our village by working with him as a labourer. Now I can work independently as a mason and help other families in my village when they have some masonry work to be done. Sometimes I take daily wages for my

work and sometimes I tell them that I will repair their home and they will have to help me in return on my agriculture fields whenever the need arises. And that is how many of us use our skills as a labour exchange instead of taking money for all our work. This benefits the community and family as a whole”.

4.3 - What Indigenous Elders And Women Say On Skill Training

The study also had discussions with indigenous elders, villagers and women in 14 research villages to get their views on what was the impact of Skill India Mission on their wards and grandchildren. All the 14 indigenous villages hosted long discussions around the Skill India Mission and the focus was on whether the Mission and its programmes can ensure that the indigenous youths learn skills which can not only sustain themselves but also improve the socio-economic conditions of their families and contribute to the strengthening of communitarian livelihood system of the village.

The current livelihood systems in all these research sites revolves majorly around farming and forests which are used for food, fuelwood, hunting and cultural-religious rituals. Across the four districts the research villages also have a small section of families who follow traditional occupations like pottery, iron smithing, carpentry, bamboo craft-making, etc. Besides traditional skilled works people, there are also a few men and women with new age skills like cement masonry, driving which ranges from bikes, autos, tractors to buses, electrical wiring, vehicle repairing like mechanics, tailoring, etc. But in all the village discussions, the

women and village people, including the youth, shared that none of the new age skills have been acquired through any skill building training but by working with people who already learnt these skills and also through trial and error. For example, in Banuguda and Dutelguda villages of Malkangiri district, the villagers shared that they do not hire any electricians for doing the electrical wiring of their houses. They all know how to install connections from the village's transformer to their homes, know how to fix bulb holders, install wall mounted lights and fans, etc and all this they learnt while observing trained electricians once or twice in the construction sites that they worked on earlier. They came back home and through trial and error have now learnt the skill of doing their own home's electric wiring. The youths shared that they too learnt these skills from their fathers and uncles in the village by observing them and also through guidance by elders.

To a question during the FGD about why do the elders and women think that the youth go outside the village for work and livelihood, most traditional leaders of the villages shared that the youth do not value the skills they have acquired from the village and feel that these traditional skills cannot provide for their and their family's sustenance. Unanimously in all villages the elders reflected that the young boys mainly migrate to the urban centres not in search of any permanent source of employment but to see new places, experience urban lifestyles and they spend all the money they earn on their own clothes, shoes, mobile phones and other luxury items. But they also shared that the parents of these youths support them by sending them money or spending on their skill building

courses with the hope that they can get some better paying permanent source of employment in the urban centres and support the families back in the village as the cash needs of rural families has been growing. From the research villages it was found that in most of these villages a minimum of 4-5 girls and boys have been sent for skill building trainings under the DDU-GKY schemes through the village's GRS or WEO or even ICDS workers. And these skill building trainings have been taken mostly by youths who had been migrating to the cities as construction labourers. So parents felt that if their wards can migrate after gaining some specific skills then the migration would be beneficial to their families earning the extra cash which is required for majorly three needs - health, education and house building expenses.

But, most villagers, women and even youths who do not migrate shared that these skill building trainings of the government have not benefited the youths because of three major reasons -

- 1] was that the trainings seem incomplete or rather they do not capacitate the youths to earn a living using the skill independently and are only useful in a factory setting where they perform only one part of the work on a long line of fragmented works;
- 2] the trainings have not been followed up by proper job placement or economic rehabilitation packages so that the skills can be put to actual use for self dependent livelihoods; and
- 3] the trades enlisted in the training centres do not enable the youths to sharpen their existing skills so that it help them improve their traditional occupations

in the village.

To a question about what benefits have the skill building trainings brought for the village, the elders and women shared that they could not see any benefits. they see few changes that have happened post these skill building trainings. The changes are that the children who took these trainings went out to the urban centres for a few months but a majority of them have returned from these jobs and do not want to go back. Some of them have gone back to their traditional occupations of farming and forest based livelihoods, while others are migrating to cities as seasonal construction workers. Only a handful have been able to use the skills gained in the training for a non-traditional livelihood like tailoring, setting up a cycle and bike repair garage. In Nabarangpur district's Khariguda village the elders shared two girls from their village had gone for skill training course on tailoring but opted for working in the village and setting up their own shop as their families did not allow them to go to Tamil Nadu. But now they are not able to stitch clothes as the training was not complete so ultimately this skill building course was of no use to ether them, their families or even the village which could have benefitted from their tailoring unit as now they have to travel 30 kms to the nearest town for stitching any new clothes or school uniforms for their children.

To a question on what benefits the traditional skills or skills learnt from the village, including new age skills, have brought for the village, the villagers shared that collective activities in the village where everyone contributes their bit through their scenic skills or

shared skills are slowly dying and there is need for their survival. In fact except for farming none of the other activities are being done collectively especially religious and cultural festivities. But it is not that traditional skills and occupations do not exist in the village. In fact these skills exist with the indigenous elders but there is no one to take forward the skills by learning from them. These government skill training courses are useless because they are not only not complete but they are so exclusive that the youths cannot get jobs anywhere except for one or two particular companies in the urban areas which anyway pay very less for the amount of work they make the youths do.

Nityananda Kusa (22 years) of Khaliguda of Papatandhi Block of Nabarangpur attended a 9 month fitter training at Rayagada and worked for 3 months at a factory in Tamil Nadu. But he was working for 12 to 13 hours every day and found the work very stressful. He fell ill due to the hard work and when they cut his pay during his illness, he decided to return home and is now helping his parents in farming. He does not want to go back to any company ever and believes that farming is a more sustainable way of life in the village.

