EMERGENCY CONTACT INFORMATION

JOE VOGEL

Mahesh Updhayaya
LODGING CONTACT INFORMATION

MUMBAI

Ramee Guestline Hotel
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Sales: + 91 22 61506600 /99
Tel: +91 22 61506666
Fax: +91 22 26485085
Cell: + 91 9930142538 / 9833281001

AHMEDABAD

ICECD
E-1/41,
Sterling City,
Bopal,
Ahmedabad - 380 058
Gujarat, INDIA
(+91-2717)230039,230059,230082,
0-9909009770/71

NAGERCOIL

Harris Residency
Near Collectorate, K.P. Road,
Ramavarmapuram Nagercoil
Kanyakumari
Tamil Nadu
Tele: 04652-278681,278917,279918
CHAPERONES

MR. VOGEL
Trip Coordinator

MRS. JULIE KERRIGAN-ETTORRE

MR. BARRY KALLMEYER

MRS. BRIDGETTE NADZAM-KASUBICK
FAMILY GROUP 1: MIDDLE CLASS
CHAPERONE: KALLMEYER

MORELL FRANKEL

ALEXA MAGYARI

ALYCIA MARTENS

NELL PATTERSON

MEGAN PORTER
FAMILY GROUP 2: LOWER CLASS
CHAPERONE: KERRIGAN-ETTORRE

LAURA GATES

RUTH DEGUIRE

JESSIE ONEIL

ARIELLE STAMBLER

ADRIANA ZINN
FAMILY GROUP 2: UPPER CLASS
CHAPERONE: NADZAM-KASUBICK

MAXINE GORDON

JENNY HEYSIDE

KAREN INOSHITA

AMY YOUNG

LIZZY ZALE
<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>3:00 p.m.</td>
<td>Meet at Cleveland-Hopkins airport</td>
</tr>
<tr>
<td>4:58 PM</td>
<td>Depart Cleveland</td>
</tr>
<tr>
<td>8:20 PM</td>
<td>Depart Newark</td>
</tr>
<tr>
<td>9:40 PM</td>
<td>Arrive Mumbai</td>
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20 दिसंबर 2009
सूचनाओं और घोषणाओं
(NOTES)
TUESDAY, 29 DECEMBER

9:40 PM  Arrive in Mumbai

- Meet IPM staff at baggage claim
- Check into guest houses and overnight
- Trip orientation and evacuation procedures with IPM staff
29 दिसंबर 2009
सूचनाओं और घोषणाओं
30 दिसंबर 2009

WEDNESDAY, 30 DECEMBER
CITY TOUR AND STRATEGIC MEETINGS

- Breakfast and morning orientation
- City tour of Old Mumbai, including Old Port/Church Gate
- Interviews at College of Social Work with strategic women from Mumbai
- Dinner, reflection, and overnight in Mumbai
30 दिसंबर 2009
सूचनाओं और घोषणाओं
31 दिसंबर 2009

THURSDAY 31 DECEMBER
TRAVEL AND MEETING WITH HINA SHAH

- Depart Mumbai early AM; travel to Ahmedabad
- Breakfast & AM orientation at International Center for Entrepreneurship and Career Development
- Meeting with Director of ICECD
- Visit famous sites and learn about Gandhi’s work
- Dinner, reflection, and overnight in Ahmedabad
31 दिसंबर 2009
सूचनाओं और घोषणाओं
1 जनवरी 2010
HAPPY NEW YEAR!

FRIDAY, 1 JANUARY
ICECD

• Breakfast and morning orientation at ICECD

• Optional church service

• Interviews with women from IPM Project Partner, Hindus United with Muslims (HUM)

• Dinner, reflection, and overnight at ICECD
1 जनवरी 2010
सूचनाओं और घोषणाओं
<table>
<thead>
<tr>
<th><strong>SUNDAY, 2 JANUARY</strong></th>
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<tbody>
<tr>
<td><strong>NAGERCOIL</strong></td>
</tr>
</tbody>
</table>

- Depart Ahmedabad early morning
- Arrive Trivandrum around noon
- Travel to Nagercoil
- Dinner, reflection, and overnight in Nagercoil
2 जनवरी 2010
सूचनाओं और घोषणाओं
3 जनवरी 2010

**SUNDAY, 3 JANUARY**

**SIGHT-SEEING**

- Breakfast and morning orientation (church service available)
- Visit Hindu Temple and Round Fort for a picnic lunch
- Visit Kanya-kumari (southernmost tip of India Subcontinent) to see historical sites
- Boat ride to visit Manasta Community Swami Vivekananda Memorial Museum (island)
- Visit Sunset Point
- Dinner, reflection, and overnight in Nagercoil
3 जनवरी 2010
सूचनाओं और घोषणाओं
Monday, 4 January
Notre Dame Women's Improvement Project

