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## India - a society in transition

One of the major features of modern history is that one or more dominant themes have overwhelmed the social affairs of different centuries. If the nineteenth century was dominated by the theme of State as articulated by the father of dialectical polemics, Hegel, the twentieth century was dominated by conflict of ideologies, conflict of classes and conflict of political systems. What could be the dominant theme or themes of the twenty-first century?

The question evokes a variety of responses from wise persons. According to some, it would be Knowledge; others find Technology as more overwhelming than anything else, while many feel that it would be Governance that would dominate the social discourses. The list of course does not end here and the pot is still boiling.

However, most of us would agree that a couple of themes have run consistently through the nineteenth century up to twenty first century.

One of them is the relationship of the State with the rest of the social entities, with the State becoming increasingly accommodative towards the presence of non-State players in matters traditionally regarded as its exclusive domain. This is happening irrespective of the fact that acceptance by the State to civil society groups is much slower than one to the corporate groups on the scene of governance.

Another theme that has run consistently through all the three

centuries is philanthropy. Like State, Philanthropy has also attracted the compassionate and bright minds to its fold. The spirit of philanthropy has survived and thrived in spite of the tumultuous movements accompanying

### from the editor's desk



the radical shift from the 'Spencerian' view of altruism to contemporary visions of strategic philanthropy and corporate social responsibility.

We in India were part of the past changes marginally and perhaps would be close to the center-stage in the future to come. We will have to face the change in social fabric and philosophies along with their inherent dilemmas, and contradictions. Multinational corporations from outside India are increasingly viewing our land as an economic powerhouse, our own corporate groups are emerging as global competitors, and there is a firm dialogue in place between the civil society of the 'North' and 'South'. Then, how could one forget the nascent opportunities for the civil society organizations and philanthropists of India to export their skills and resources? At the same time we are faced with the challenge of preserving and harnessing the traditional forms of community and philanthropy in the gigantic task of social development. Indeed, we are truly a melting pot and better it is than striking dogmatic postures.

Dr Sandeep Deshmukh



# Setting Aside Private Wealth for Philanthropy in South Asia

By Dr. Sandeep Deshmukh

The philanthropy in South Asia is complex in form and rich in substance due to particular pattern of historical evolution. The pluralistic values have always dominated the evolution of philanthropy in this part of the world. The nature of no-profit sector and its unsteady relationship with the State is one of the major constraints in the evolution of the philanthropy as a strategic form of social intervention in the region. The future endeavors to develop philanthropy in a strategic manner ought to take into account the peculiarity of forms of wealth in urban and rural areas and even between regions. The future endeavors in strategic philanthropy in South Asia need to integrate the 'vertical' (corporate donors) as well as 'horizontal' (Community Foundation, Grain Bank) forms of sharing of private wealth.

## I. The complex form of Philanthropy in South Asia

I would propose to look at the opportunities and challenges of sharing private wealth for public benefit in a cross-sectional 'historical-functional' perspective. When I am saying 'historical', it essentially means the historical conditions of the past and present that have created the opportunities and challenges for giving to society. While using the concept 'functional' I am alluding to the

systemic function philanthropic giving performs or can perform in the contemporary South Asian society. Someone may wonder, why such a complex approach to perhaps an apparently simple act like voluntary giving of wealth to society?

Let me explain the reason behind the broad perspective. The complexity in approach basically stems from the complexity of form of giving and complexity of the problems that form the context of this giving. Perhaps, charitable giving happens in a much more – desirably- simpler and straightforward manner in many parts of the world where philanthropy is a strong institutionalized form of giving. The

situation in India and generally in the South Asian region is different from this. Philanthropy in this part is complex in form and substance. One, both formal and institutionalized giving and informal giving coexist in that society even today in comparable proportion. Second, in spite of many of my distinguished colleagues in India preferring to distinguish between 'religious' and 'secular' motives behind giving, I think one needs to adapt to the inseparable connection between 'religious' and 'social' aspects of giving behavior in that part of the world. Perhaps an example would illustrate my point. Let us compare the two categories of giving in India called as *daan* and *dakshina*.<sup>1</sup> *Daan* is generally translated as donation in English. When a *daan* is made to a *brahmin* the traditional priest in Hindu

society, the *daan* becomes his property. The donor loses his emotional, legal ties with it. This act of giving has a strong spiritual aspect to it. A *daan* could be either for fame (given in public and to attain heaven after death) or it could be undisclosed (for *moksha*, salvation). *Daan* given to a Brahmin ranks highest among preferred traditional ways of giving. The same social class also receives *dakshina* on the performance of certain religious rituals, say officiating a *puja* or a marriage. A *dakshina* differs from *daan* though it is given to the same class of persons. It is an honorarium paid to the priestly class in lieu of their ritualistic services. It is not fixed and cannot be negotiated. Basically both are acts of giving, to the same category of people but serving two different functions in spiritual-social life of a person giving *daan* and *dakshina*. At the same time the strong spiritual value attached to both binds the two varying forms of behavior together. So, there is a unity of opposites among certain forms of giving in a typical Hindu society through principles and rules underlining them. Third factor that adds to the complexity is the transitional nature of class and caste based relations in the contemporary Indian society.<sup>2</sup>

Though caste is to be found mainly in India, and not present in the same form and as strongly in other countries of the region, there are other cultural, ethnic identities that are subject to similar dynamics. The post-independence social change in the region has been strongly influenced by industry-based



modernization, redistribution of land (thus, affecting the traditional land based social hierarchy), and increasing use of the coercive power of the State for negotiating interests by competing social groups. The last factor definitely marks the erosion of traditional community based mechanisms of negotiation and arbitration. The class, caste and other social identities and social relationships based on them are in a flux. The fourth factor that compounds that act of giving is largely of an institutional nature and that is the uncertain relationship between the State and the no-profit sector.<sup>3</sup> The no-profit sector is only lately showing signs of becoming a truly sector-based force and at the same time the State has also started taking cognizance of the presence of the no-profit sector. This was evident during the recent earthquake in Pakistan, where the role performed by no-profit organizations in relief and rehabilitation has received recognition by the authorities in that country. The Pakistan government, to implement an impressive voluntary sector credibility program, has engaged the Pakistan Centre for Philanthropy, a national level grant-maker support institution. In India also the Planning Commission of India, the planning arm of the Indian State, has started formulating the National Voluntary Sector Policy (2004), which tried to articulate the perception of the State vis-à-vis the no-profit sector. But, if we do not want to deceive ourselves, efforts in this direction will take long time to realize the fruits. The example is the debate raging in India about the proposed Finance Management and Control Bill proposed by the Home Ministry of the Union Government of India. Opinion leaders in the no-profit sector of India view this move by the



government as a means of further tightening the belt around the necks of the no-profit organizations.

For a philanthropy movement to grow and evolve in a complex political social and cultural environment like the one discussed here, it is an exciting opportunity in the form of a challenge. There is no doubt that philanthropic instincts among the people in the region are strong and this behavior is deeply rooted in their ethos. Indeed people have created myriad forms of giving of private wealth for public benefit in this society.<sup>4</sup> They share wealth, time, knowledge, and skills for both religious and 'secular' subjects. The challenge to promote philanthropy in the region is double-fold. One, there is a need to sustain a nourishing cultural, political, and operative environment for plural forms of sharing of private wealth to exist and grow, and at the same time the need is also to turn sharing of private wealth more strategic. The challenge in the form of strategic philanthropy will have essential ingredients of partnership between public and private resources, State accepting the necessity of private wealth and other voluntary resources in bringing goals of sustainable development closer, and the no-profit sector attaining mature qualities of professionalism, effective governance, transparency and sectoral solidarity.

## II. Opportunities for sharing of private wealth for public benefit:

Private wealth exists in the form of food; land, water bodies, property, money and business assets in South Asia since long periods in history. In the agrarian society of the region, land, water bodies, and property are still

dominant forms of wealth and food in the form of grain is still used as a medium of payment in certain instances.<sup>5</sup> Thus, any attempt at innovating new forms of sharing of wealth would benefit maximum from taking these forms of wealth as equally important to money. On the other side, the urban centers in the region show predominance of money and business assets as the dominant form of wealth.

Basically this bipolar model of wealth serves as a heuristic model of comprehending the situations on ground with their inherent complexities. This would finally help in devising better strategies for use of private wealth for public benefit. For example, in urban centers that exist as administrative – market centers of a mainly rural agrarian hinterland, there may be a composite pattern of giving involving money and grain in a transactional form. For example, in Mewat area in the north - west part of India, members of the predominantly Muslim, ethnic Meo community donate to the mosques and Islamic seminaries (madrassa) in fixed amount of grain. If a family in a particular year is unable to pay in grain, they donate money in cash equivalent in value to the grain. Grain so donated to the religious institutions in Mewat, is by custom converted by the clerics and other trustees in cash assets. This money is supposed to be used for the benefit of the local community.