Villagers of Bhaira Pujariguda in Nabarangour district shared that the masons and carpenters who learnt their trade skills in the village are helping families build their houses and also repair them in exchange for labour work on the farms. The village potters also sell pots in the village and the weekly markets. But the 5 girls and 4 boys who took skill training and went to

Chennai for jobs came back after a few months as the employers paid them less and made them work for more than 15 hours a day. Out of them only one boy is running a tailoring shop now in the village the rest cannot use these skills for any other work in the village and people have not benefited from their trainings. In another village Nuaguda of Malkangiri district the villagers shared that masons and carpenters from the village are doing community service by building houses and wooden furniture for the villagers but they mostly work for cash in village. Earlier their village also had an iron smith and bamboo artisans but now they are dead and these skills have died with them. All these masons and carpenters learnt from elders in the village and so these skills and services are available in the village but for any bamboo work or iron smith work they have to now go to the nearby villages or to the town as these skills could not continue in the village as the youths did not learn them from the village elders.

In Gotiguda village of Malkangiri district, there are three masons, one electrical mechanic and also 15 youths who migrate to Hyderabad and Bangalore for masonry, drain work and also driving of heavy vehicles in stone quarries. These youth are getting 3000-8000 every month but their skills are of not useful for the villagers as they do not contribute to either family or village livelihood activities. Those who stay back in the village help each other in common works like building fences in the village, forest protection, hunting, religious and cultural festivals, etc. The women shared that those works which the villagers have learnt from outside like tailoring and driving are not useful for the village as they cannot be used for strengthening collective

livelihood or cultural and religious activities. But some skills like masonry and carpentry, though they are learnt from outside but not from any institute, are useful as they are related to the basic needs of the villagers and so are helpful for villagers. Elders said that young boys feel they can earn more if they seek employment in factories and companies outside in urban areas. Even many parents think the same. But their experience has been that other than seeing new places and buying clothes and shoes for themselves, their earnings do not benefit the village in any way. Skill trainings are of no use for the village as they are not getting complete training. Also they have not given the trainees instruments to carry forward their own enterprise and they are only taught as much as is needed in big factory.

It is because of the above realities that the villagers of Dutelguda and Banged shared in the FGDs, that they had refused the WEO who had come to select young boys and girls for mason training. But no one went for these trainings and told the WEO that they did not need training for masonry which they can learn and practice in the village itself. They shared that they build their own houses so why would they need a masonry training by spending money ! They shared the example of girls in their village who had taken tailoring training in Malkangiri but those girls are now doing little work except for one girl in Banged who is able to stitch a few clothes and bought a tailoring machine by taking loan from a local moneylender. So she is helping others by stitching and repairing their clothes. They also shared that some boys had gone for training and got jobs but they got very less pay and had to work for more than

12 hours a day so they all came back. The villagers reflect that if they do the same effort at home then we will not have any work left to do because all work in the village is done collectively and takes less time. They further shared that company jobs are ultimately not beneficial as the companies keep the profits and pay less to their workers. "Farming is more important for us than earning more cash so skill training on farming, animal husbandry, etc would have been beneficial for the village, family and also self" concluded elders.

Villagers in Nuaguda of Malkangiri district went on to share an example on why company jobs are not beneficial. One year back 30 youths had gone to Andhra after receiving some training from the Government (they do not know which training) but they had to be rescued from the company as they did not get money and were trapped by the employers. Their fathers and uncles collected money from the villagers and went to Andhra, negotiated with the employer and brought back their children. But they are very sad that those boys are now migrating as labourers to Bangalore and do not contribute economically to the family or village economy. Their wages are only meant for themselves. This migration is also not helping their families. So skills they have is only for themselves and these are learnt from outside. They reiterate that skills which are learnt from the village are always beneficial for the village economy and contribute to shared shared labour practices in the village. What they need really is if government can ensure irrigation then agriculture can be better and they can ensure no migration. But still the need for cash income is one the major reason why boys and girls want to go for skill training because they think they can earn more in the cities.

Villagers of Dutelguda in Malkangiri district also shared the same thoughts. They shared that, “our boys are migrating to Andhra for work but not able to earn a lot and spending only on themselves and sometimes supporting the family. They are earning average 3000 to 4000 per month. Even one boy has ITI mechanical training and one has done MBA. The rest of the boys are masons and electricians and six learnt tailoring. They are all working in corporate jobs but these jobs are possible only in Andhra. Inside Malkangiri district these trainings are of no use as no one can employ them.” Some of the youths however expressed that while Jeypore and Rayagada towns have a paper mill each, there are no industries in Malkangiri which can employ people who have taken some skill training. So these ‘industrial’ skills are of no use to the youths if they want to seek local employment. But the village elders were sad on hearing the youths speak thus. They shared that the boys are going out to work as they feel there is no work near their village. But they do not realise that migration is destroying the future of these indigenous villages.


The elders closed the discussion with the reflection that institution based skill courses and formal education has benefited only people individually. But skills learnt in the village are for benefit to the family and village. The village benefits from skills like forest foraging, singing, hunting, dancing, etc. But companies profit from skills of youths like driving, running machines, etc. Further some skills learnt from NGOs like community mobilisation also benefit village and families as they help them in accessing entitlements from the Government. “But Skill India just promotes labour exploitation. The

companies make our children work for 12-15 hours and pay a salary which our children feel is a huge economic benefit. But they don't realise that the product of their labour is sold for three times the rate of the wages they got paid for that work. This profit is what Skill India is making possible so the future of the youth for a life with self respect in the village does not seem attractive to the youths.”