- Breakfast and morning orientation accompanied by presentation from nursing students
- Travel to Vaniyakudi to visit Notre Dame Women’s Improvement Project
- Spend the day with students in Vaniyakudi
- Dinner, reflection, and overnight in Nagercoil
५ जनवरी  2010
सूचनाओं और घोषणाओं
5 जनवरी 2010

TUESDAY, 5 JANUARY
SIGHT-SEEING

• Breakfast and morning orientation with Dr. Charles, IPM coordinator

• Tour the Kanyakumari Trust Hospital’s Ob-Gyn, Eye Clinic, Hospice

• Meet with the nurse midwives at the clinic

• Visit the field activity of the Trust Hospital

• Tour hilly area with Trust Hospital mobile clinic unit

• Meet and have dinner with Dr. Charles and key NGO leaders who facilitate post-tsunami development and distribution of IPM Tsunami Relief Funds

• Reflection and overnight in Nagercoil
5 जनवरी 2010
सूचनाओं और घोषणाओं
Wednesday, 6 January
Alangaramatha Women’s Project

- Breakfast and morning orientation
- Tour coastal areas affected by tsunami and Alangaramatha Women’s Project
- Dinner with board members of Community Centre for Family Health
- Reflection and overnight in Nagercoil
6 जनवरी 2010
सूचनाओं और घोषणाओं
THURSDAY, 7 JANUARY
TRAVEL

- Depart Trivandrum mid-afternoon

- Arrive Mumbai early evening
7 जनवरी 2010
सूचनाओं और घोषणाओं
Friday, 8 January
Depart for Cleveland

- Depart Mumbai for Cleveland

- Arrive in Cleveland CO 525 11:42 AM
0 जनवरी 2010
सूचनाओं और घोषणाओं
INDIA AT A GLANCE

Introduction to India
FAST FACTS

COUNTRY NAME: Republic of India
PRESIDENT: Pratibha Patil
PRIME MINISTER: Dr. Manmohan Singh
GOVERNMENT: Federal republic
CURRENCY: Indian National Rupee (INR);
$1USD = Rp 47. (approx.); 1 Rp = $.02
AREA: 3, 287, 590 sq km (1/3 the size of US)
POPULATION: 1,103,600,000 (est. 2005)
CAPITAL CITY: New Delhi
LOCATION: South Asia, bordering the Arabian
Sea and the Bay of Bengal, between Burma and Pakistan
RELIGIONS: Hindu, Muslim, Christian, Sikh,
Buddhist, Jains
ETHNIC GROUPS: Indo-Aryan, Dravidian,
Mongoloid
LANGUAGES: English, Hindi and 21 other official languages
Bamboozling. There’s simply no other word that convincingly captures the enigma that is India. With its in-your-face diversity, from snow-dusted mountains to sun-washed beaches, tranquil temples to feisty festivals, lantern-lit villages to software-supremo cities, it’s hardly surprising that this country has been dubbed the world’s most multidimensional. Love it or loathe it, and most visitors see-saw between the two, India promises to jostle your entire being, and no matter where you go or what you do, it’s a place you’ll never forget.

Home to more than one billion people, the subcontinent bristles with an eclectic melange of ethnic groups, which translates into an intoxicating cultural cocktail for the traveler. For those seeking spiritual sustenance, India has oodles of sacrosanct sites and stirring philosophical epics, while history buffs will encounter gems from the past almost everywhere – from grand vestiges of the British Raj serenely peering over swarming spice bazaars, to crumbling fortresses looming high above plunging ravines. Meanwhile, aficionados of the great outdoors can paddle in the shimmering waters of one of many balmy beaches, scout for big jungle cats on a blood-pumping wildlife safari, or simply inhale pine-scented air on a meditative forest walk. And then there’s the food! From squidgy South Indian idlis (fermented rice cakes) to zesty north Indian curries, foodies can look forward to savoring a seductive smorgasbord of specialties.

Once you touch down on sub continental soil, you’ll quickly discover that cricket – India’s sporting obsession – is one of the most spirited topics of conversation, along with the latest shenanigans in the razzle-dazzle world of Bollywood. However, it is politics – whether at the national, state or village level – that consistently dominates news headlines, with middle- and upper-class India also keenly keeping its finger on the pulse of international events. On the home front, economic matters feature high on the national political agenda. With one of the world’s fastest-growing economies, India has certainly made giant strides over the past decade. However, despite averaging an annual growth rate of around 9% in recent years, vast sections of the country’s billion-plus population have seen little benefit from the economic boom. Indeed, the government’s ongoing challenge is to spread both the burden and bounty of India’s fiscal prosperity. Not an easy task given that the gap between the haves and the have-nots is far from shrinking, and poverty is set to spiral upwards if India’s population
HISTORY