The opportunities for use of private wealth for philanthropic purpose exist in plenty in the region. This is evident in the richness of form and purpose for which private wealth has already been put to use to. One can find traditional forms of philanthropy that are strikingly similar to some modern forms of

*Continued on Page 19*



# In-kind Donations for Nonprofits

*By closely managing corporate partnerships, non-profit organizations can ensure that they receive the goods and services they need.*

By Ragnar Hellenius and Sofia Rudbeck

Corporations are usually more willing to donate products and services than hard cash to non-profit organizations. Nonprofits, however, are generally less keen to receive their donations in kind, because they fear getting the wrong products at the wrong times. Yet our research suggests that carefully managed in-kind donations can do a lot to help nonprofits — especially international relief organizations — narrow the gap between their aims and their resources. The trick is to create long-term partnerships between nonprofits and donor companies and to make the benefits for both sides explicit. This approach gives nonprofits more control over what they receive and when they receive it — in effect, allowing them to look a gift horse in the mouth.

An in-kind gift's market value can be more than double the value of a cash donation from the same donor, since the gift's cost to the donor is only the product's marginal cost, which might be only half of its market price.

Moreover, many corporations have spare capacity that they could put to use for nonprofits at a negligible extra cost to themselves; for example, transportation or shipping companies may have spare container space; IT consultancies, temporarily underutilized communications engineers.

Why should a corporation use its resources in these ways to benefit a non-profit? Is it possible to change the basic fact that the recipient of a gift usually isn't in a position to discuss, let alone dictate, the terms of the donation? To build a more equal and businesslike partnership in which donors assume the role of suppliers and nonprofits the role of customers, nonprofits must offer the donors something valuable in return. One important benefit that corporations can derive from their in-kind gifts is the ability to meet—

and be seen to meet—their corporate social responsibilities: donations in kind can easily (and more creatively than cash) be communicated externally for the purposes of public relations. Companies can also benefit internally because employees take satisfaction in working for good causes.

The first step in creating mutual value of this kind is to determine the benefits of an in-kind donation for the non-profit and the corporate donor. A timber company, for example, might at the same time support both a social and an environmental cause by providing construction materials to help repatriated or resettled refugees build new homes for themselves and by donating timber grown outside the area of settlement to ensure that scarce local vegetation wasn't cleared. The donor's reward might be positive publicity triggered by press releases from the non-profit organization. Similarly, an automotive company could gain valuable exposure for a new product line by donating vehicles to a relief agency working under the media spotlight.

But non-profit organizations must solve the problems associated with in-kind donations. In some cases, companies use nonprofits to dump inadequate, second-rate products — say, a shipment of tents that couldn't withstand high humidity in a refugee camp. Sometimes the cost of transporting and maintaining in-kind donations is too high. What's more, the timing and size of the donations are

often hard to control; if donated field kitchens, for example, don't arrive on time, the relief organization must spend hard cash to buy substitutes.

For in-kind donations to work, a non-profit organization must adopt an integrated approach involving not only its donations and fund-raising unit but also the departments that oversee its operations and manage its resources. First, the operations unit needs to specify its requirements for the products and services it needs.

Next, the resource-management and fund-raising units should together break down the operational budget into categories suitable for in-kind donations and provide minimum product specifications and the like.

These units should then rank potential target



# Home-grown CSR Needed in South Asia

By Ritu Kumar

With the retreat of the state from economic activity, businesses need to adopt wider social responsibilities. Given that most people in south Asia live below the poverty line and have little or no access to basic public services, the potential for firms to contribute positively must be explored.

Expectations of business are growing. A recent opinion poll found that Indians feel that the business sector must play a wider role in society. It also revealed that people are not yet judging companies according to their positive contributions to society. The Energy and Resources Institute (TERI) in London categorises CSR issues in South Asia as: 'first generation', involving conflicts between companies and communities over natural resources; 'second generation', brought on by industrialisation, symbolised by the 1984 Bhopal disaster; and 'third generation' relating to unequal and

*Corporate Social Responsibility is not new in South Asia. Leading industrial houses have pioneered progressive workplace and community practices for over a century. Yet, the severity of poverty demands new levels of engagement. A practical agenda building on existing humanitarian traditions and engaging in the key issues is needed.*

unsustainable consumption patterns. The motivation behind these issues has come from within south Asia but also from donors, corporations and non-government organisations outside the region. It is now crucial that the CSR agenda in south Asia is rooted in the specific priorities and circumstances of the region and that it should: **Build upon** traditions of corporate philanthropy (welfare) and involve a wider range of companies in funding social goods such as healthcare facilities and schools

**Encourage** the tradition of philanthropy to evolve so that businesses contribute to wider development goals

**Prioritise** the critical state of natural resources promote disclosure of corporate social and environmental practices and performance.

Businesses worldwide have been slow to report on their impact; sustainability reporting is in its infancy in India and almost non-existent elsewhere in the region. People's ability to apply their growing expectations of business in making decisions will not happen until reporting on impact becomes regular practice.

(Source(s): 'Altered Images: the 2003 state of corporate responsibility in Sri Lanka', TERI-Europe and New Academy of Business by Ritu Kumar et al, 2004 'International and South Asian case studies of corporate responsibility', TERI-Europe and New Academy of Business, by Ritu Kumar et al, forthcoming 2005 [www.id21.org](http://www.id21.org))

## *In Kind Donations... Continued from page 5*

companies, which ought to be approached with a business idea that spells out exactly what benefits the non-profit organization has to offer them. (Local information about human-rights and business issues could help a company act in a socially responsible way, for instance, or the non-profit might offer courses in handling problems that arise when the company's people work in unfamiliar cultures. It could also help get the media interested in the joint project.)

In one example of the kind of partnership we recommend, a telecom company provides equipment and expertise for an international aid organization's field operations; among other things, the company installs telecom equipment in emergency warehouses. For the aid organization, the value is substantial, since telecommunications invariably presents a problem in such conditions. For the telecom company, the

project helps to keep up the spirits of employees in an economic downturn.

It is important to draw up a business contract, which should include details about the resources required and what both parties are expected to deliver. The non-profit's resource-management unit should estimate the total cost of using the donation — administration, transport, maintenance, and repairs — to see if it is truly worthwhile for the organization, as well as coordinate the logistics and procure any needed items that are not being donated. Finally, most donors understandably want feedback on the progress of a project and their involvement in it. Such information — provided, for example, through field visits — must be delivered in cooperation with the people who run operations.

*\*About the Authors: Ragnar Hellenius is an associate principal and Sofia Rudbeck is a consultant in McKinsey's Stockholm office. Mckinsey quarterly issue no. 4 2003.*

## KNOW YOUR FOUNDATION RANBAXY SCIENCE FOUNDATIONS

### Ranbaxy Announces Research Awards 2004

Ranbaxy Science Foundation, presently chaired by Dr. Nityanand, is a non-profit organization, promoted by Ranbaxy Laboratories Limited, India's largest pharmaceutical Company, manufacturing and marketing branded generic pharmaceuticals and Active Pharmaceutical Ingredients. The foundation encourages scientific endeavour in the country by encouraging and rewarding excellence in medical and pharmaceutical research and channeling national and international knowledge and expertise. Among the prime activities it undertakes every year are presenting Ranbaxy Research Awards for outstanding research work, presenting special award for outstanding work in the field of public health, holding of scientific symposia in front line areas of research, inviting foreign scientists as visiting professors, holding round table conferences on topics of public health concern and publishing the proceedings of symposia and round table conferences.

On November 11, 2005, the Ranbaxy Science Foundation announced its Annual Research Awards for the year 2004 in the fields of Medical and Pharmaceutical Sciences. The Awards were presented by the Nobel Laureate Prof. Rolf M. Zinkernagel, Director, Institute of Experimental Immunology, University of Zurich, Switzerland, to a total of 7 scientists. They include **Dr. Bharat B. Aggarwal**, Ransom Horne, Jr., Distinguished Professor of Cancer Research Professor of Cancer Medicine (Biochemistry) and Chief, Cytokine Research Section, Department of Experimental Therapeutics, The University of Texas M. D. Anderson Cancer Center, Houston, and **Dr. Amitabha Mukhopadhyay**, Staff Scientist V, Cell Biology Lab, National Institute of Immunology, New Delhi, **Dr. Mohan K. Raizada**, Professor, Department of Physiology & Functional Genomics, College of Medicine, University of Florida, **Dr. Nita Bhandari**, Joint Director, Society for Applied Studies, New Delhi and **Dr. Vinod Kochupillai**, Chief, Institute of Rotary Cancer Hospital & Professor & Head, Department of Medical Oncology, All India Institute of Medical Sciences, New Delhi, **Dr. B. Gopalan**, Chief Scientific Officer, Matrix Laboratories Limited, Secunderabad and **Dr. Asit K. Chakraborti**, Professor and Head, Department of Medicinal Chemistry, National Institute of Pharmaceutical Education and Research (NIPER), Punjab. Ranbaxy Research Awards aims to recognize and reward excellence in original research work in the fields of Medical and Pharmaceutical Sciences by Indian scientists in India and abroad. Ranbaxy Science Foundation invites nominations for Ranbaxy Research Awards every year. A jury comprising of 11 distinguished scientists from India, scrutinizes these nominations to select the awardees. Each award carries a citation, a trophy and a cash award of Rs.1 lakh. So far, 98 scientists have been honoured by the Foundation.