They suggest that if Skill India has to benefit the village and families and not companies then they have to invest in protective irrigation and processing machines for farm products and then train the youths in maintaining and replicating these through proper skill building trainings. Such initiatives would strengthen the farming practices and also help to earn some cash for meeting many needs. They listed the following skills that exist in the villages and are learnt from the village through experiential learning and which, if further sharpened, can strengthen the village economy and ecology:

1. Earth work - digging trenches, making earth bunds, etc
2. Child rearing and caring by women and men
3. Paddy sowing, weeding, harvesting and husking
4. Cleaning house and maintaining with mud plastering and art work on walls with colour earth
5. Catching fish and making fish nets out of bamboo, leaves and other local materials
6. Singing and composing songs for festivals and religious rituals
7. Dancing and playing musical instruments and also making these instruments

8. Cowshed making, cleaning and repairing
9. Millet sowing and processing by making wooden and iron hand pounders
10. Fuelwood cutting, binding in bundles and carrying to the village
11. Local drama play acting and composing scripts for village festivals
12. Vegetable gardening and storage using local techniques
13. Nisani work - village deity worship and related religious rituals
14. Making hay ropes, binding harvested paddy and carrying from farm to house
15. Broomstick plucking and binding
16. Mud brick making and building homes using unburnt mud bricks
17. Kendu leaf plucking, drying, stacking and even making bidi rolling these leaves with tobacco
18. Collecting and making leaf plates and cups
19. Earth work - making bunds, cutting water channels,
20. Making ploughs, axes, spades, etc from local materials
21. Collecting, drying and storing mahua flowers and fruits for liquor brewing and oil pressing
22. Cooking using different traditional recipes and techniques
23. Bamboo shoot plucking and drying
24. Liquor brewing from millets, rice, tamarind, fruits, etc through distilling
25. Tending to animals and treating them for common diseases with local herbs and medicines
26. Traditional medical practices using herbs and other ingredients from forests and farm lands

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27. Land levelling and terrace plot making on hill slopes with stone bunding
 28. Mud brick laying and drying and mud wall building
 29. Processing paddy, millets and oil seeds using wooden implements
 30. Making wooden kitchen utensils and mud hearths for cooking

One thing that came out commonly was that all these above skills were learnt from inside the village. While most household, food and indoor activities were learnt from mothers and other women in the family, works on the land, forests and outdoor were learnt from fathers and uncles in the village. A few skills like singing and religious rituals, medicinal herbs preparations, animal tending, etc are also learnt from indigenous elders of the village collectively. Building houses of mud, making roof tiles, doors, windows, etc are also skills learnt collectively and not individually. Thus the villagers say that till the village elders are there these economic skills in the village can survive but if these skills are not valued by the youths and not transmitted to the next generation then the village socio-economic system will collapse. They lamented that already many of the cultural and religious systems have collapsed since the traditional skills and knowledge held by the elders in these aspects has been decimated and replaced by outsiders like brahmins performing indigenous marriages, Odia singers and songs replacing folk songs and singers, etc. So the future of villages lies in preserving their skills and knowledge.

During the group discussion in Sambai village of Koraput district, a very interesting aspect came forward. Around 10 indigenous youths enrolled for a monthlong course in masonry at a Skill India Mission training centre at Koraput. Some elders shared that the mason training has come of some use to the villagers as some of these youths are engaged in building houses for their village folk. But most of them who took the training are migrating to Andhra Pradesh for construction work with the hope of earning more and also for experiencing a new way of life in a new place. According to the elders these youths are going with the hope of earning more but are returning empty handed. The only thing that they are earning is 'foolish ideas about city life and want to practice city life in their indigenous village'. In fact this remark led to a huge round of laughter from all the women and men elders who were sitting in the focus group discussion because the impossibility and impracticality of the youths' aspirations seemed to tickle their sense of humour!

Parents of migrant youths sitting in the meeting shared that they had hoped their children will get a good skill training and get a well paying job and earn good money so that they can help in meeting family expenses but this is not happening. So the parents feel there is no benefit in either the training or the migration because both have failed them. Therefore they strongly feel that if their children would rather stay home then they can help in the farming and this will strengthen the economic condition of the family. One such case is that of Rama Podiami (20 years) of Nuaguda village in Korukonda Block of Malkangiri district. He attended a tailoring training for 1 month at ILFS Malkangiri. He was placed in a garments factory at Selam in Tamil Nadu and worked there for 9 months. He took the job because he had to repay a loan of INR 20,000 which

he had taken for farming and also wanted to save money for his younger brother's education. He also liked his work but knew that he had to return home to repay his loan. So once he had saved enough to repay his loan, he decided to return to his village continue farming for his livelihood. He hopes that he can get some support from the government for getting a local job as a tailor or avail a loan to set up his own tailoring shop at Korukonda town.

On a discussion about women going for skill training, the women elders asserted that they do all the farm work and it is because of their labour that farming is sustaining in the village. They are multi-skilled as they involve themselves in all activities of the village and family.

Discussing about how life in their indigenous villages can be made economically sustainable, the elders very movingly explained that, 'they are more worried about sustaining the communitarian indigenous culture, the traditional leadership and the collective decision making system of their villages. And only if this can be revived and strengthened, then it will ensure the next generation learns the skills that sustain the community and skills that sustain the self and the family within the village's socio-economic system. Traditional leaders, healers and farmers have kept the village's community way of life alive. But religious forces have changed many socio-religious and cultural knowledge systems. Further Green Revolution has also influenced families to use chemical inputs and this has increased the need for cash, pushing us into debt and hence our youths are forced to leave the village.' In this context the elders also shared that the government training has not helped any one of the youths in the village. They

are working for very low salaries in the cities after the training. Our youths should not take such trainings. They should take trainings which will benefit them, the family and the village as a whole. They suggested that training in modern ways of farming would have helped improve farm income and save farmers from taking loans and doing chemical based agriculture. Many farmers are forced to migrate to repay their loans.

In Mathalamba village of Potangi Block in Koraput, the impact of religion on skills and employment was very clearly brought out by the women and men who participated. They shared that Christianity has changed many social and cultural festivals and with it some practices and skills have been lost and one of them is hunting. Women and men traditional healers are not practicing their rituals as per their customs but only giving traditional medicines and other than Christmas and Easter no other festivals are celebrated in this village which has 100% Christian Kondh families.

On a question about what kind of skilled craftspeople they have in their village, the youths shared that there are no iron smiths so the villagers call an iron smith once a year to make their agriculture implements and pay him collectively as a village rather than individually. While all families are farmers first, some also take up roles as carpenters and masons by learning these skills from older village members and outsiders. But they also shared that every family in the village knows to make bricks and build their houses. They only need expert help for roofing their houses if they make tin or asbestos roofs. They also know how to tile their roof with earthen tiles or with hay thatch.