The history of India is shrouded in antiquity. The country has been thought of as a nation of philosophers with a well-developed and even idyllic society. Excavations of sites belonging to the Harappan era show that the people lived in brick houses in towns with excellent drainage. One of the oldest scriptures in the world is the four-volume Vedas that many regard as the repository national thoughts that anticipated some of the modern scientific discoveries. Despite formidable barriers in the form of the mighty Himalayas and oceans, India also received a succession of foreigners, many of them carrying swords and guns. But nearly all of them stayed on. Out of these waves of immigration has emerged the composite culture of India and made it a land of unity in diversity. India became a land of assimilation and learning, a land of change and continuity. The Aryans were among the first to arrive in India, which was inhabited by the Dravidians. Others who came here included Greeks, Persians, Mughal and even British, Portuguese and French. Over the years there have been many major ruling dynasties like the Shakas, the Kushans, the Maurayas and Guptas. Nearly every major religion in the world is represented in India, which is also the land of the Lord Buddha, Lord Mahavira and Guru Nanak Dev, the founders of Buddhism, Jainism and Sikhism.
Hindi is the official language of the Union Government. Each of the 28 states within India have their own official language. For example, in Gujarat, Gujarati is the official language while in the South Indian state of Tamil Nadu, Tamil is the official language. When the constitution came into effect 26 January, 1950, English was used for most governmental purposes with the goal of gradually infusing Hindi as the official Union language. The Official Languages Act of 1963 provided for official use of English and individual state level languages as determined by the state. Tamil and Sanskrit are official “classical” languages.
TRANSLATION

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. *(Article 1 of the Universal Declaration of Human Rights)*
India Project Partners

Alangaramatha (Self-Employed Women's Redevelopment Society)

Project Coordinator:
Helen Jacob

Project Overview:

_Alangaramatha_ (Nadu, INDIA) or the Self Employed Women’s Development Society is a community based organization started by women to encourage the development of working women in and around the Muttom area. The project welcomes adult women to join in order to improve their every day life. Participants are provided with the necessary entrepreneurship skills so that they may be able to support themselves.

Recent Accomplishments:

- Registration of Trust Deed, Temporary Accommodation, Purchase of 2 new sewing machines and skill development training in progress for members.
- A new group of 5 young girls are being trained by members.
- A tuition centre is started and 16 school children are benefiting.

Goals for 2008:

- Skill development shall be enhanced as to align with up-to-date clothing fashion.
- In the year 2008 the training is being enhanced to stitching dresses according to the fashion.
Community Impact:

John Mary aged 38 years, widow of late John Luis, has 3 children: 2 boys at the age of 18 & 17 studying in the higher secondary classes and 1 girl studying in the eighth standard in the local school. John Luis passed away due to heart attack while fishing on 14 Dec, 1997. John Mary was found helpless in Muttom. The Government provided her with compensation which was deposited in the bank. Income arising from the investment was not sufficient to provide for her day to day life with children. John Mary has basic training in tailoring. Relatives helped her to buy a sewing machine and start stitching skirts, and blouses which made it possible for her to earn some income to run the family. When the cruel Tsunami waves attacked Muttom, John Mary lost her hut and belongings. She was helped by NGOs in relief and rehabilitation. Now she is staying in a terraced house given by INTERVIDA. Her day to day income reduced because the girls of the village have changed to fashion garments. She was unable to stitch for them and make money even though she has basic knowledge in tailoring and a sewing machine of her own. John Mary joined the project with much interest. She learned to stitch nightees, and is interested in learning Churidhars. She believes she can educate her children with her earnings.

Alangaramatha has changed the life of John Mary and enabled her to become an earning member again with more skills.
Hindus United with Muslims (HUM)

Project Overview:
HUM (Ahmadabad, INDIA) is a micro-enterprise project run by Dalit and Muslim women who make kites, rakhis (a traditional string bracelet), sewing beads, soap etc...to sell to homes and small businesses. In the state of Gujarat, where the project is located, people are polarized by religious violence. This area is characterized by poverty, violence, poor schools and poor infrastructure. HUM works to bring people of different backgrounds together with the goal of peace and reconciliation.

Number of People Directly Served by Project:
747 community residents are members. Ration cards were obtained for 137 people, water service cards for 635, 128 widows received their pensions, 213 residents received their birth certificates, and 39 birth certificates were filed.

Number of People Indirectly Served by Project:
Families and children of the women who are members of the Project.

Goals for 2008:
To generate income for more than 50 women every year and to build peace and friendship between two communities intolerant of one another.
Mary Jenkins Hospice Center

Project Coordinator:
Dr. Vimala Charles

Project Overview:
Mary Jenkins Hospice Center (Nagercoil, INDIA) seeks to provide physical, mental and emotional support to those who are in their final days and weeks of life. Over the past several years, Mary Jenkins Hospice Center has served thousands of individuals who have come to spend their finals days at the center. The hospice is run by Dr. Vimala Charles, who also provides healthcare to other members of the community, regardless of a family’s ability to pay for services.