(source: <http://www.ranbaxy.com/baxysciencefoundation.htm>)

## The Commonwealth People's Report on the MDGs

The Commonwealth Foundation is collaborating with partners across the association of 53 member states to prepare the Commonwealth People's Report on the Millennium development Goals. The idea for this publication was born at last year's Civil Society Consultation held in London, UK, on the 2004 Commonwealth Finance Ministers Meeting and the Millennium Development Goals (MDGs). The report will examine how civil society organisations in the Commonwealth have been contributing to achieving the MDGs, and look at some of the issues that affect progress towards attainment. Issues to be discussed in the report include the relationship between the MDGs and poverty reduction strategy papers; conflict and the MDGs; the implications of loss of human resources due to the emigration of health and education professionals, and HIV/AIDS; as well as the impact of economic and ecological shocks on MDG attainment. The Commonwealth People's Report on the Millennium Development Goals will be available at the Foundation. In addition to being presented at the General Assembly Hearings on the MDGs for Civil Society and the Private Sector in New York in June 2005, the report formed the basis of the civil society input to the 2005 Commonwealth Finance Ministers Meeting in Barbados, where the theme discussions will focus on the MDGs. (Source: Commonwealth People, April 2005)



## Gates to Take Affordable Technology to Rural India

NEW DELHI: With a \$1.7 billion budget, Microsoft Corp, the world's biggest software company, signed up recently for a major role in India's drive to modernise and take IT to rural areas. In a series of announcements made during his visit in the first week of December 2005, Microsoft Chairman and Chief Software Architect Bill Gates said digital inclusion and taking affordable technology to rural India would be its focus for the next four years. "India is a very big deal for us," said Gates — the world's richest person. "It is a successful service exporter and has a highly competitive Information technology (IT) sector. We are convinced about India's key role as we go on to the next 1 billion (PC) users. \$1.7 billion is a conservative budget," Gates said. He also confirmed that Microsoft has no plans to adopt the "free" software model in India or any other country. "Great software is going to have a value always, whether it is in a phone, PC, videogame, or built into a car. Microsoft's strategy is to drive down prices as much as possible while taking volumes as high as possible," Gates said. In four years, Microsoft has plans to make India a hub of its R&D activities and innovation hub. It will conduct 100 pilot projects in six states to demonstrate how ICT can be used to transform education and also set up rural kiosks that will



cover a population of 700 million people. The software giant has plans to add 3,000 people to its existing headcount of 2,700 in India. Two new innovation centres, both tie-ups with the National Institute of Smart Governance (NISG) in New Delhi and Hyderabad, are also to be set up. The NISG is a 49 per cent government-owned non-profit company that promotes e-governance in India. Microsoft will conduct pilot projects on workflow automation in government, e-governance solutions and smart cards in these two centres. The software giant will also assist the ministry of communications and IT with an ongoing project to set up 100,000 common service centres. "Only 5 per cent of India's population can speak, read or write in English. Microsoft's Project Bhasha will translate Windows into 14 Indian languages, including the 9 that have already been translated," said Gates. A major affiliation bagged by Microsoft is with the still-new National Manufacturing Competitiveness Council (NMCC), a powerful body set up by the Indian government to improve the performance of small and large manufacturing companies across key sectors such as textile, pharma and auto components.

(Source: *Indian Express*, December 7, 2005)

## Bill Gates 2005: Rural Kiosks to R&D Labs

### Gates Vows to Cut Vaccine Gap

NEW DELHI: With 27 million children missing out on immunisation in their first year and 1.4 million dying of vaccine-preventable diseases by the age of 5, Microsoft Chairman Bill Gates insisted on "cracking the historic gap between the development of the vaccine and implementation in the developing world". Addressing a gathering of representatives from 72 countries at a recent meeting of the Global Alliance for Vaccines and Immunisation (GAVI), Gates said the process needs to be accelerated so that the use of vaccines across the developing world increases. The meeting, which brought together around 400 public health leaders, policy makers and vaccine researchers and

manufacturers from across the globe, was held in India in the first week of December 2005. Launched in 2000, GAVI is committed to increase immunisation rates and reverse widening global disparities in vaccine-access. The alliance partners include governments in industrialised and developing countries, UNICEF, WHO and the World Bank as well as the Bill and Melinda Gates Foundation. The GAVI alliance has distributed 1.214 billion single-use, auto-disposable (AD) syringes. The idea is to protect millions of children in developing countries from blood-borne pathogens that might be transmitted through dubious injection practices. India has begun using AD

syringes for immunisation with GAVI support. GAVI supports immunisation programmes in developing countries with the help of 10 governments including UK, Norway and Sweden. Almost \$2.8 billion had been raised in traditional funding from government and private sources until this month. Of this, \$1.5 billion has been committed to directly support countries; \$603 million has already been disbursed. Norwegian Prime Minister Jens Stoltenberg said his country was increasing its annual support to GAVI from \$45 million in 2004 to \$75 million in 2006. (Source: *Indian Express*, December 7, 2005)





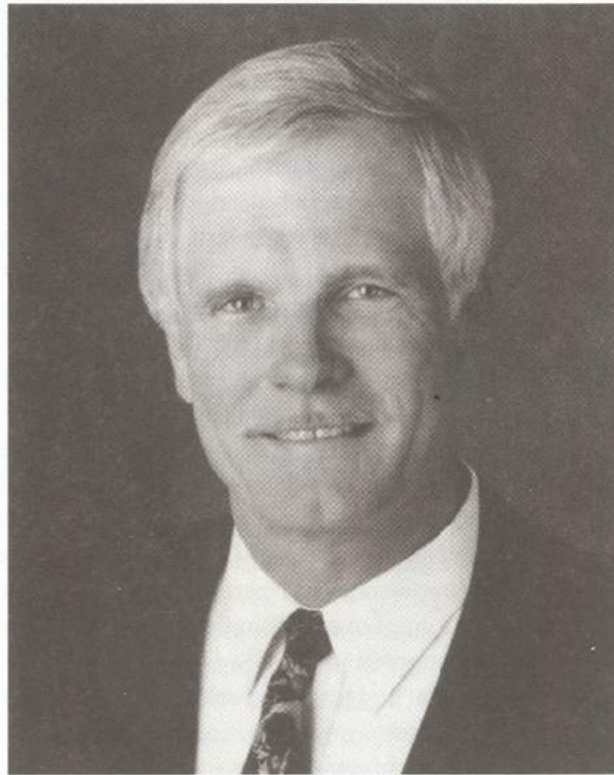
# Turner Comes Calling, Looking For Funds

*Going beyond business makes good business sense for Ted Turner. The first time CNN's billionaire founder visited India two decades ago; he went up to Ladakh on vacation with a friend. "Back then, I also tried to seal a deal between CNN and Doordarshan." This time around, Mr Turner was in India on a whirlwind visit to South Asia for a different reason: Raising funds for United Nations Foundation, an independent entity, which he founded with a donation of \$1 billion seven years ago to support programmes from polio, malaria and AIDS eradication to protection of heritage sites.*

## A Partnership For the Future

### Highlights:

- India is an ideal laboratory for figuring out the future of the world. Name an issue the world is grappling with and you name an issue to which India is central.
- The UN Foundation was created in 1998 to strengthen and support UN causes. Ted Turner pledged \$1 billion in 1997 to support the UN.
- Turner welcomed Narayana Murthy as the newest member of UN Foundation board;
- He was in India to meet with Indian business, civic, governmental, and UN leaders; to experience first-hand India's tremendous promise and challenge; and to follow the progress of projects they have funded in India.
- He believed in India's importance for global progress, and for a peaceful and prosperous future.
- The UN Foundation has invested nearly \$30 million in a number of innovative partnerships addressing many of India's key priorities, including the protection of India's World Heritage, HIV/AIDS awareness and prevention, polio eradication, poverty alleviation and tsunami recovery.



- The UN Foundation partnered with the American India Foundation, the Ford Foundation, the Times of India Foundation, and the UN country team in India to support community-based tsunami recovery programmes. The alliance linked members of the diaspora and people in India with the UN's efforts on the ground.
- These partnerships, in bringing together the UN with public and private sector partners, seek successful approaches that can be

scaled up by the UN and the Indian government.

- These partnerships won't work unless the larger partnerships — between the UN and the countries of which it consists — are working, as well.
- As the world's largest democracy and a growing global power, India has an important role to play in ensuring that the UN is able to effectively fulfill its mission.
- One example of the scope and importance of the UN's work to India is the Millennium Development Goals (MDGs), which if taken together, present a compelling and coherent vision for the future.
- These reforms won't be realized without strong leadership from the developing world.

- India has already stepped forward in a major way with one of these changes — the creation of a UN Democracy Fund, sending a strong message to member states.
- India can give guidance and support on how to carry out the reforms necessary to build a better UN.
- India's and the world's future depend on it.

The writer is founder and chairman of the UN Foundation.