Sitamani Khila (22 years) of Mathalamba of Potangi Block of Koraput lost her mother at a young age and father remarried and moved out of the village. She took the responsibility of bringing up her younger brother and sister. To earn more for meeting the expenses of her siblings' education she took tailoring training at Koraput for 3 months. She worked at Bangalore for 3 months but she left and returned as they paid Rs 2000 per month and made her work for 15 hours a day. She found the work very tiring and stressful too. She returned and is now farming their family land to make ends meet. She says if government gives training then it should also encourage self-employment and provide some money for setting up their own tailoring unit in the village.

About how many youths got skill training from any institute, they shared that 4 girls learnt tailoring from Koraput and 3 boys and 3 girls took training in hotel management and 4 also learnt masonry. Out of 4 girls, three of them got jobs in a garments factory in Puri and after working there for a few months they left their jobs and are now working in a prawn factory at Vishakhapatnam. But the tragedy is that no one knows for sure where the girls are working as they have not informed their parents and do not come to the village as well. All those who learnt hotel management did not go for any job and are now working in the village on their farms. The villagers feel that only mason training has helped the village. One of the girls who learnt tailoring, Sitamani shared, "I learnt tailoring but cannot stitch clothes for the villagers since in the training we got, we were not taught how to measure and cut the cloth. We learnt only partial skills like sewing buttons or sleeves or pockets on mechanised sewing machines". The discussion ended with the villagers, in particular

women, expressing that they would have benefitted greatly if they had been trained in broom stitching, raising nursery, leaf plate making or any skill related to processing of agro and forest produce since they have abundant forests and practice multi cropping.

The FGD in Ghumura village of Koraput district revealed the 'wasted opportunity of skill building of indigenous youths'. The villagers shared that social and cultural practices have undergone a lot of change as the younger generation does not know how to perform many activities related to these functions. Of the 71 families in Ghumura, 5 families depend on masonry and 4 families on lemon grass cultivation. The rest are all agriculturists. But in the last two years several youths have left farming and taken training in hotel management, BPO and computer training. After training some got work at Rs 2000 per month and so they left their jobs and returned to the village. Some youths did not opt for jobs as they felt they had to support their families on the farm rather than go out for work. The trainings have only benefited the youths in some ways but have not benefited their families or village in any way.

On the contrary youths who participated in the FGD felt that they can earn more in the formal corporate employment sector in the cities. But some of the youths also shared their personal experiences of how they realise that they get paid less for the work they do and if they work they get paid and if they fall ill or miss work for some reason, their pay gets cut for those days. And thus ultimately they cannot make their ends meet in the city and either live in abject poverty in the

cities or return home.

Many women, young and old, shared that all the skills that women learn from the fellow villagers and families is key to running the entire family. But these skills are being rapidly lost because most people have to depend on wage labour for cash income and this does not leave them scope for learning and practicing traditional skills. Also traditional skills are not being respected by younger generations and so they do not want to learn them like knowledge of traditional medicine, playing musical instruments, etc. The women elders felt that skill trainings have given false hopes to the youths and given them jobs very far away from their home and family and that is why it is of no use. In their village majority of those who attended skill development courses have either gone back to farming or are simply sitting idle in the village unable to decide their futures !

The above story is repeated again in Kanagan village of Bandhugan Block in Koraput district. This FGD was majorly attended by youths and they shared that masonry, tailoring, driving and farming are four main livelihood options here. In Ghumura about 10 boys attended skill development course on computer programming, 2 boys went for hotel management and 2 girls for tailoring. The youths themselves reflected that while tailoring has come of some use to the villagers, the rest of the skills acquired are only helping outside companies benefit from their labour and there is no benefit to either the village or the community. The family is benefiting only in terms of money sent by their children as remittance. Some youths they shared

that many among them are migrating with the hope of earning more and seeing a new place and a new way of life. But when they go to cities for work they don't get time to roam the city or see new places and have to work the whole day for 12-15 hours and the pay is so less that they can hardly make their ends meet, so how can they start a new life in the cities ? They feel the youths are not benefiting from the skill trainings because they are not getting appropriate placement of their choice and working conditions are so tough that they are unable to cope with city life. This has forced many youths to rethink their decision of going to cities for employment. And one such very pertinent case is that of:

Jani Chinda Rao (23 years) of Nilawadi of Bandhugan Block of Koraput says, "my parents could not afford to pay for my education due to our weak economic condition so I decided to go for a two-month training in hotel management at Bhubaneswar. Then I worked at a hotel in Bangalore for one year. But the pay was less so I could not save money to send to my mother. The hotel management did not take care of us properly and would threaten us if we asked for any clothes, medicine or extra food. They ill treated us a lot there and so I left and came back home. They used to tell us that they have bought us from the training institute in Bhubaneswar. They did not give us any leave or rest. So I left and came back and now am doing farming and work as a wage labour whenever needed. He feels that these trainings only benefit companies who exploit the labour of indigenous youths from villages and make huge profits. He had hoped he would be able to earn and save money for his family's better economic condition but no one benefited from the training or his job at Bangalore.

4.4 - Some Recommendations From Indigenous Youths And Villagers

An ILO report states that, 'indigenous communities are custodians of unique knowledge, skills and production systems, which if recognised, protected, promoted and valued can become real assets to their own development and national economies, as well as address global challenges such as globalisation, rising unemployment and climate change'. And it is exactly this which was shared as a recommendation from youths and villagers alike for strengthening their traditional livelihood systems. And for this, share the villagers, it is essential that policy makers of indigenous development must recognise that indigenous youths' skilling happens through oral transmission of indigenous knowledge from generation to generation. The same community, together with the family, which includes parents, grandparents and older siblings, is responsible for transmitting skills and values to the individual. This explains why the preservation of indigenous languages is also vital to the survival of indigenous knowledge and interviews with youths who have not undergone any skill training course further corroborates this finding. None of the youths shared that they felt less skilled from those who received training or felt that their traditional skills did not enable them to sustain themselves or their families.