Recent Accomplishments:
• Addressed the physical health of patients
• Took part in tsunami rehabilitation, which benefited 118 women and their households

Number of People Directly Served by Project:
The Hospice cared for 195 inpatients in the first eight months of 2007.

Number of People Indirectly Served by Project:
340 family members who were part of group discussions and counseling

Goals for 2008:
Include specialties such as orthopedics & ophthalmology

Community Impact:
Mr. S., retired Army staff, came to the Hospice for pain relief. His daughter, though well placed in life, was not able to give him physical and mental support. He was with the Project for 3 months. He was a heavy smoker and alcoholic. He had a malignant tumor in his lungs, but had not received early and adequate treatment. He received pain care at the Hospice, and was kept comfortable as his condition worsened.
Notre Dame Women’s Training Program

Project Coordinator:
Valerie Sweeney

Project Overview:
The Notre Dame Women’s Training Program (Vaniyakudy, INDIA) offers vocational training programs to young women from Vaniyakudy in nursing/healthcare, computer information technology, and early childhood education and development. India has the largest number of people living in poverty in the world. Through education, this project works to improve the lives of the young women and their families and community. Tens of thousands of adults and children profit from education in various forms. Notre Dame India Mission reaches out to countless people in India by providing them the basic skills necessary for survival. Under the direction of Sr. Priscilla Dacosta, in the school part of the Notre Dame Community College in Tamil Nadu, the women of Vaniyakudy can choose from programs in nursing/healthcare, computer information technology, and early childhood education and development, areas which are all in high demand. They can then pass on their skills so that the entire community can benefit.

Recent Accomplishments:
100% of the students who completed the Diploma in Health Assistant are employed

Number of People Directly Served by Project:
48 young women

Number of People Indirectly Served by Project:
The families and communities of the young women. With the training the women will be able to help their families financially and with leadership.
Goals for 2008:

• Starting B. Com. Correspondence course along with diplomas

• Introducing a new course ‘Building Bridges for Better Future’ in collaboration with IPM.

• Discontinuing the Teachers Training Program

Community Impact:
Rosy Brinda, who has completed her computer studies at the Training Program, dropped out of college after 3 weeks because no one at home supported her. As usual the Program met her in her home, though she did try to hide and avoid meeting them. She did this because she never thought anyone would show concern for her, understand her situation, and try to help her. Because she received a positive response from the Program she was able to complete her course without paying any fees. When final exam time came she stayed home because she couldn’t find the money to pay the fees. The Notre Dame Women's Training Program offered to advance her the money which she could pay back by working. Before completing the exam she earned a month's salary and paid her exam fees proudly. It was a great accomplishment for her to support her own studies. It gave her inner confidence and awareness that she has the power within her to build a better future. Such experiences at the Training Program have given her the courage to face the problems that come along in her life.
AHMEDABAD

Ahmedabad, the largest city of Gujarat and sixth largest city of India is located in the western region of India. Ahmedabad is situated at the bank of Sabarmati River. Formerly Ahmedabad was known as Manchester of India for its textile industries. Ahmedabad is also called Karnavati and amdavad. Ahmedabad is famous for its diversified culture and various festivals such as Uttrayan (Festival of Kites), Navaratri (Festival of ras garba), Rathyatra (Festival of Lord Jagannath).

Founded by Sultan Ahmad Shah in 1411 AD, Ahmedabad, in the state of Gujarat, has grown into one of the most important modern cities of India. Straddling the Sabarmati river, this prosperous city of six million is a delight for archeologists, anthropologists, architects, historians, sociologists, traders, bargain hunters, and plain tourists.

The mosques and mausoleums in the once walled city blend Muslim and Hindu styles of architecture. The Sidi Bashir mosque, with its 'Jhulta minars' (shaking minarets) continues to amaze and puzzle casual visitors and serious scholars alike. There are several stunning Hindu and Jain temples in and around Ahmedabad. The step wells with their intricate carved stone pillars are exquisite.

At the 55-year old Calico Museum of Textiles, one of the best textile museums in the world, one can see and marvel at samples of the finest fabrics and weaving machines produced in different parts of India since early 16th century.
Ahmedabad is a vibrant city of people who work hard and play hard. During the Navratri celebrations (September-October), for example, men and women in dazzling ethnic clothes dance through the night for nine consecutive nights. The kite festival of mid-January fills the skies with kites of all shapes. Arguably, no other city in India can match the predominantly vegetarian Ahmedabad in the number and variety of restaurants.

Mahatma Gandhi's non-violent satyagraha, which led to India's Independence, was launched from this city. Gandhi's Ashram, Hriday Kunj, is still preserved on the bank of the Sabarmati, and continues to attract and inspire visitors from all parts of the globe.

**Mumbai**

**Mumbai**, which was previously known as **Bombay** is a major metropolitan city of **India**. It is the state capital of **Maharashtra**. Mumbai city is known as the business capital of India, it being the country's principal financial and communications centre. The city has the largest and the busiest port handling India’s foreign trade and a major International airport. India's largest Stock Exchange which ranks as the third largest in the world, is situated in Mumbai. Here, trading of stocks is carried out in billions of rupees everyday.