(Source: *The Times of India*,\* December 2005)

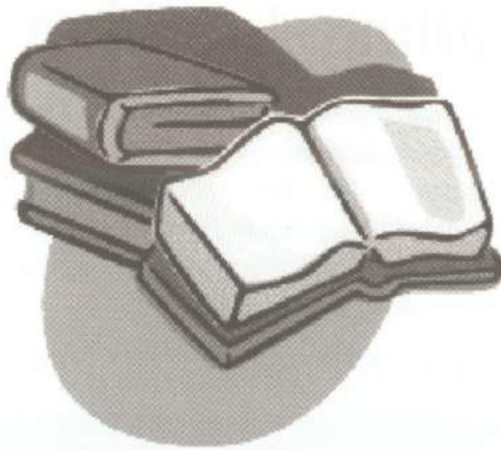


***Social Justice Philanthropy: The latest trend or a lasting lens for grant-making?*** National Committee for Responsive Philanthropy, 2005.

***Social Justice Grant-making: A Report on Foundation Trends,*** Independent Sector and the Foundation Centre, 2005.

**By Lenka Setkova**

The concept of social justice in philanthropy is increasingly generating discussion in the philanthropic community. What has been missing from the debates is research that explores the significance, scale, scope, practices and results of social justice philanthropy. The reports published this year by the US-based National Committee for Responsive Philanthropy (NCRP) and by Independent Sector with the Foundation Centre are therefore an important step in starting to fill this void. NCRP's research on social justice philanthropy was undertaken to encourage foundations to rethink their relations with the individuals, populations and organisations they serve, and to incorporate notions of social, political and economic equity in their grant-making. While the financial data and analysis in this report are not particularly enlightening, the analysis of interviews with 14 foundation chief executive officers provides interesting insights into the practice of social justice philanthropy. The report published by Independent Sector and the Foundation Centre,



Social Justice Grant-making, complements NCRP's report in that it explores the same general territory and provides an analysis of interviews held with 20 foundations leaders. It also profiles funders working in the field of social justice philanthropy. What distinguishes this report from NCRP's is its attempt to establish a benchmark for tracking levels of social justice funding by applying the definition to the Foundation Centre's dataset of foundation grants. This mapping exercise found that social justice funding represented 11 percent (\$1.8billion) of overall foundation support sampled in the US. Given the rhetoric that suggests that relatively few foundations engage in social justice grant-making, these figures come as a surprise. The quantitative analysis illustrates how this funding is distributed among fields and beneficiary groups and by types of support. The largest social justice funders in the US are Ford Foundation and the Robert Wood Johnson Foundation, which together accounted for nearly a quarter of social justice support. The report acknowledges that the process used to apply the definition of social justice philanthropy to the Foundation Centre's subject-based coding system has its limitations.

However, the quantitative analysis in this report represents a significant step forward in understanding the scale and scope of social justice grant-making in the US. However, without an analysis of the social justice deficit in the US, this quantitative analysis is unlikely to be more interest to a US audience than a non-US one.

Despite progress made in quantifying social justice philanthropy, it is the qualitative analysis in the reports that are more valuable. Both reports explore the definition of social justice philanthropy, concluding that it is the practice of making philanthropic contributions to non-profit organisations that work for the structural change in order to increase opportunities for those who are least well off politically, economically and socially.

It is, however, clear from the interviews conducted with foundation staff that social justice philanthropy is a contested concept. Moreover, it is a label with which there is a great discomfort and with which many foundations do not identify – even those whose work clearly contributes to structural change.

Despite the challenges associated with the label, both reports draw on the experiences of practitioners to provide some practical insights into how the work of social justice funders can be enhanced. For the most part, this focuses on the need to enhance the practices of grant giving, such as collaboration between funders, providing more long-term core support to grantees, and embracing the values of social justice in the relationships foundations have with their grantees. Both reports will be of value to foundations working in any context. (Source: *Alliance, Volume 10, No. 4, December 2005.*)

# Cyberspace Comes to Aid of Kashmir Quake Survivors

NEW DELHI: As Pakistan and India were still floundering to respond in the early hours after the Kashmir quake, a convoy laden with supplies snaked its way along the debris-cluttered road to one of the worst-hit areas in Pakistan.

The mission of mercy began with a simple SMS in Islamabad.

The armies and emergency services of India and Pakistan were caught largely off guard by the Oct. 8 quake that killed more than 73,000 and made millions homeless, but new technology is allowing ordinary people to step in and help in a major way.

"(The) army has been very inefficient and poor with their response and efforts," said Zohare Haider, a project coordinator at Nortel in Islamabad who helped organise that early convoy and has been arranging more support since through his Web log, or blog, Shakethequake (<http://zohare.blogspot.com>).

"The Sunday after the quake, a friend sent an SMS saying we should get together and help out," wrote Haider, replying to an Internet message.

"We all met at his house ... and that's when things just went out of control."

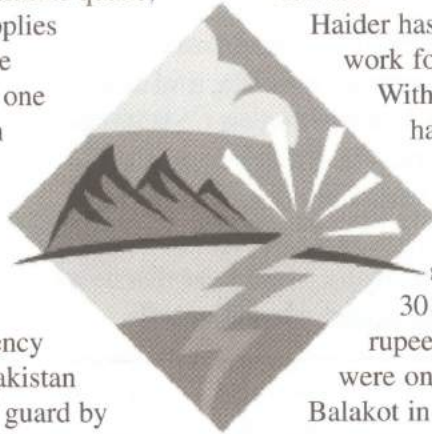
Haider has now quit Nortel to work for a relief agency.

Within hours, the group had scraped together 12 truckloads of food, blankets, medicine and supplies and almost 30 million Pakistani rupees (\$485,000) and were on their way to Balakot in Pakistan's North West Frontier Province.

## DONATIONS BY SMS

Spurred by the success of blogs on the Indian Ocean tsunami and Hurricane Katrina, bloggers have opened up new sites to raise and channel donations, coordinate efforts on the ground and match volunteers and donors with aid groups and projects. SMS, or text messaging, has also been used for everything from coordinating aid to letting people in the United States make donations a few cents at a time and have it added to their monthly cellphone bill. Blogs such as Quakehelp (<http://quakehelp.blogspot.com>) have had tens of thousands of hits, many in the

early days of the Kashmir disaster. Postings range from NGOs calling for volunteers and doctors to discussions on the best material for winter shelters and appeals for more supplies. Contributors include aid groups and ordinary Net surfers. Because they act in a way like community noticeboards, putting people in touch with each other, bloggers say they have no way of knowing how much aid they raise. It is not the first time blogs have helped in the wake of a major disaster. They were prominent after the tsunami and Hurricane Katrina. Many of those behind Kashmir quake blogs also blogged the tsunami, Katrina and Hurricane Rita. Mumbai-based writer Peter Griffin, one of a loose group from around the world that set up Quakehelp, said their Katrina blog drew more than a million hits a day at its peak. "I'd put that down to the much higher Internet access in the USA," he said. The sensitivities involved in Indian and Pakistani Kashmir, where both armies are faced off over a ceasefire line, have made aid work harder, bloggers say. (Source: *Reuters*, November 30, 2005)



## BOOKS IN BRIEF

*Women, Philanthropy and Social*

*Change: Visions for a Just Society*, edited by Elayne Clift, University Press of New England, 2005.

This collection of essays charts the history of women's involvement in the non-profit world and looks at how women

are using philanthropy to bring about social change. Part one explores the growth of grant-making organisations run by women, the challenges of documenting women's giving, and the role of feminism in grant-making. Part two looks in greater detail at the relationship between women, philanthropy and social change and discusses, among other things, how women's giving has elevated domestic violence from a minor to a major issue in the minds of policymakers and how it has helped women around the world

achieve economic self-sufficiency.

*The Market of Virtue: The Potential and Limits of Corporate Social*

*Responsibility*, by Dr David Vogel, Brooking Institution Press, 2005. David Vogel strives to provide a balanced perspective on corporate social responsibility. Not only is CSR usually misunderstood and poorly implemented, but it is unjustifiably deified by its advocates. Through case studies and analysis, the author gives an account of its current potential and drawbacks.



# 'NGO Forum on Responsible Business will be a credibility alliance'

Mr. Viraf Mehta, an anthropologist by training, has been at the forefront of promoting the Corporate Social Responsibility (CSR) agenda in India, and also pioneering work on NGO-Corporate partnerships. He has worked on CSR issues across both the corporate (Tata Steel) and NGO sectors. Mr. Mehta continues to serve on many international and national organizations and networks promoting CSR. He is the Chief Executive of Partners in Change, an NGO set up by ActionAid India, to further CSR in India. In conversation with Dr Mona Mehta, he discusses the need to set up an NGO forum on responsible business and what it entails.