1. Experiential learning, therefore, plays an essential part in the transmission of indigenous knowledge, which also allows indigenous peoples to adapt to changes overtime writes P. Bates in a book published in 2009 on knowledge transmission among the indigenous

Inuit people. As M Maurial further explains, oral and experiential traditions are ways in which indigenous people connect to nature which plays a great role in their concept of a sustainable way of life. Therefore, any skill and livelihood programme for indigenous peoples must be designed to strengthen traditional knowledge, their corresponding traditional skills and aim to sustain the natural resources habitat in which the indigenous communities live by using the knowledge and skills already available with the community through its elders.

But for the above programme planning to happen it is important that indigenous communities are consulted and enabled to participate in national decision making. In the absence of this it can be extremely detrimental as many policies and decisions affect them directly. If unaddressed indigenous peoples' issues can lead to social unrest and open conflicts. An ILO report states that when indigenous peoples are not consulted for their own development planning, then they face barriers and disadvantages in the labour market, as their knowledge and skills are not valued and they have limited access to education and vocational training which can prepare them for the global labour market standards. Thus for experiential learning based skill development programmes for indigenous youths must be preceded by processes that take into account what indigenous communities want for themselves.

2. If Governments are serious about enabling indigenous peoples to shape their development and future of their communities, then they have to establish systems and mechanisms that are not only functional but culturally-sensitive and adhere to the principles

of 'Free Participatory Informed Consent'. It must also ensure that development programmes and strategies against poverty take into account indigenous peoples' aspirations, perspectives and understanding of what they would like to be or to achieve and that the natural resources indigenous communities depend on for their livelihoods are used sustainably based on communitarian principles and with their consent and participation.

3. Indigenous elders in the research villages very categorically stated that for their indigenous societies to survive and thrive the Governments have to recognise, protect and promote the traditional occupations, economies and industries of indigenous peoples and validate these occupations as 'professional skill areas and viable economic livelihood alternatives'. And for this, the first step is to take measures to increase the value and recognition of indigenous peoples' specific traditional knowledge in various domains, including medicine, handicrafts, manufacturing, etc. The other is to document the levels at which these occupations contribute to not only the survival of indigenous communities but also how these occupations contribute to national development. Thus by addressing prejudices and stereotypical views of governments and societies about indigenous peoples' traditional occupations, knowledges, cultures, way of life, traditions, etc the self-sustaining capacities of indigenous communities will be enhanced and there would be no necessity for external development programmes. And then after this governments can develop special programmes for indigenous youths to increase their job opportunities within their own communities and for sustaining their

traditional sustainable ways of living.







CHAPTER 05

CONCLUSIONS



05. Conclusions

If a sustainable development of indigenous peoples has to be ensured then skilled indigenous craftspeople need to be formally recognized and respected. More significantly, legal recognition would mean respect for the principles of indigenous economic systems and give indigenous peoples freedom to practice indigenous economic activities and apply indigenous economic principles. Traditional occupations like farming, fishing and herding are the mainstay of indigenous economies. Indigenous artisans including weavers, carpenters, carvers and blacksmiths have been serving indigenous communities for millennia. The non-recognition of these traditional occupations by governments has led to discrimination against such occupations, and their subsequent marginalization has resulted in significant loss of income and of traditional knowledge. One example is the condemning of shifting cultivation which has been branded as destructive to the environment which has resulted in loss of lands and violation of the rights of indigenous peoples in many countries, when in fact shifting cultivation is now recognized as one of the most sustainable forms of land use. But this form of cultivation has been recognized globally along with indigenous peoples' traditional knowledge of sustainable land use.

To sum up, a note by Asia Indigenous People's Pact (AIPP) concludes poignantly that, "*indigenous economic*

development is one of several interrelated systems that govern the way of life of every indigenous community. The concept ensures that as an indigenous community develops, it avoids exploitation of its members and of the environment, which is why traditionally there is only a narrow gap in living standards between the richest and poorest members of a community. Indigenous peoples should be encouraged in their vision of an integrated economic development system that encompasses the development of human capabilities, capacities and skills; appropriate infrastructure that does not displace people; recognition of pluralistic systems respecting other cultures and civilizations; promotion and provision of a democratic space to continue practicing indigenous ways of life; and the pursuit of self-determined development”.

In India unemployment has always been a cause of concern and recent numbers by Government of India reveal that it has been rising over the last few months as it spiked to 7.1% in the week ended February 25, 2018 as reported by Quartz. The report says that around 31 million people in India are currently looking for jobs. This is the highest since October 2016, according to a February 27 report published by the Centre for Monitoring Indian Economy (CMIE), an independent think-tank that tracks business and economic data. The report also says that February 2018 will see the

highest unemployment rate in the last 15-16 months. According to the report, unemployment was the lowest last in July 2017. Since then, the rate has been steadily rising. The report further states that the employment opportunities will not be great in the near future too. In addition to the 31 million unemployed as of February 25, urban India will see a spike in demand for jobs as a fresh batch of college graduates enters the workforce in May. But the number of jobs created in the financial year 2018 is an estimated 600,000. This means that all those indigenous youths clamouring for jobs post their skill trainings will find it even harder to get stable employment anywhere in the cities.

Similarly, Outlook's web bureau brought out a report which stated that even self-employment opportunities are declining in the country while jobs are also continuously decreasing. According to the Labour Bureau statistics, India has, today, become the nation of the most unemployed in the world; in the inclusive growth index it is at number sixty and in this case, it is far behind its neighbours. On the economic development front, inequality and increasing unemployment is the biggest challenge for the fast emerging India. Self-employment opportunities are declining in the country and jobs are continuously decreasing. But at the same time, another picture is that India is one of the fastest growing peak economies in the world. At some point in time, it has managed to climb 30 places in 'Business Accessibility Index'. So the question arises that what is the path of development that we are going to follow to ensure employment generation and equality for everyone?