Description about Mumbai/Bombay can not be complete without the mention of **Bollywood**, the biggest Indian film industry which churns out hundreds of Hindi block-busters every year.

**Where is Mumbai?**

Mumbai (Bombay) lies on the western coast of **India**. It is a group of seven islands in the Arabian Sea which lies off the northern Konkan coast on the west of **Maharashtra** state in India. These seven islands which were once separated by creeks and channels were filled and bridged over the years by the inhabitants.

**History of Mumbai**

In 1661, King Charles II of England, married Princess Catherine
de Braganza of Portugal, and as part of the dowry he received "Bombay" which is today known as Mumbai. Later in 1668 it was handed over to the East India Company.

In 1858 the administration of the country was taken over by the Queen of England, Queen Victoria, from the East India Company. A viceroy was appointed to rule India in the name of the Queen.

Bombay came under the direct rule of the British in 1861. The first railway line in India was started between Bombay (VT) and Thane in 1861.

In 1864, modern water supply was started in Bombay (Mumbai) and in 1885, Bombay was lit with gas.

Mahatma Gandhi joining Indian Politics in 1920, was a turning point in the political destiny of India which led to the Independence of India from the British rule. Bombay (Mumbai) had an important role to play in this event.

Climate of Mumbai
Most of the year, Mumbai's climate is warm and humid. Between November and February, the skies are clear, and the temperature is cooler. From March the temperature becomes warm and humid till mid June, the beginning of monsoon. During monsoon there are torrential rains, sometimes causing the flooding of major roads and streets of Mumbai. The average rainfall which is brought by the south-west monsoon winds in Mumbai is 180 cms. Monsoon ends by the end of September. October is comparatively hot and humid.

Mumbai- A Melting Pot
The total population of Mumbai is about 10 millions. It is still growing. Mumbai provides umpteen opportunities to realize one's dreams. Hence, people from all over India, belonging to different cultures come here to realize their dreams. Mumbai has become the melting pot of all Indian cultures. This is the reason Mumbai has a truly cosmopolitan population bustling with activity. It's film industry "Bollywood" also draws a number of youths with tinsel dreams to Mumbai. Being a major financial center, People from all over the world come here for business opportunities. This has made Mumbai a major International city.
Nagercoil

Nagercoil is located at the southern tip of peninsular India. Because of its close proximity to the Western Ghats, the topography of the town and its surroundings is generally hilly. The Western Ghats are the life-line of the town, providing water sources for drinking, temperate climate, irrigation around the city, and a general eco-system influenced by this mountain range.

Sandwiched between the Arabian Sea and the Western Ghats, the town has some breathtaking scenery, with the surrounding hills (the Western Ghats), lush green paddy fields, and sandy palm-fringed beaches on the western side. Farther east of Nagercoil, on the Western Ghats are plantations of rubber, cloves and cardamom. Many of these plantations were developed by British planters—planters' names like Simpson and Balamore are still household names in the town. The rubber plant was introduced by the English missionaries in the 18th century. Some of these plantations are still owned by the descendants of these British planters; however, a majority of the estates are now owned by the rich and influential moppah (Syrian Christians) community of Kerala.

Being the southernmost municipal area of the country, and situated close to Kanyakumari, or Cape Comorin, the southernmost point of peninsular India, the town is essentially an intersecting point of culture, tradition and trade of the western and eastern coasts. The town connects two major eastern and western lines of the Indian Railways, with one line leading through Kerala, called the Konkan route, and the other through the eastern part of India, through Tirunelveli of Tamil Nadu. Nagercoil is 65 km from Thiruvananthapuram, the capital of Kerala state, connected by National Highway 47, and 65 km from Tirunelveli.

Tamil and Malayalam are widely spoken by the people. These two languages along with English are used as a medium of teaching in all major schools. The Tamil spoken here is a mix of Malayalam and Tamil, sometimes unintelligible to the people of North Tamil Nadu.

The culture is a mixture of Tamil and Malayalam culture and traditions. Hinduism, Christianity and Islam are the major religions in the town and district. Food prepared here is also a mix of Kerala/Tamil Nadu traditions. Puttu, Appam, Idiappam are very popular food items here and so are rice murukku, achchappam, etc. Even curries here are made with coconut and coconut oil which is now considered Kerala style cooking.
New Rule raises number of poor by 100 million
BS Reporter / New Delhi December 12, 2009

Every third Indian is living below the poverty line, far more than believed earlier, according to the revised estimates of an expert group on the subject, chaired by Suresh Tendulkar, eminent economist and former chairman of the Prime Minister’s Economic Advisory Council.

The committee undertakes a new methodology to calculate the poverty ratio. For 2004-05, this works out to 37.2 per cent of the total population, 10 percentage points more than the earlier estimate of 27.5 per cent.