**Tell us about the new initiative in socially responsible business in India that you have been working on.**

We have two types of NGOs in the country that engage with a variety of companies. One group's interaction with the companies is restricted to the belief that companies must contribute part of their profits towards philanthropy, while the other group strongly believes that the companies ought to conduct their business in a responsible manner. Also NGOs have different views on what CSR actually is. On the other hand, the philanthropic impact of the CSR of most companies is insignificant. Only a very small fraction of companies in India have woken up to the full realisation of the competitive edge that the adoption of CSR as an integral part of business has to offer. Companies are known to making an effort in CSR to distract people. They do not have any well designed strategies to bring about any change in the real sense. Take for instance companies with a CSR agenda on women's empowerment. Most of these companies do not have any coherent policy for protecting the rights of

women staff in their own offices. Then you have companies that have been working with the physically challenged as part of their CSR, but do not have any safety policy in place in their offices. It is important for the companies to get their own house in order, to build credibility.

While the industry wants NGOs to tell them exactly what is expected of them, the NGOs also need to engage with the corporate world more constructively, not just engage with the companies as donors, trading credibility very often without the knowledge of the stakeholders.

Also the goals of the non profit sector cannot be met by the government alone. At some point they will have to engage the business houses.

For CSR processes to mature, there is a need for full involvement of the state, civil society and NGOs at both policy and regulatory and operational and project levels. To facilitate this we are setting up a national NGO forum for responsible business in partnership with like-minded organisations. NGOs can act as a watch dog which is very vital for a democracy. There are very few NGOs that accept the pragmatic reality that business touches most aspects of our lives and it has to be

monitored and mentored. However these NGOs do not have the skills to do so.

**What will be the aim of the NGO Forum?**

We will aim to develop a coherent approach towards socially responsible business; to develop a document "NGO Frame of Reference for Socially Responsible Behavior" which will outline expectations from the business houses with reference to environment, labour, human rights. We will come together to develop a common minimum programme that can be revised later.

**What kind of role would this NGO play?**

Since NGOs on their own do not have the ability to doors of the government or companies, but as a collective body, the government and industry will be bound to sit up and take notice of what we have to say. We will work as a pressure group, and lobby say with the government on initiating socially responsible business practices. For instance today the NGOs cannot get companies to disclose any vital information, we could lobby with the government to make reporting mandatory. Also through this NGO

Forum we hope to address the entire supply chain sector. So the forum will have to educate the NGOs by building their capacity to engage with the business houses in a more constructive manner. It will get all the stakeholders on one platform. It will create capacities and demand for a responsible behavior. It will also act as nodal agency for CSR and help MNCs by giving them access to the government and businesses in India.

#### **Are there models of such NGO Forum operating in any country abroad?**

Yes. There are many successful models operating in Latin America and Europe. However, only Coalition of Dutch CSOs have put together a CSR Frame of Reference that is being put into practice in the Netherlands. Although NGOs today are getting more and more sophisticated to expose the wrong doings of the business houses or corporate world, their efforts can be better coordinated with help of like-minded NGOs armed with a Framework of Reference. Such an NGO will also help preventing duplication of efforts that arise as a result of competition for funds. The future lies in complimenting each other's efforts.

#### **What will be the shape of your Frame of Reference?**

Our frame of reference will be a document of acceptable norms that are for one - locally relevant. It will be a convergence of sorts, taking into account the needs of Indian non-governmental sector and drawing the best from the

foreign models. Take the issue of child labour for instance. We are certainly against child labour, but we would devise a constructive approach to prevent this. We will not have values thrust upon us from abroad. Also we are talking about a world wide impact. The document will include norms acceptable worldwide. If companies will abide by them, they will be seen as more responsible in both India and abroad. So the 'Frame of Reference' will be beneficial for the corporate sector in knowing what exactly is expected of them in terms of socially responsible behavior in India and abroad and also help the NGO sector to engage with the business sector in a more constructive manner.

#### **Do you plan to focus on any one sector of the economy?**

I believe that NGOs should engage with the sector and not the companies alone. Depending on the consensus within our NGO coalition, we could start with big sectors for instance tea, pharmaceutical or energy sectors.

#### **What kind of stakeholders do you hope to involve?**

We are inviting NGOs, philanthropy organisations, Human rights organisations, social and environmental organisations, etc. The uniting factor however will be the private sector. People see this as a good opportunity and the companies are responding to it increasingly.

#### **What issues would you engage these organisations on?**

Some of the issues we could engage these organisations are:

- § Ways to narrow the gap between the companies and the NGO sector,
- § Ways to reduce harmful ways the companies conduct their business;
- § Measures to ensure that our

companies become more competitive in the global arena.

#### **What is the criteria for membership?**

Our doors will be open to all like-minded organisations with a proven track record in public domain of having engaged with companies for a period of three years or more. The NGO forum will include like-minded organisations that have a strong desire to change the corporate world's behaviour from just profit making to integrate environment safety, economic success, social performance in their agenda. We would include civil society groups, research organisations, business schools, private consulting companies, labour unions, although at a later date.

#### **How do you plan to make this forum operational?**

We will start in a step by step manner, perhaps with a group of 40-50 NGOs. The first step will be passing a memorandum listing the objectives clearly, building a consensus around them within the next 12 months. We hope to organise ourselves as a legal entity and come up with a frame of reference draft in the next six months. It will be an educating process as we go along. At second stage we will engage with the corporate sector and the government to create an enabling environment. We do not intend to lobby for more laws, but to ensure that the laws become more visible. We strongly believe that the leading companies will cooperate with us on this.

#### **What incentives would you give the companies to join you?**

Through this forum, they will be rewarded for their CSR efforts for



one. This will encourage them to bring along others from their sector on board to do CSR. NGOs can provide market incentives in this process, perhaps in the form of a rating index which can work as a credible tool. We could give incentives in the form of endorsements from forums in other countries that would lend credibility to business houses wanted to work in those countries.

**How do you plan to educate the business community on conducting business responsibly?**

We could get leading business houses to be our spokesperson. We could lobby for adoption of a code of conduct by the government making observance of socially responsible business mandatory for the business houses. This too is a way of educating the business community.

**What tools would you be using?**

That will be left to the companies to decide, and will also depend on the sector.

**Is the time right for this?**

There is a window of opportunity now. The industry is receptive, the economy is thriving. People will keep us out of global business if we do not follow a coherent policy on socially responsible behaviour. Also given India's size and global footprint, there is an urgent need among the MNCs for access to our government and companies and vis-a-versa. A forum can facilitate this.

**What challenges do you foresee in this endeavour?**

I do foresee ego clashes, jealousies and attempts at buying us out, however the forum will provide an opportunity for exchange of lessons on good governance and facilitate communication between various stakeholders. This will be a credibility alliance and a very influential one at that.

## Funding News

- **Damon Runyon Cancer Research Foundation: Damon Runyon Clinical Investigator Award**  
The Damon Runyon Clinical Investigator Award supports young physician-scientists conducting patient-oriented cancer research.  
Deadline: 1 March 2006  
(Source: [www.grantsnet.org](http://www.grantsnet.org))
- **Goldman Philanthropic Partnerships: Scholarships in Medical Science**  
The Charles E. Culpeper Scholarships in Medical Science nurture the career development of exceptionally promising physician scientists.  
Deadline: 16 August 2006  
(Source: [www.grantsnet.org](http://www.grantsnet.org))
- **Columbia University Medical Centre: Louisa Gross Horwitz Prize**  
Each year, the Louisa Gross Horwitz has been awarded by Columbia University for outstanding basic research in the field of biology or biochemistry. The purpose of this prize is to honor a scientific investigator, or group of investigators, whose contributions to knowledge in either of these fields are deemed worthy of special recognition. The prize committee recognizes no geographical limitations. The prize may be awarded to an individual or group. When the prize is awarded to a group, the honorarium will be divided among the recipients, and each member will receive a citation. Preference will be given to work done in the recent past. Unless otherwise recommended by the prize committee, the prize is awarded annually.  
Deadline: January 21, 2006  
(Source: [www.sciencecareers.org](http://www.sciencecareers.org))
- **Harvard School of Public Health: Yerby Postdoctoral Fellowships**  
The Yerby Postdoctoral Fellowship programme is intended to expand the diversity of those entering academic public health. Ultimately the program seeks to position minority scientists to be successful public health academics. Each fellow is matched with a faculty mentor who assists in the transition to an academic career. Under the guidance of their faculty mentor, fellows establish their own research agenda, present their research and gain experience in publishing papers in journals and in obtaining grant support, participate in teaching, and learn to develop their own courses. Fellows also participate in activities designed to involve them fully in the academic community.  
Deadline: February 22, 2006  
(Source: [www.sciencecareers.org](http://www.sciencecareers.org))
- **Alzheimer's Association: The Zenith Fellows Award Program**  
The Zenith Fellows program was initiated in 1991 to provide a vehicle for research support for donors with a substantial personal commitment to the advancement of Alzheimer's disease research. The awards are made possible by the generosity of a group of individuals and organisations ( Zenith Fellows) who have each committed \$1million to the Alzheimer's Association for support of the programme. The objective of the awards programme is to provide major support for investigators who: Have contributed significantly to the field of Alzheimer's disease research; have made significant contributions to other areas of science and are now beginning focus more directly on problems related to Alzheimer's disease; are likely to make substantial contributions to Alzheimer's research in the future. The proposed research must address fundamental problems related to early detection, treatment and prevention of Alzheimer's disease.  
Deadline January 6, 2006  
(Source: [www.sciencecareers.org](http://www.sciencecareers.org))



# Daan : A Tradition of Giving

## Part -II

By Sanjay Agrawal

### Forms of Daan

Coming back to *daan* itself, *Agni Puran* devotes five chapters to a description of various forms of *daan*, their methodology and the benefits from such *daan*. These appear to be mainly *naimittik*, in the sense that the donor expects some material or spiritual benefit in the future.