Indeed, the pace of increasing inequality in India has reached historically high levels. The gap between the rich and the poor has increased alarmingly. This situation is the result of our unemployment growth and non-public spending on GDP growth path. In the last few decades, most of the countries in the world have developed their economies, but due to privatisation, public capital, and resources have been reduced to the hands of selected few. In the meanwhile, the inequality has expanded in the distribution of public resources in the country and nearly one-third of the population is still forced to live below the poverty line. According to Oxfam, only one percent of the people on the global level have only 50 percent wealth. But this figure stands at 58 percent in India and 57 billionaires have assets equal to 70 percent of the country's population. According to another report from Oxfam, 'The Widening Gaps : India Inequality Report 2018', economic inequality in India is increasing rapidly. In the country's GDP, 15 percent of the wealth has been made, while the share was 10 percent five years ago. India is the second largest country in the world in terms of population. About 65 percent of the population in the country has an average age of less than 35 years. Such a large young population could be our strength, but due to lack of adequate employment in the country, a large number of youth is unemployed. According to data from Economic Cooperation and Development Organisation, the number of young unemployed in the country is very high. This is causing the feeling of dissatisfaction in the society.

Similarly, in spite of all efforts, the participation of women in the total labor force of the country is only

27 percent (In the labor force, household work and care, such as unpaid work is not included). The latest estimates from the World Bank show that in the period from 2004-05 to 2011-12, 19.6 percent of the women moved out of labor force, which is a major drop. The importance of women's involvement in the labour force can be understood in such a way that the International Monetary Fund estimates that if the presence of women in India's labor force becomes as much as that of men, then it will help in increasing our GDP by 27 percent.

So the Government has approached this problem by visualizing that if it can skill youths in new areas then the 'unskilled' and unemployed rural youths can be meaningfully engaged in the urban job markets. For this the Ministry of Skill Development and Entrepreneurship was formed in 2014 and the Pradhan Mantri Kaushal Vikas Yojana was launched in 2015. Its aim was to develop the skill of the youth to make them self-employed. But there were many obstacles to the success of this scheme. Before the scheme started, there was no pre-assessment done of the requirement of the industries and the kind of skills that were being provided to the youth, resulting in a total mismatch when the scheme was launched. The level of training being provided was also below standard.

And contrary to the sinking employment figures of India, the agricultural sector's contribution to the GDP is around 13 percent and it continues to employ and support half of India's population which depends on agriculture. But the Government is not making any efforts at reskilling, reviving and refurbishing the farm

and forest economies of rural ecological communities which would solve the huge problem of employing the rural youths because it does not want equal and self-sufficient rural economies. But in the concept of inclusive development, the development of people of all sections of society, castes, and communities must be included. In this scale, aspects like living, health, education, and environmental status must be judged. In the coming days, if we continue to follow this model of development while ignoring the inclusive growth, the inequities will get deeper. Therefore, it is necessary to increase the public expenditure on basic services such as education and health, and pay special attention to employment generation in the agriculture sector.

Some of the policy change options that have been culled out from the group discussions with community elders and youths have been enumerated below as part of the conclusion to the study report. These are not recommendations but rather perspectives that have emerged from indigenous people's life experiences and ones that hold deep wisdom which can guide all future sustainable development.

Enable indigenous peoples to shape their development and future of their communities

1. The elders feel that it is time the Government and larger society recognised and indigenous peoples' customary individual and collective rights over lands and natural resources.

2. The elders feel there is need to empower the indigenous leaders and youths to participate in all

political decision making which has direct bearing on their way of life

3. The elders want that their traditional justice systems and institutions are restored, protected and provided with space, as well as resources, to operate effectively

4. The elders also want that Government ensures that all development programmes and strategies against poverty take into account indigenous peoples' aspirations, perspectives and understanding of what they would like to be or to achieve

5. Lastly the elders also feel that natural resources which indigenous communities depend on for their livelihood must be used sustainably and with their consent and participation

Protect indigenous peoples' cultural dignity, identity and knowledge

1. The elders felt that it is absolutely necessary for Government to take steps to recognise, protect and promote traditional occupations, economies and industries of indigenous peoples

2. The elders again feel that Government must however take the responsibility of increasing the value and recognition of indigenous peoples' specific traditional knowledge in various domains, including medicine, handicrafts and manufacturing

3. The elders also want that Government takes

measures to address prejudices and stereotypical views they have harbored about indigenous peoples' cultures, way of life, knowledge, traditions, etc., through mass media and education

4. The elders also feel that there could be some steps taken to include indigenous peoples in the processes of designing, implementing, monitoring and evaluating special programmes aimed at lessening their disproportionate inaccessibility to public services, such as education, employment, health facilities, training and markets

5. The women elders added that Government must design separate programmes for indigenous women and children and facilitate their access to basic services as they are the most invisibilised and hence also the most neglected among the larger group of women and children

6. Lastly, the elders feel that if they can develop special programmes for indigenous teachers, health workers, entrepreneurs, trainers, it would increase their job opportunities manifold