The new methodology puts the number of poor in 2004-05 at 407.6 million, though the older method, based on calorie intake, had put the number at 30.17 million.

However, even as the new methodology gives a higher estimate of poverty headcount at the all-India level for 2004-05, the extent of poverty reduction between 1993-94 and 2004-05, is much the same from that inferred using the earlier methodology.

The inference being that poverty has declined in India by around eight percentage points between 1993-94 and 2004-05. Using the new methodology, overall poverty stands at 37.2 per cent in 2004-05, down from 45.3 per cent in 1993-94. Earlier estimates also show almost a similar reduction, with the poverty ratio declining to 27.5 per cent in 2004-05 from 36 per cent in 1993-94.
The committee has primarily moved away from calorie intake as the basic criteria and has instead broadened the scope by considering per capita expenditure on commodities and services, which includes categories like health and education.

The report states that the rural poverty ratio has been understated by earlier estimates and the new methodology has led to a significant revision in the earlier Planning Commission rural poverty estimate of 28.3 per cent in 2004-05, to 41.8 per cent for the same year. However, even then, rural poverty has been on the decline since 1993-94 and considering both the old and the new methodologies, there has been a decline of around 8-9 per cent in the rural poverty ratio between 1993-94 and 2004-05.

The earlier estimates have constantly faced criticisms that the consumption patterns underlying the rural and urban poverty line baskets have remained stagnant for more than three decades, as they followed consumption patterns prevalent in 1973-74 and hence have become outdated.
NILOKHERI, India -- An ideal groom in this dusty farming village is a vegetarian, does not drink, has good prospects for a stable job and promises his bride-to-be an amenity in high demand: a toilet.

In rural India, many young women are refusing to marry unless the suitor furnishes their future home with a bathroom, freeing them from the inconvenience and embarrassment of using community toilets or squatting in fields.

About 665 million people in India -- about half the population -- lack access to latrines. But since a "No Toilet, No Bride" campaign started about two years ago, 1.4 million toilets have been built here in the northern state of Haryana, some with government funds, according to the state's health department.

Women's rights activists call the program a revolution as it spreads across India's vast and largely impoverished rural areas.

"I won't let my daughter near a boy who doesn't have a latrine," said Usha Pagdi, who made sure that daughter Vimlas Sasva, 18, finished high school and took courses in electronics at a technical school.

"No loo? No 'I do,' " Vimlas said, laughing as she repeated a radio jingle.

"My father never even allowed me an education," Pagdi said, stroking her daughter's hair in their half-built shelter near a lagoon strewn with trash. "Every time I washed the floors, I thought about how I knew nothing. Now, young women have power. The men can't refuse us."

Indian girls are traditionally seen as a financial liability because of the wedding dowries -- often a life's savings -- their fathers often shell out to the groom's family. But that is slowly changing as
women marry later and grow more financially self-reliant. More rural girls are enrolled in school than ever before.

A societal preference for boys here has become an unlikely source of power for Indian women. The abortion of female fetuses in favor of sons -- an illegal but widespread practice -- means there are more eligible bachelors than potential brides, allowing women and their parents to be more selective when arranging a match.

"I will have to work hard to afford a toilet. We won't get any bride if we don't have one now," said Harpal Sirshwa, 22, who is hoping to marry soon. Neem tree branches hung in the doorway of his parents' home, a sign of pride for a family with sons. "I won't be offended when the woman I like asks for a toilet."

Satellite television and the Internet are spreading images of rising prosperity and urban middle-class accouterments to rural areas, such as spacious apartments -- with bathrooms -- and women in silk saris rushing off to the office.

India's rapid urbanization has also contributed to rising aspirations in small towns and villages. On a crowded highway that runs into this village, about 170 miles north of New Delhi, young women, once seen clinging to the backs of motorbikes driven by their fathers or husbands, now drive their own scooters. One recent popular TV ad shows a rural girl sheepishly entering a scooter showroom, then beaming as she whizzes through the parking lot on her new moped.

With economic freedom, women are increasingly expecting more, and toilets are at the top of their list, they say.

The lack of sanitation is not only an inconvenience but also contributes to the spread of diseases such as diarrhea, typhoid and malaria.

"Women suffer the most since there are prying eyes everywhere," said Ashok Gera, a doctor who works in a one-room clinic here. "It's humiliating, harrowing and extremely unhealthy. I see so many young women who have prolonged urinary tract
infections and kidney and liver problems because they don't have a safe place to go."

Previous attempts to bring toilets to poor Indian villages have mostly failed. A 2001 project sponsored by the World Bank never took off because many people used the latrines as storage facilities or took them apart to build lean-tos, said Ranjana Kumari, director of the Center for Social Research in New Delhi, who worked on the program.

But by linking toilets to courtship, "No Toilet, No Bride" has been the most successful effort so far. Walls in many villages are painted with slogans in Hindi, such as "I won't get my daughter married into a household which does not have a toilet." Even popular soap operas have featured dramatic plots involving the campaign.