The variety of *daan* described in these chapters is mind-boggling. So is the sheer magnificence of some of the *daan* prescriptions. For example, chapter 212 lists<sup>1</sup> twelve types of *merudaan*<sup>2</sup>. These are:

1. *Ratnameru* (रत्नमेरु, mound of precious stones<sup>3</sup>)
2. *Suvarnmeru* (सुवर्णमेरु, mound of gold)
3. *Rajatmeru* (रजतमेरु, mound of silver)
4. *Bhoomimeru* (भूमिमेरु, consisting of a city, town or village)
5. *Hastimeru* (हस्तिमेरु, consisting of 12 elephants)
6. *Ashwameru* (अश्वमेरु, consisting of 27 horses)
7. *Gaumeru* (गौमेरु, consisting of 27 cows)
8. *Vastrameru* (वस्त्रमेरु, consisting of one load of silk cloth)
9. *Ajyameru* (आज्यमेरु, mound of ghee, about 704 kilos<sup>4</sup>)
10. *Khandmeru* (खाण्डमेरु, mound of sugar)
11. *Dhanyameru* (धान्यमेरु, mound of rice)
12. *Tilmeru* (तिलमेरु, mound of sesame seeds)

To get an idea of the richness of such donations, let us consider the *suvarnameru* in some detail:

The *suvarnmeru* should be made

with 1000 *pal*<sup>5</sup> (पल) of gold, which comes to about 62.19 kilos of gold. It should have three peaks. Along with the *suvarnmeru*, 12 smaller mounds should be made. Each should be made with 100 *pal* gold. These will add up to another 74.63 kilos of gold. Altogether, about 136.82 kilos of gold will be required. At current prices, this gold will cost about 8.21 crore rupees! In return, the donor would live in *Vishnulok*<sup>6</sup> for eternity<sup>7</sup>.

Is this a flight of *puranic* imagination? It is difficult to say. From

a logical point of view, it would make sense to specify something that was feasible<sup>8</sup>. Remember also that we were all taught in school that India was once called the golden bird. This perception is now receiving support from economic historians as well. For instance, Angus Maddison<sup>9</sup> has argued that at the end of the sixteenth century, Indian subcontinent generated the largest share (22.6%) of world's GDP.

### The timing of Daan

When should one donate? Any time you find the right combination of a *donee* and place, is a good time. If you can't find the *donee* physically, you can make a decision (*sankalp*) to donate, by thinking of the *donee*, and pour a little water on the earth. Later the item can be delivered to the *donee*.

If for some reason, the *donee* you thought of is not available, then the property can be delivered to a representative of the *donee*. If even this is not possible, then the item earmarked for donation should be dropped in a water body, such as a

river or a reservoir.

Most *daans* should not be made<sup>10</sup> at night. Some occasions are particularly auspicious and marked as such in the traditional Hindu *Panchang*<sup>11</sup>. These include the twelve *Sankrantis*<sup>12</sup>, solar or lunar eclipses, *akshaya triteeya*<sup>13</sup>, and some specific festivals, to name just a few. Of the *Sankrantis*, the *Makar Sankranti*<sup>14</sup> is considered

most auspicious and is widely observed.

### Publicising Daan

Most religions discourage their followers from talking about their charity.

Hindu scriptures are no

exception in this regard<sup>15</sup>. What is the logic behind this? It seems that talking about one's *daan* would result in enhancement of social prestige (*yash*), and as a result, the donor would benefit. Consequently, the spiritual merit attached to the *daan* would get exhausted. In some cases, the donor goes to extremes to ensure that even the donee does not find out who the benefactor is<sup>16</sup>.

While this makes sense from a scriptural point of view, it also means that researchers and surveyors would find it difficult to get an accurate idea of how much people donate.

### Encouraging Daan

As observed earlier, *daan* has been repeatedly praised in all Hindu scriptures, as also secular literature. In fact, *daan* is considered to be the only constant in all four ages. Thus, in *Satyayug*, *Dharm* has four legs to stand on: truth, kindness, *tap*, and *daan*<sup>17</sup>. However, by the time *Kaliyug*<sup>18</sup> comes, all four are weakened. Then only one option remains to earn *punya*. That option is *daan*.



This is repeatedly emphasised in several scriptures in a slightly different way. For example, *Manusmriti*<sup>19</sup> and *Mahabharat*<sup>20</sup> explain that the *dharm* of people varies from one age to another: *tapasya* is best in *Satyayug*, *gnan* in *tretayug*, and *yagna* in *Dwapar*. In *Kaliyug*, *daan* alone is best for people.

*Mahabharat* also contains a beautiful story called *Nakulakhyan*<sup>21</sup>, where Yudhishtir learns how all his *daan* of gold and lands, may not be worth that of a fistful of *sattu*<sup>22</sup>, given by a starving Brahmin family to an unexpected guest.

Goswami Tulsidas says something similar in *Ramcharitmanas*<sup>23</sup>. He also adds that in *kaliyug*, the method of making *daan* is not so important. Rather, *tyag* or relinquishment is more important.

In *Panchatantra*, there is an interesting story where the following verse<sup>24</sup> occurs:

दानं भोगो नाशस्त्रो गतयो भवन्ति  
वित्तस्य । यो न ददाति न भुङ्क्ते तस्य  
तृतीया गतिर्भवति ॥

Accordingly, there are only three paths for money: *daan*, use for oneself, or loss. The person who neither gives it to anyone nor gives it in *daan*, eventually loses his wealth through the third path.

Another interesting concept is that of a *daan veer* (दान वीर). This is used to denote a person who is very courageous and true to his/her words in matters related to *daan*. Two famous examples are that of Raja Karn (कर्ण), and Raja Bali (बली). The former donated his life-saving armour to Shree Krishn, disguised as a Brahmin, knowing fully well that it may lead to his death. The latter promised to donate three paces of land, but ended up<sup>25</sup> losing his entire kingdom to Shree Vishnu, in the

*avatar* of *Vaaman*. The concept of *daan veer* is used as a role model to encourage giving among the people. Scriptures such as *Skand Puran* and *Padm Puran* are not generally read by common people. However, *Ramcharitmanas* have considerable influence. It is recited or read in many Hindu households regularly. *Mahabharat* is also widely read regularly, particularly in the East. These narratives, when heard again and again, perhaps helped encourage regular practice of *daan*.

### The utility of Daan

Traditionally<sup>26</sup>, Indian political wisdom<sup>27</sup> lists four methods of dealing with conflict: *Saam* (साम), *daan*<sup>28</sup> (दान), *dand* (दण्ड) and *bhaid* (भेद) (conciliation, placating with gifts, use of force, sowing dissension). These recur again and again in various ancient political lectures. This type of *daan* would, of course, qualify as *naimittik*, i.e. one made with a purpose. Its utility is, therefore, quite clear to the donor. What about the *sattvik daan*, i.e. one made merely as a duty? What is the larger purpose of such *daan*?

There is no clear guidance on this in the scriptures, as to how *daan* fitted into the larger socio-economic system. One modern interpretation has been that *daan* was designed to keep the priestly class in clover without having to work for it. While this may have certainly happened, it is also clear that the *puranas* do not encourage *daan* to the unlearned. In some cases, there are strong strictures against giving to the unwise, even if he is of high birth. Further, Brahmins are repeatedly advised not to accumulate wealth or get used to material comforts. Also, *daan* to non-Brahmins is not prohibited, rather encouraged in a mild manner. This brings us back to the basic question:

what was the socio-economic purpose inherent in the design of *daan*?

It is possible that *daan* was designed to ensure that the Veds and the traditions are not lost. The institution of *daan* allowed Brahmin scholars freedom from economic worries, and thus gave them ample time for studies. And this would have been important as study of one *Ved* alone could take as many as twelve years. If this is assumed to be correct, then the institution certainly appears to have served its purpose. Indian Vedas are still available in their original form, without ever having been written down. And they have proved to be a fountainhead for enormous amount of thought for sages and intellectuals down the ages, to the present day. Will India continue and revitalize its timeless tradition of *daan*, or will this also become a mere dot of paint in the emerging canvas of borderless charity? Will the science of developmental philanthropy, mathematics of cost-benefit analysis and calculations of tax-deductible donations gradually edge out purely *sattvik daan* from real-life, reducing *daan* to another piece of interesting history?

Only time will tell.

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  19. *The American Heritage dictionary of Indo-European Roots*, Calvert Watkins, 2<sup>nd</sup> Edition, Houghton Mifflin Company, Boston, 2000.

