

Summer Internship (Project 1) at Anandwan

**Redesign of Magazine, Brochure and Design
of Newsletter for Maharogi Seva Samiti**

Guide -Prof. Mandar Rane

Co - Guide: Kannan Gopinathan,
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Anandwan

In the year 1949, the great humanitarian Baba Amte being moved to the core by the physical trauma and social stigma of leprosy afflicted people, set up the Maharogi Sewa Samiti on a piece of 50 acres of uninhabited, barren and rocky land in Warora, Chandrapur District, Maharashtra. The initially the activities were limited to the medical treatment, training and rehabilitation of the leprosy stricken. However, due to the unique nature of services rendered, over the years, it grew to such heights as to embrace within its ambit a wide spectrum of downtrodden and marginalized people as the physically challenged, the deaf-mute, the blind, orphans, tribal people etc.

Today, after nearly six decades since its inception, the initial project Anandwan is a cooperative, multipurpose, modern, model village of around 3000 physically, socially and economically disadvantaged people promoting a host of disabled-friendly, eco-friendly, cost-effective, sustainable and replicable technologies and measures. Maharogi Seva Samiti (MSS) carries out its activities through its six major project sites and numerous satellite centers spread across four districts of Maharashtra. MSS has now become a living experiment in sustainable rural development and community living.



Baba Amte

Muralidhar Devidas Amte was born at Hinganghat in Central India, on the 26th of December 1914. As the eldest son of a wealthy Brahmin landowner, Muralidhar was protected from any material deprivation. His enormous energy was happily absorbed in an idyllic childhood with long hours of play, pranks and wrestling with other boys.

Once the Streets of Nagpur were aglow with excitement of Diwali. Muralidhar, a young boy then, ran towards the market, clutching a handful of coins that his mother had given him. Stuffed full of sweets, feeling that life was just grand, he rushed along, all set to buy whatever he pleased; but suddenly he came to a halt. Before him was a blind beggar crouched on the edge of the unpaved road, holding a rusty cigarette tin as a begging bowl. Removing the handful of coins from his pocket the boy impetuously unloaded all of them into the tin. Sensing the childish mischief, the man appealed: "I am only a beggar young sir. Don't put stone into my bowl."

"These are not stones but coins. Count them if you wish" the little boy urged. His heart turning over, he watched the man count and recount the coins in sheer overjoyed disbelief. The boy was dumb struck by sadness that he had never otherwise felt. How could such misery and pain exist in his bright, happy world? He ran back home



in tears. The incident left a deep imprint on young Muralidhar's mind and made him even more recalcitrant and defiant of the social mores of his immediate environment. From an early childhood the boy was a puzzle to his father, a stern and distant man and dutiful government official. For Muralidhar was congenitally and consistently irreverent. To him the ideas and conduct of his father and his class seemed rigid and unfair. He rebelled against restrictions that prevented him from playing with low caste servants' children.

Although he wanted to become a doctor, Muralidhar lost a major battle with his father, who wanted him to look after the 600-acre family estate. Taking a law degree in 1936 he enjoyed the privileges and carefree life of a wealthy young man. The young lawyer took to fancy pinstriped suits and fast cars, drinking beer and smoking. He built up a lucrative practice as an advocate in Warora. Beneath this external extravagance, a deep restlessness was brewing. This surely could not be the purpose of life, he thought.

So he set about changing what he could. Harijans (social outcaste, untouchables) had to walk a long a distance to collect water because they were forbidden from using the village well. Defying bitter opposition from his family and the upper caste villagers, Muralidhar opened the family well to one and all. Continually jolted by poverty and degradation of the peasantry, he began also organizing farmers' cooperatives.