"The 'No Toilet, No Bride' program is a bloodless coup," said Bindeshwar Pathak, founder of Sulabh International, a social organization, and winner of this year's Stockholm Water Prize for developing inexpensive, eco-friendly toilets. "When I started, it was a cultural taboo to even talk about toilets. Now it's changing. My mother used to wake up at 4 a.m. to find someplace to go quietly. My wife wakes up at 7 a.m., and can go safely in her home."

Pathak runs a school and job-training center for women who once cleaned up human waste by hand. They are known as untouchables, the lowest caste in India's social order. As more toilets come to India, the women are less likely to have to do such jobs, Pathak said.

"I want so much for them to have skills and dignity," Pathak said. "I tell the government all the time: If India wants to be a superpower, first we need toilets. Maybe it will be our women who finally change that."
Hindu-Muslim Conflict in India
Commentary on riots in Gujarat

BOB ABERNETHY: India, which is mostly Hindu, and Pakistan, which is mostly Muslim, are once again on the brink of war over the disputed region of Kashmir. And both nations have nuclear weapons. Hindu-Muslim tensions extend beyond Kashmir. Within India, where Hindus make up 80% of the population and Muslims make up 14%, violent outbreaks that began in February may already have taken thousands of lives. Fred de Sam Lazaro reports.

FRED DE SAM LAZARO: Gujarat is the birthplace of Mahatma Gandhi. At the center from where he led India's independence movement in the early 20th century, school children sing about non violence and peace.

Gujarat has been anything but peaceful in recent weeks. Last February, a train was set ablaze by a group of Muslims in the village of Godhra. Stories vary on what provoked the incident but in the end, 58 Hindus, most of them women and children, were burned alive. The train was carrying Hindu activists returning from the site of a long-simmering dispute over ground claimed as sacred both by Hindus and Muslims.

The train attack sparked some of the worst religious violence seen in India since it was partitioned in 1947 by the departing British. An estimated half million people died. Muslims moving to the newly-created Pakistan, Hindus going the other way to a newly-independent, officially secular India. Many Muslims remained in India. They form a 12 percent minority.

Today in Ahmedabad, the Gujarat state capital, more than 110,000 of the city's Muslim minority have fled into makeshift refugee camps. They tell stories of rape, murder, and torched homes.

UNIDENTIFIED MAN: Tell us, where can we go? They took our Koran, threw it in the street, and pissed on it. They tell us to get out of this country. We were born here, our men fought for this country, where can we go?

DE SAM LAZARO: A few miles away, a Hindu family mourns the loss of their son and brother, killed by a Muslim gang. He was a youth activist for the world Hindu council, a Hindu nationalist group. He was a martyr for the country -- the cause, they say -- and that cause will continue.

What sparked the violence is 800 miles away in Ayodhya. For Hindu nationalists this 16th-century mosque symbolized Muslim domination of their land. India is the birthplace of Hinduism, approximately 2,500 years ago. Islam first
came to south Asia around the 12th century, and much of the region came under the rule of the Muslim Mogul empire at about the time this mosque was built. Hindu nationalists insist the Moguls destroyed a Hindu temple to build the mosque and that the site was the birthplace of the Hindu deity Ram. In 1992, a Hindu crowd tore down the mosque. Hundreds died in violence that followed across the subcontinent.

The BJP -- or India People's Party -- allied with nationalist Hindu groups, rode the issue to electoral success. It campaigned to build a new Ram temple. In 1999, the BJP came to power with coalition partners who forced moderation. The government now says the courts should decide the matter.

As India's Supreme Court grapples with the issue, Hindu forces have been active, building the temple, they say, just waiting to erect it. Not far from the disputed site, hundreds of pillars and columns have already been carved. Visitors come to admire the stone work, and they chip in a few rupees for the temple project.

Today, the dozens of their number who perished in the Gohdra train incident have been called martyrs. Their deaths have sparked retribution against Muslims on a scale Police Commissioner P.C. Pande says he's never witnessed.

P.C. PANDE (Police Commissioner): We've dealt with several such situations -- it's not the first time. But you don't expect people to come out in the hundreds of thousands.

DE SAM LAZARO: By the time Army troops arrived, almost every Muslim-owned business in Gujarat was destroyed. The official death toll had exceeded 800 people, most of them Muslims. The toll is likely in the thousands. Many victims, like the relatives of 14 year-old Naved, have never been found.

NAVED (through voice of translator): My mother, my father, brother, sister, plus an aunty and her family. We all lived together. On February 28, our house was burned. My hands and legs were burned. I ran to my employer who took me to the hospital.

DE SAM LAZARO: An uncle who lives in south India has offered to take him in, Naved says, when it is safe. It will be a while.