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21. *Economics and World History: Myths and Paradoxes*, Paul Bairoch, University of Chicago Press, 1995



#### Footnotes:

- 1 Agni Puran, Chapter 212, verses 7-32
- 2 Literally, donation of a mound
- 3 Listed as diamonds, rubies, sapphire, *lapis lazuli*, crystal, topaz, emeralds, pearls
- 4 Approximately Rs.1,23,000 at current prices
- 51 *pal* = 4 *karsh*, 1 *karsh* = 16 *mashas* [*Manak Hindi Kosh*]. One *masha* is equal to about 0.9718 gram. [based on Weights and Measures given in *Bruhat Angrezi Hindi Kosh*]
- 6 abode of *Shreevishnu*
- 7 Agni Puran, Chapter 212, verses 19-21½
- 8 *Upasak Dashasutra* (उपासक दशासूत्र), a Jain text, which is about 1600 years old, describes the wealth of a *vaishya* called Anand (आनन्द). Anand adopted the *panch anuvrat* (पञ्च अनुव्रत). His wife was named Shivnanda (शिवनन्दा). He had 4,00,00,000 gold coins as cash, and another 4,00,00,000 were lent out on interest. His lands brought in income of another 4,00,00,000 coins annually. He had four herds of

cows and buffalos. Each herd consisted of 10,000 cattle. He had 500 storehouses, with each having about 100 *nivartan* items (?). He had 500 carts for foreign trade, and another 500 for domestic trade. Similarly he had four ships for foreign trade and another four for domestic trade.

The text also describes his simple lifestyle and lists the meagre and plain foods he ate. (*Jati Bhaskar*, p.269)

9 *The World Economy: A Millennial Perspective*, OECD, 2001; Also see 'Economics and World History: Myths and Paradoxes', Paul Bairoch (1995); and 'India, the Silicon Jewel of the East', Paul William Roberts (May 2004) at <http://www.digitaljournal.com>

- 10 *Parasharsmriti*, 12/22-23; *Brihatparasharsmriti*, 10/280; *Vishnudharmottar Puran*, 3/301/3.
- 11 Hindu Calendar which reconciles five types of planetary movements.
- 12 Transit of Sun from one sign to another
- 13 The third day of *shukl paksh* in the lunar month of *Vaishakh*, normally in the month of May. Anything done on this day is considered to give eternal benefits. As a result, many marriages are also performed on this day.
- 14 When Sun transits from Sagittarius (Dhanu) to Capricorn (Makar)
- 15 For instance, मया निसृष्टा इत्येतास्तेनैव स्वयं श्लाघति कथितेन । एषोऽवतरेदथ त्रिभिर्योतव्यं साम्प्रतं कोऽवतरेत् ॥ *Devarshi Narad's* comment, *Mahabharat, Van Parv, Markandeyasamaasya Parv* (3.11.198.5) P. 1519
- 16 We find a parallel in practices related to Santa Claus.
- 17 सत्यं दया तपो दानमिति *Shreemadbhagwat Puran*, 12.3.18
- 18 The fourth age. According to Hindu time-cycle, there are four ages: *Satyug, Tretayug, Dwaparyug* and

## Philanthropy in the New Millenium

An Asia-Pacific Philanthropy and Social Investment Workshop was organised in Kuala Lumpur, Malaysia from 7 – 8 December 2005.

For centuries, personal and communal philanthropy - the giving of private money for the public good - has played a profound role in the development of societies in Asia and the

west. In today's changing global environment, however, traditional philanthropy is facing a wealth of new challenges and opportunities. The Philanthropy in the New Millennium workshop was a two-day forum of knowledge sharing, discussion and collaboration between philanthropic bodies and participants from Asia-Pacific nations.

The workshop focused on the distinguished and diverse traditions of philanthropy in the Asia-Pacific region. It was aimed at:

- exploring the meaning and methods of philanthropy and social investment
  - providing an opportunity for Asian philanthropic bodies and individuals to share their traditional knowledge and practice of philanthropy
  - examining the likely impact of such forces as inter-generational wealth transfer, diaspora philanthropy, corporate social responsibility and the changing role of governments
  - helping strengthen local and global philanthropy networks and develop best practice.
- The workshop was open to all individuals and organisations involved in philanthropy in the Asia-Pacific, including:
- professional personnel working in established foundations and other grant-making structures
  - individuals and families currently involved in, or considering,

private philanthropy

- corporate personnel who are responsible for developing or operating corporate grant-making programs
- financial, legal and government advisors.

The Philanthropy in the New Millennium workshop was a joint venture of: the Bertelsmann Foundation, the Asia Pacific Centre for Philanthropy and Social Investment (Australia), Philanthropy Malaysia, Asia Pacific Philanthropy Consortium and the Institute for the Development of Social Investment (Brazil). This was a rare opportunity to take part in the collaboration and development of philanthropy and social investment in the Asia-Pacific region.

• For more information go to [www.swinburnphilanthropy.net](http://www.swinburnphilanthropy.net)

*Continued from page 17*

*Kaliyug.* There is progressive deterioration of *dharm* in each age. 19 अन्ये कृतयुगे धर्मास्त्रेतायां द्वापरऽपरे । अन्ये कलियुगे नृणां युगहासानुरूपतः ॥८५॥ तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते । द्वापरे यज्ञमेवाहुर्दानमेकं कलौ युगे ॥८६॥ (1.85-86)

20 अन्ये कृतयुगे धर्मास्त्रेतायां द्वापरेऽपरे । अन्ये कलियुगे नृणां युगहासानुरूपतः ॥२७॥ तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते । द्वापरे यज्ञमेवाहुर्दानमेकं कलौ युगे ॥२८॥ Shantiparv.231.27-28

21 *Mahabharat, Ashwamedhik Parv, Anugeeta Parv* (14.90) P. 6293-6301

22 A simple rural dish made of ground barley or other corn

23 प्रगट् चारि पद धर्म के कलि महुँ एक प्रधान । जेन केन बिधि दीन्हें दान करइ कल्याण ॥१०३ख॥ (7.103.b) p. 783

24 *Panchatantram, Mitrasamprapto*, v.157. p. 317

25 He persisted even though he was warned by his Guru against making the promise.

26 *Mahabharat: Shantiparv, Chapter 103, verse 36* (साम्ना दानेन भेदेन दण्डेन च पुरंदर ॥). P.4690

27 *The Kautiliya Arthashastra*, 9.6.21-73. Part I, p.227. The verses on *daan* (23-25) list five methods of making the *daan* to a financially weak king: लुब्धं क्षीणं वा

तपस्विमुख्यावस्थापनापूर्वं दानेन साधयेत् ॥२३॥ तत्पञ्चविधम् - देयविसर्गो गृहीतानुवर्तनमात्तप्रतदानं स्वद्रव्यदानमपूर्वं परस्वेषु स्वयंग्राहदानं च ॥२४॥ इति दानकर्म ॥२५॥

28 Commonly miscalled *daam* (price). *Daam* actually means a rope in Sanskrit.

*Concluded.*

\* *The first part of the article appeared in Sampradaan, No 45, July -August 2005*

\* *About the Author: Sanjay Agrawal heads Account Aid - A Delhi-based agency that assists NGOs with accounting.*



### Setting Aside Private Wealth... Continued from Page 4

philanthropy. For example, the ancient and still existent tradition of Temple Trust (*sthanattar*)<sup>6</sup> or the democratic, community based institution of village assembly (*gaonki*). Both these forms of philanthropy have striking similarity in characteristics and functions to modern forms like a Community Foundation. On the other hand, the recent natural disasters like the 2004 Tsunami saw young Information Technology professionals mobilizing massive financial resources through networks (blogs) within unusually short amount of time.

Let us look at some of the opportunities for giving private wealth for public benefit in the South Asian region in details.

(a) The emergent urban, upper and middle class: The decline in State regulation of economy and augmentation of local and foreign investment flows for creation of more wealth has created an enormous potential for giving. It is especially in the form of the Middle Class, which is better educated and aware of social issues that deserve assistance. A short – represented but detailed study conducted by Sampradaan Indian Centre for Philanthropy indicated that 96 per cent of upper and middle class households in urban area donate for a charitable purpose.<sup>7</sup> The estimated amount donated for philanthropy was USD360 million in one year. Another middle class source of giving is in the form of the South Asian Diaspora. I strongly believe that if there is a marked

improvement in the governance of charitable activities both by the State and the no-profits then the chances are increased that the upper and middle class donors would give more from their private wealth.



(b) Rural middle class: In India there is a rural parallel to the urban middle class phenomenon. The phenomenon commonly known as ‘Green Revolution’ in India augmented the productivity of agriculture sector in many parts of the country. The GR phenomenon was made possible due to breeding technology, redistribution of land, spread of basic education among farmers, establishing of market facilities, and a wide spread network of agricultural universities and extension centres. Conducive external environment for farming sector was matched by the innate entrepreneurship among farmers of the GR parts of the country. This upwardly mobile segment of the peasantry tried out cooperative and other forms of professional organization, and now it is capable of even trying out corporate mode of production and marketing. Remarkably these changes have created forces that are capable of either strengthening or breaking of social fabric in the rural society. Indeed it would be a great opportunity for donor educators to tap the wealth of the emerging rural middle class for strategic purposes.