ANNEXURES & REFERENCES

ତାଲିମ ନ ପାଇଥିବା ପିଲା ମାନଙ୍କର ପୂରଣ

1. ତୁମ ନାମ କ'ଣ ?
2. ତୁମର ବାପାଙ୍କ ନାମ କ'ଣ ଓ ମା'ଙ୍କ ନାମ କ'ଣ ?
3. ତୁମର ବୟସ କେତେ ?
4. ତୁମେ କେତେ ପାଠ ପଢ଼ିଛ ?
5. ତୁମର ଘର କେଉଁ ବାଡ଼ି କେତେ ଅଛି ?
6. ତୁମର ଘର ପଶୁ ପାଳନ କରୁଛ କି ?
7. ତୁମର ଦକ୍ଷତା କ'ଣ କ'ଣ ଅଛି ?
8. ତୁମ ଦକ୍ଷତା କହାଦ୍ୱାରା ପାଇଲ ?
9. ତୁମ ଦକ୍ଷତା ଦ୍ୱାରା ତୁମକୁ ସଂମ୍ମାନ ମିଳିଛି ନା ନାହିଁ ?
10. ତୁମର ଦକ୍ଷତା ଦ୍ୱାରା କ'ଣ ଲାଭ ହଲେ ?
11. ତୁମର ପରିବାର ପାଇଁ କ'ଣ ଲାଭ ହଲେ ?
12. ତୁମର ଗାଁ ପାଇଁ କ'ଣ ଲାଭ ହଲେ ?
13. ତୁମର କେଉଁ ଦକ୍ଷତା କୁ ବାହାରୁ ଶିଖିଲ ?
14. ତୁମର କେଉଁ ଦକ୍ଷତା କୁ ଗାଁରେ ଶିଖିଲ ?
15. ତୁମର ଗାଁ ଲେ ।କାଙ୍କ ଗଣ ।ଷ୍ଠୀର ଜୀବନ ଜୀବିକାର ଉପଯୋଗରେ ଆସିଲା କି ?
16. ତୁମର କେଉଁ ବିଷୟରେ ତାଲିମ ନବୋ ପାଇଁ ଆଗ୍ରହ ଥିଲା ?

ତାଲିମ ପାଇଥିବା ପିଲା ମାନଙ୍କର ପ୍ରଶ୍ନ

1. ତୁମ ନାମ କ'ଣ ?
2. ତୁମର ବାପାଙ୍କ ନାମ କ'ଣ ଓ ମା'ଙ୍କ ନାମ କ'ଣ ?
3. ତୁମର ଝୋଲି ଜମି, ମଧ୍ୟମ ଜମି, ଜଙ୍ଗଲ ଜମି କେତେ ଅଛି ?
4. ତୁମର ଗାଈ , ମଇଁଷି , ଛଲି , ମଣ୍ଡା , କୁକୁଡ଼ା କେତେ ଅଛି ?
5. ତମେ କେତେ ପାଠ ପଢ଼ିଛ ?
6. ବର୍ତ୍ତମାନ ତୁମେ କ'ଣ କାମ କରୁଛ ?
7. ତୁମେ ସରକାର ତରଫରୁ କିଛି ତାଲିମ ପାଇଛ କି ?
8. ତୁମେ କାହା ମାଧ୍ୟମରେ ତାଲିମ ବିଷୟରେ ଜାଣିବାକୁ ପାଇଲ ?
9. ଯଦି ତୁମେ ତାଲିମ ପାଇଛ ତାହାହଲେ କେଉଁ ସ୍କିମ ତରଫରୁ ପାଇଛ ?
10. ତୁମେ ଯେଉଁ ତାଲିମ ପାଇଲ ତାହା ନିଜ ମତ ଅନୁସାରେ ପାଇଲ, ନା ଅନ୍ୟ କାହା ମତ ଅନୁସାରେ ପାଇଲ ?
11. ତୁମେ କେତେ ଦିନ ତାଲିମ ପାଇଛ ?
12. ତୁମେ କେଉଁ ଦକ୍ଷତା ର ତାଲିମ ପାଇଛ ?
13. ତାଲିମ ପାଇଲା ପରେ ତୁମେ କେଉଁ ଠାରେ କମ କରୁଛ ?
14. ଯଦି କମ କରୁଥିଲ ତାହାହଲେ ଦିନକୁ ମଜୁରି କେତେ ଥିଲା କିମ୍ବା ଘଣ୍ଟାକ ପିଛା କେତେ ମଜୁରି ପାଉଥିଲା ?
15. ଯଦି ତାଲିମ ପାଇଲା ପରେ କମ କରୁନାହିଁ ତାହା ହଲେ କାହିଁକି ?

16. ତୁମ୍ଭେ ଯେଉଁ ତାଲିମ ପାଇଛ ତାହା ତୁମ୍ଭ ପାଇଁ କ'ଣ ଲାଭ ହଲେ , ପରିବାରର କ'ଣ ଉପକାର ହଲେ ଓ ଗାଁର କ'ଣ ଉପକାର ହଲେ ?
17. ତୁମ୍ଭେ ତାଲିମ ପାଇବା ଦକ୍ଷତା ଛଡ଼ା ତୁମ୍ଭ ପାଖରେ ଆଉ କ'ଣ କ'ଣ ଦକ୍ଷତା ଅଛି ?
18. ତୁମ୍ଭେ କେଉଁ ଦକ୍ଷତା ଗାଁ ରୁ ଶିଖିଲ ଓ କେଉଁ ଦକ୍ଷତା ବାହାରୁ ଶିଖିଲ ?
19. ତୁମ୍ଭେ ଯେଉଁ ଦକ୍ଷତା ପାଇଲ ସେଥିରେ ଗାଁର ପାରମ୍ପରିକ ଗଣାଷ୍ଟକ ଜୀବନ ଜୀବିକା ଉପରେ କିଛି ଉପକାର ହେଇ ପାରିଲା କି?
20. ତାଲିମ ନଲେ ତୁମ୍ଭେ ବାହାରକୁ ଗଲାପରେ ତୁମ୍ଭର ଅଭିଜ୍ଞତା କ'ଣ ?
21. ତାଲିମ ନଲେ ପରେ ତୁମ୍ଭେ କମ୍ପାନୀ ମାନଦ୍ୱୟ ପାଖକୁ ଗଲ ନହଁ ତାର କାରଣ କ'ଣ ସଂକ୍ଷେପରେ କୁହ ?
22. ତୁମ୍ଭେ ତାଲିମ ପାଇ ବାହାରକୁ ଗଲା ପରେ ତୁମ୍ଭର ପରିବାରର ମତା ମତ କ'ଣ ?
23. ତୁମ୍ଭେ ତାଲିମ ପାଇ ବାହାରକୁ ନ ଯାଇ ଘରରେ ଥିଲେ ତୁମ୍ଭର ପରିବାର ଲୋକ କ'ଣ ଭାବୁଛନ୍ତି ?
24. ତୁମ୍ଭେ କାହିଁକି ଅଧିକ ରେ ।ଜଗାର କରୁବାକୁ ଚାହୁଁଛ , ନିଜେ ସେଥିରୁ କ'ଣ ଲାଭ ପାଇବ?
25. ତୁମ୍ଭେ ବାହାରକୁ ଯଦି ଯାଉଛ ତେବେ ତୁମ୍ଭରେ ଘରର ଜମି କିଏ ଚାଷ କରିବ ଏବଂ ପରିବାରର ଭରଣ ପାଖଣ କିଏ ବୁଝିବ ।