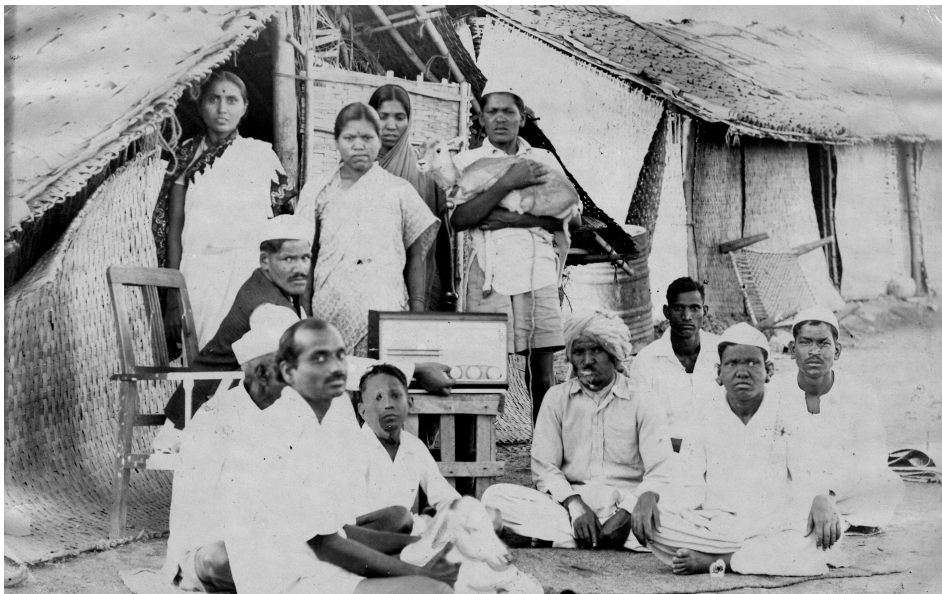
His sharpened social conscience led him as a volunteer to sites of disaster such as the Quetta earthquake of 1935 and the Bengal famine of the early 1940s. In Bengal he came under the spell of Rabindranath Tagore's music and poetry. He visited Shantiniketan, a microcosm of Tagore's ideal world, a community united in joy, work



and love. He came away deeply touched and somehow altered for life. Closer home was Sewagram, where a new paradigm of development was being forged by Mahatma Gandhi, as an integral part of the struggle against British colonial rule. Muralidhar took part in the struggle. During the quit India movement of 1942, he organized lawyers to represent jailed nationalist leaders and was himself thrown into prison.

Apart from Gandhi and Tagore, he was drawn like a magnet to the poetic simplicity of Maharashtra's fiery social reformer Sane Guruji. For some years he became a sadhu, complete with matted locks, saffron robes and a vow of celibacy. He roamed the Himalayas, living with sadhus, practicing yoga; but destiny had other plans in store for him.

In 1946, at a family wedding, he saw Indu Guleshastri, the younger sister of the bride, quietly helping an overburdened servant woman. "I thought no ordinary Brahmin Girl would stoop to washing other people's clothes when she could be enjoying herself. Something deeply stirred inside me." The celibate had to work hard to persuade Indu's parents that he was indeed a suitable groom. Sadhana Tai recalls the incident:



Everyone was shocked at this sadhu directly approaching us; but I like it! I didn't want an ordinary life. I knew with this unusual man I would not be just a housewife. My parents were even more shocked when I agreed." They got married in December 1946. With his wife's support Muralidhar confronted his father one last cataclysmic time. He renounced his property and gave up his legal practice.

Together they started Shram Ashram ("Hermitage of Labour") for inter-caste living and manual work. The ashram was an open house, which anyone was welcome to join. Soon the commune included a poor Brahmin family that knew something about agriculture, one shoemaker, one umbrella repairer and some Harijans. They cultivated a small patch of farmland, made brooms, country shoes and basic artifacts for daily use and shared their meager possessions.

Muralidhar threw himself whole-heartedly into organizing the social outcasts into the unions, cooperatives and societies to improve their abysmal conditions of social and economic life. He became the secretary of 16 such associations. Indu spent her time tending to the harijan women and children and fending off a plague of poisonous snakes around the cooking area and under the cots. She had to pay a



severe price for the living with the outcastes. She was no longer welcome in her parents' home. Due to deliver her first child, she could no longer count on her mother's help.

Meanwhile Muralidhar was elected Vice President of the Warora Municipal Corporation. When the night soil carriers went on a strike, Muralidhar decided he would have to experience their hardships if he had to understand their grievances. So he went to work cleaning the town's latrines. For nine months he worked as a scavenger, carrying baskets filled with night soil on his head.