(c) The role of corporate philanthropy: India changed its policy of highly regulated economy in the early 1990s. It has moved since then towards

practice of liberal economy. The story since then is a fairly well known one that is of rapid economic growth with diversification of manufacturing and service sector. Especially the story of the phenomenal growth of the Information Technology sector is a well-known fact. Therefore, it is not a surprise to find that some of the outstanding and large sized development related programs are supported in a big way by the IT industries in India. There is no doubt a need to match the private resources within the purview of the State by the private resources of the corporate sector. In the past there have been many examples of business houses patronizing causes like heritage conservation, arts education, spread of science and technology.<sup>8</sup> For example, one of the finest world-class centers of research in mathematics and pure sciences, the Tata Institute of Fundamental Research, was borne out of the vision of the Tata House in 1940s.

One more form of business philanthropy prevalent today is a community development program. Many big and medium sized companies are either running or supporting no-profits managing these programs. The rural communities covered in the CD programs often end up as islands of prosperity and over – dependence.

Sharing of wealth accumulated through profit is a precondition for economic growth of the South Asian region, which hosts a huge population marked by huge disparities of wealth and social opportunities. This is not to suggest even slightly that the rich people should be divested of their private wealth. Rather it is to suggest that a partnership between State and business with a focus on poverty alleviation, health and education would boost the productivity



and economic growth of the local population. In other words, proactive role of the business community could set off a positive cycle of growth, better quality of life and productivity.

Sharing of wealth by companies could happen in more than one ways. Corporate sector can donate to the high performance path related activities in education, health and agriculture sector. They could also assist in developing governance, management and service in rural sectors. For example, they could patronize rural youth in undertaking enterprising projects with potential for creation of wealth and satisfying the needs of the bigger population. This is easier said than done. To properly evolve this patronizing relationship into fruition, a support system of education, training, marketing and credit will have to be created. Another important domain mentioned above needs little elaboration and that is agriculture sector. The last decade has seen a steady decline of contribution of agriculture to GDP of India. This is paralleled by a proportionate rise in the contribution of manufacturing and service industry to the GDP. Every development has pros and cons. The positive part of the story is that the industrial performance of India has got disconnected with the performance of monsoon and agriculture. It has got connected with the larger global economy. The depressing angle to the story is that the agriculture and allied sectors that are mainstay for more than 70 per cent population of that country is starved of the much needed inner energy, support and reform. Why cannot the business sector think of investing in the agriculture sector of India? Why cannot we connect it with the industrial sector on the one hand and on the other hand, create an internal market for quality agriculture produce?

The corporate sector can at least help in building the knowledge society that would enable achieve all that is expected of the agriculture sector in South Asia. I cannot stop myself from mentioning the PURA model at this point. The word pura in Hindi means 'accomplishment' 'whole' denoting a thing in entirety and not in parts. The word PURA here is an acronym for the model of development advocated by India's President, Dr. APJ Abdul Kalam. The acronym PURA stands for a conceptual model called 'Providing Urban Amenities in Rural Areas'. The model is being tried out in Madurai district of South India. In his words, "The PURA model suggests designing, developing and deploying the high technology tools and methods in agriculture sector. The direct outcome of this model will be twofold – an increase in productivity and release of surplus person power from traditional agriculture sector. The benefits of higher productivity can be converted into wealth with establishment of agro-based industries. The surplus person power can be upgraded with proper education and training and be re-deployed in agro-based and other industries and service sector including IT" (address to the delegates of the Confederation of Indian Industries, 2001).

Private business need to take a risk by investing in these kind of path-breaking projects, which could only bring benefits to not only India or the

South Asian region but also to the larger Asia – Pacific polity. This is not philanthropy for the sake of philanthropy. It implies much more than that. It implies that sharing of wealth is a key to create more wealth. This way the corporate sector could create stakes in investing for development.

### III. Thinking of new forms of giving in South Asia:

The problem of sharing of private wealth for public benefit is analogous to a Network wherein goods, information, knowledge, emotions keep flowing from point to point. A network could be actually much complex than what meets one's eyes. There could be unidirectional or bi-directional flows between points, flows of varying magnitude and innate properties of network that control its behavior.

Sharing of private wealth for public benefit is a network problem.

However, we need to move beyond the conventional concept of unidirectional donor-centered network. We need to think about a network of donors and their partners, which is based on the principles of equity and responsibility. This network will (a) create more opportunities to create private wealth; and (b) achieve balance

between costs expended on sharing of private wealth with social, economic and environmental returns.

The challenge of sharing of private wealth for maximum public benefit calls for a variety of forms of giving.



To recollect the statement in the first part of the paper, the traditional forms of giving need to be preserved, nourished, and new forms of giving need to be explored. Three models of philanthropy that could help in meeting the goals of sustainable development in South Asia have been discussed briefly here.

(a) Community Foundations: As a model of resource mobilization and social distribution it has been successfully implemented in North America, Western and Central Europe. I understood from the WINGS communication that it has made inroads in developing societies of Latin America and Eastern Africa. It already has a noticeable presence in the advanced economies of Southeast Asia and Pacific region. This is still a relatively new term introduced in the philanthropy and development repertoire of South Asia. It is conspicuous by its near absence in the region. There are only four mentionable CFs in India.

The question at stake is whether Community Foundation could emerge as an alternate model of development support – an alternative to models based on external support? Let me briefly inform the new initiative by Sampradaan Indian Centre for Philanthropy in an action-research mode to promote CF in Mewat area near Delhi. This is one of the economically most backward areas of the country. It is fragmented into three big states though the people share ethnic history, language and culture. Alwar district (total population of 3 million) in part of Mewat in Rajasthan state is worst off economically and socially in the entire Mewat zone. The small upper-middle class section (13 per cent) is

concentrated in four Blocks out of total 12 in the district. We are trying to build a network of members of this segment of the population along with the dominant local Muslim clergy (controlling the local donations) who would take up establishment of a CF in a project mode. At the second level, we are planning to link up the local network and their CF with external Foundation donors, government agencies and corporate donors as a leveraging strategy. The implementation of this project is based on certain anthropological presumptions. The outcomes of this project will be shared with the larger philanthropy and development community in the region for the purpose of replication.

(b) Community assets through endowments: in the pre-colonial period, the typical agrarian community in south Asia was bestowed with assets in the form of buildings, land, water bodies, forest and cattle. The use of these assets for community benefit was delicately intertwined in the social fabric of the community. It was enmeshed in a complex of rights, duties, privileges and rituals. The government protected it. This pattern of philanthropy consisting of myriad forms is now almost extinct. For example, the extinction of the community institution of 'sacred grove' is almost complete from most parts of the country since the colonial days. A sacred grove used to serve as a platform for community philanthropy in the traditional society. The sacred grove formed a major link in the social, economic relationships in the community. Therefore, we need a bold approach to philanthropy and study the traditional forms of giving in South

Asia from the point of view of social sciences and developmental concerns. It may be possible to revive some of these asset - based forms of philanthropy. These may have the key to some of our worst developmental problems.

(c) Grain Bank: India achieved self-sufficiency in food production in the last decade of last century. Ironically, one still encounters large pockets of inadequate nutrition in the country in spite of the declared self-sufficiency. The solution to the problem of under nutrition in large pockets is through (i) improving the performance of the Public Distribution System; and (ii) establishing community based Grain Banks. A Grain Bank is not a solution to the nutrition problem alone, but it could also prove to be a key for much wider development too. Village Darphal is located in a drought-ravaged part of Maharashtra state in Western India. The village established a Grain bank in 1961.

Today the collection of the Bank runs into many thousands of kilograms of grain. The village has financed its own development projects, including the school, instead of depending upon the government and other external sources.

These examples are only indicative and definitely not the last ones of private wealth for philanthropy. Nevertheless, they have a strong feasibility and cultural appeal to them that should help spread them on a large scale.

#### IV. What can be done in future?

There is no doubt that there is a need to create at least a broad but common frame of thinking on philanthropy in the South Asian region.



Following five points deserve attention and discussion for this common frame to evolve :

1. Deeper dialogue between philanthropy partners on a regional basis among the countries of South Asia
2. Encouragement from the national governments of the region to this process
3. Evolution of a common code of credibility and conduct among donors belonging to the region and external donors with significant presence in the region
4. Research and documentation of the myriad forms of philanthropy in the region in a single frame of analysis from a social sciences perspective
5. Identification of major concerns of development that are common across boundaries and creation of common resources by private philanthropists to support those causes.



University, Toronto, Canada during July 11-14, 2004

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#### Footnotes:

1 Agrawal, Sanjay; Daan: A Tradition of Giving, Sampradaan, July – August 2005; Number 45

2 Lalit Kumar; Emerging Ethnic Enclaves as an Ensemble for Nation building; Journal of Social Sciences, 1(2): 137 – 141 (1997)

3 Lalit Kumar; Shifting Relationships between the State and Nonprofit Sector – Role of Contracts Under the New Governance Paradigm; paper presented at the sixth International Conference of the International Society for the Third – Sector Research (ISTR) held at the Ryerson

### A GIFT FOR NGOS!

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