Group discussion

1. ଗ୍ରାମର ସାମାଜିକ ବ୍ୟବସ୍ଥା କ'ଣ ?
2. ଗ୍ରାମର ସୁବିଧା ସୁଯୋଗ କ'ଣ ଅଛି ?
3. ପରାକୃତିକ ସମ୍ପଦ ଉପରେ କିପରି ଭାବରେ ଲୋକମାନେ ଜୀବିକା ଅର୍ଜନ କରୁଛନ୍ତି ?
4. ଏହା ଛଡା ଅନ୍ୟ କ'ଣ ଜୀବିକା ଅଛି ? ଏଗୁଡ଼ିକ ମଧ୍ୟରୁ ତମେ ଭାବୁଥିବା ଅନ୍ୟ କ'ଣ କ'ଣ ଦକ୍ଷତା ଅଛି ?
5. ଆପଣଙ୍କ ଅଞ୍ଚଳରେ ପିଲାମାନେ ବାହାରୁ କିଛି ଶିଖି ଆସିଛନ୍ତି କି ? ଯଦି ହଁ ତାହା କ'ଣ କ'ଣ ?
6. ଏହି ଯେଉଁ ଅଛି ତାହା ତୁମ ଗ୍ରାମର କିଛି ଉପକାରରେ ଆସୁଛି କି ? ଯଦି ନାହିଁ ତାହାହଲେ ଅନ୍ୟ କାହାର ଉପକାରରେ ଆସୁଛି କି ?
7. ତାହାହଲେ ଏହି ଦକ୍ଷତା ଥିବା ପିଲାମାନଙ୍କର ବାହାରରେ ଯାଇ କାମ କରିବାର କ'ଣ ଲାଭ ହେଉଛି ?
8. ଗ୍ରାମର ପିଲାମାନଙ୍କର ମତ ଅନୁଯାୟୀ ବାହାରକୁ ଗଲେ ନୂଆ ଜାଗା , ନୂଆ ଜୀବନ ତିଆରି କରିପାରୁ ବୋଲି କହନ୍ତି, ଏବିଷୟରେ ଆପଣଙ୍କ ମତ କ'ଣ ?
9. କେଉଁ କେଉଁ ଦକ୍ଷତା କେବଳ ମହିଳା ମାନଙ୍କର ପାଖରେ ଅଛି ? ଏହା କିପରି ସାହାଯ୍ୟରେ ଆସିବ ?
10. ମତା ପରିବାରରେ, ମତା ଗାଁରେ ଦାକ୍ଷତାକୁ ନେଇ ଆଲୋଚନା କରିବା ଏବଂ ଏହି ଦକ୍ଷତା ଗାଁରେ ବ୍ୟବସ୍ଥା ଗୁଡ଼ିକୁ ବଜାଇ ରଖିବା ନା ନହିଁ ?
11. ଏହି ଦକ୍ଷତା ଗାଁରେ ମାନଙ୍କରେ ବଞ୍ଚିକି ରହିଛି, ନା ବିଲୋପ ହୋଇଛି ?

12. କାହିଁକି ଏହି ଦକ୍ଷତା ଗୁଡ଼ିକ ବିଲଗେ ପ ହେଇଛି ଓ କ'ଣ ପାଇଁ ?
13. ଏହି ଦକ୍ଷତା ଗାଁରେ କାହା ପାଖରେ ଅଛି ଓ କେଉଁ ମାନଙ୍କୁ ସାହାଯ୍ୟ କରୁଛି ?
14. ସରକାରଙ୍କ ଦ୍ଵାରା ପିଲାମାନଙ୍କୁ ଯେଉଁ ତାଲିମ ଦିଆଯାଇଛି ତାହା ଗାଁର ଉନ୍ନତି ହେଇଛି କି ? ଯଦି ହେଉଛି କ'ଣ ହେଇଛି ଓ ଯଦି ହଉନି କାହିଁକି ହେଉନି ? ଆଉ ତୁମ ମତରେ ଉନ୍ନତି ମାନେ କ'ଣ ?

Links to articles and reports referred to in the study report :

- 1.** <http://unesdoc.unesco.org/images/0024/002462/246230E.pdf>
- 2.** <http://unpfip.blogspot.com/2011/05/unpfii-report-of-9th-session-2010.html>
- 3.** <http://www.isca.in/rjrs/archive/v4/iISC-2014/4.ISCA-ISC-2014-Oral-20SHS-30.php>
- 4.** <https://aippnet.org/wp-content/uploads/2010/.../ID-Report-web-20101130150441.pdf>
- 5.** niti.gov.in/writereaddata/files/.../files/document_publication/Skill_Workforce.pdf
- 6.** <https://www.outlookindia.com/website/story/absolute...in-jobs...years/302513>
- 7.** <https://groups.google.com/d/topic/sacred-illusions/rSj4E86FyMY>
- 8.** <https://thewire.in/economy/skill-india-narendra-modi-jobs-in-india-unemployment>
- 9.** <https://qz.com/india/1216899/indias-unemployment-climbs-to-7-at-31-million-and-is-set-to-worsen/>

10. <https://www.outlookindia.com/website/story/india-is-the-nation-of-the-most-unemployed-in-the-world-labour-bureau-statistics/310545>

11. https://www.oxfamindia.org/sites/default/files/WideningGaps_IndiaInequalityReport2018.pdf

12. <https://www.financialexpress.com/budget/india-economic-survey-2018-for-farmers-agriculture-gdp-msp/1034266/>