It is not often that one can walk in the middle of the street in a big Indian city. Ahmedabad has five million people. But weeks after the orgy of violence that claimed thousands of lives, there continue to be sporadic outbursts of violence, fed by the rumor mill, so police routinely impose curfew in
neighborhoods like this one at night.

Still there are almost daily clashes. During our recent three day stay, more than a dozen deaths were reported. The failure to contain the violence indicates the complicity of the Gujarat government -- a legislature in which the BJP has a majority.

SIDDHARTH VARADARAJAN (Editor, TIME OF INDIA): The killings that followed the train massacre were not spontaneous, they were not the result of mass anger on the part of Hindus, but it was an orchestrated, organized, calculated pogrom which took place because the ruling party, the BJP has state power in Gujarat and was able to use the power to essentially give a free hand to its party activists to indulge in this kind of criminal behavior.

DE SAM LAZARO: He's also critical of national BJP leaders. He says they've tended to focus on the train incident instead of condemning all violence.

Mr. VARADARAJAN: I think a statesmanlike attitude would have been to condemn both, to recognize both are acts of terrorism, both have to be condemned. To say that one incident justifies the other in any way reveals a complete moral and philosophical bankruptcy.

DE SAM LAZARO: For their part, officials with the ruling BJP insist the Gujarat government did its best to bring the early carnage under control. Mukhtar Naqvi, the BJP's national secretary, a Muslim himself, blames opposition parties for inciting the ongoing tension, for courting the Muslim vote.

MUKHTAR NAQVI (National Secretary, BJP): They think if the minorities feel insecure then they can exploit them easily. They don't want normalcy. They're not interested in peace in Gujarat.

DE SAM LAZARO: What no one questions, is that the BJP, particularly in Gujarat, is closely allied with nationalist Hindu organizations.

PRAVEEN TOGADIA (World Hindu Council): Here in Gujarat, Hindus are victims of Islamic terrorism.

DE SAM LAZARO: Praveen Togadia, head of the World Hindu council, says Gujarat fits a global pattern.

Mr. TOGADIA: Why there is riot in Xijiang province in China? Why there is riot in Chechnya? Why in Bosnia? Why in Jerusalem? It has only to do with the Jihad intolerant tendency who want to impose totalitarian religious belief system on the rest of humanity, who want to destroy the rest of all civilizations at gunpoint.

DE SAM LAZARO: Muslims and Hindus come from the same culture. But,
like those who wanted Pakistan, he charges, many Indian Muslims today consider themselves Muslims first, not Indians. Many Indian Muslims say the words of an unrepresentative few are being used to tarnish an entire community.

ABID SHAMSI (Retired English Professor): The voice of sanity is not heard. There is such a large scale and widespread rule of fanaticism where you can't go and talk reason.

DE SAM LAZARO: He notes that aside from a few movie stars and industrialists, India's Muslims are poorer and less literate than most Indians. And far from being fanatics, he says, many Muslims rejected Muslim Pakistan and chose to live in a secular, democratic India. But Gujarat, some fear, is just the kind of environment that breeds religious extremism over time.

SYED SHAHABUDDIN (Publisher, Muslim India): We cannot control the motivation of individuals. An adolescent who has lost his entire family, who has seen his mother and sisters raped, and who has seen his fathers and brothers butchered. If he becomes a terrorist, what shall you tell him? What can you tell him? Yes, I go on telling them, "Please have fortitude, have faith in Allah." I might teach them. I might try to keep them from the path of violence.

DE SAM LAZARO: Months into the religious tensions, however, the forces of moderation have yet to rise.

(to Professor Shamsi): There was one person we spoke to yesterday who said it will just take time and fatigue to bring peace to Gujarat.

Prof. SHAMSI: Yes, absolutely. And this time, it is going to be a long time.

DE SAM LAZARO: Many Indians take heart from the fact that the religious violence hasn't spread beyond Gujarat -- that the BJP in fact lost an election in Delhi soon after the Gujarat riots. But others fear the birth place of Gandhi may some day become the graveyard of the secular nation he helped found.

For RELIGION & ETHICS NEWSWEEKLY, this is Fred De Sam Lazaro, at the Gandhi Ashram, Gujarat, India.
TEN COMMANDMENTS OF HUMAN RELATIONS

1. Speak to people. There is nothing so nice as a cheerful greeting.

2. Smile at people. It takes 72 muscles to frown, only 14 to smile.

3. Call people by name. The sweetest music to anyone’s ears is the sound of his name.

4. Be friendly and helpful. If you would have friends, be a friend.

5. Be cordial. Speak and act as if everything you do is a genuine pleasure.

6. Be genuinely interested in people. You can like almost everybody if you try.

7. Be generous with praise, cautious with criticism.

8. Be considerate with the feeling of others. There are usually three sides to a controversy: yours, the other person’s, and the right side.

9. Be alert to give service. What counts most in life is what we do for others.

10. Add to this a good sense of humor, a big dose of patience and a dash of humility and you will be rewarded many-fold.