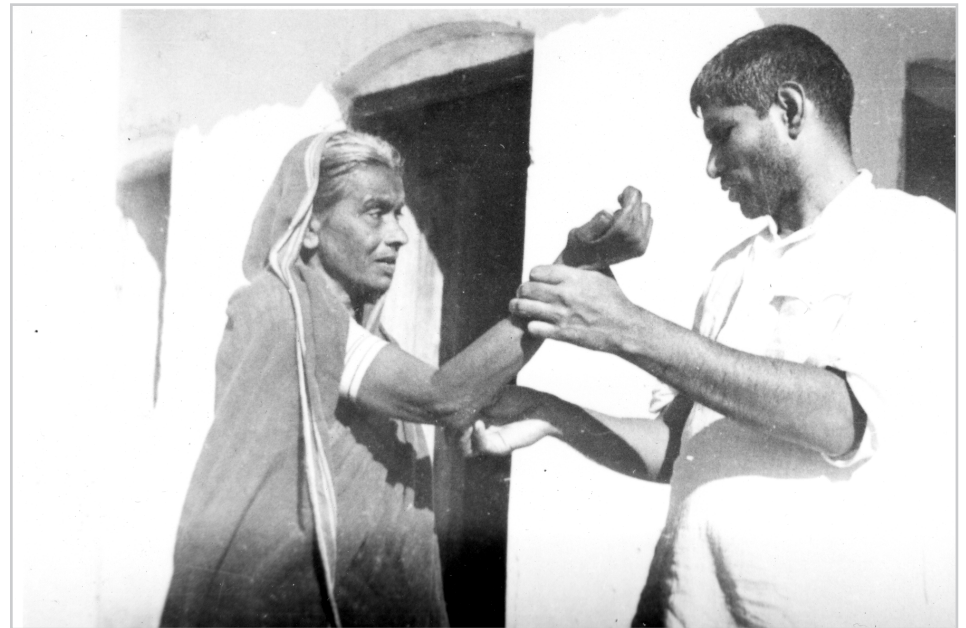
One rainy evening, as he walked home after a hard day's work, he had an experience that changed him forever, which revealed to him his mission in life. A huddled figure lay on the roadside. At first it seemed like a bundle of rags; but with a shock he realized that it was not only human but also alive. A man in the ultimate stages of leprosy. A rotting mass of human flesh with two holes in place of a nose, without traces of fingers or toes, with worms and sores where there should have been eyes. Horrified at the sight, terrified of the infection, he ran from the scene in fear; but he could not run from self-loathing, which began to hound him. How could he have left



a lonely, forsaken man to lie alone in the rain? He forced himself to return, put up a bamboo awning to shield the man from the rain, gave him food and looked after him. The man died in his arms. That man, Tulshiram, irrevocably changed Muralidhar's life. He had always thought of himself as being fearless and daring.

The encounter with Tulshiram shattered his self-image. The sight of Tulshiram filled him with an irrepressible dread. Even as he cared for the dying man this fear would not leave him "I had never been frightened of anything. Because I fought British tommies to save the honour of an Indian lady, Gandhiji called me Abhay sadhak, fearless seeker of truth. When the sweepers of Warora challenged me to clean the gutters, I did so; but the same person quivered in fright when he saw the living corpse of Tulshiram."

For the next 6 months he lived in the unrelenting agony of this crisis. He was certain "where there is fear, there is no love, and where there is no love, there is no God." So what should he do? There seemed only one way of overcoming this problem. He must live and work with the leprosy afflicted.



The decision was a hard one. He had a wife and two children and there was severe social prejudice against the disease; but Indu supported him all the way: "You must follow the dictates of your heart. I shall find my happiness in following you."

He began by reading intensively about leprosy and by offering his services to leprosy clinics. In 1949, he went to Calcutta school of Tropical Medicine to attend a 6-months course on leprosy. Though without previous medical training, he completed it as first among 28 post-graduate medics. By the time he returned home, the discovery of diamino-diphenyl-sulphone had made leprosy curable.

With this wonder drug in hand, He began treating leprosy patients in 60 villages around Warora. Muralidhar discovered that leprosy is the least communicable of all communicable diseases. It is infectious only in the early stages and if discovered early could be stopped from numbing the nerve endings which cause disfiguring accidents; but he found that much more serious was what he terms today "Leprosy of the mind". The citizens of Warora shuddered at the vagaries of this mad lawyer. His involvement with the Harijan and Latrine Cleaners was just about tolerable; but they could not support his enthusiasm for this hideous disease. He was socially ostracized.



Even so, Muralidhar and Indu continued undeterred. They would move across villages on foot with some of their cured patients and sit quietly at the weekly bazaar. Spotting them, other leprosy affected people would muster the courage to approach them and so the community grew – in uncanny silent communication between those condemned to silence by an intolerant and ignorant social system. Young Vikas contributed his mite, keeping the house fires burning, while his parents moved from village to village.

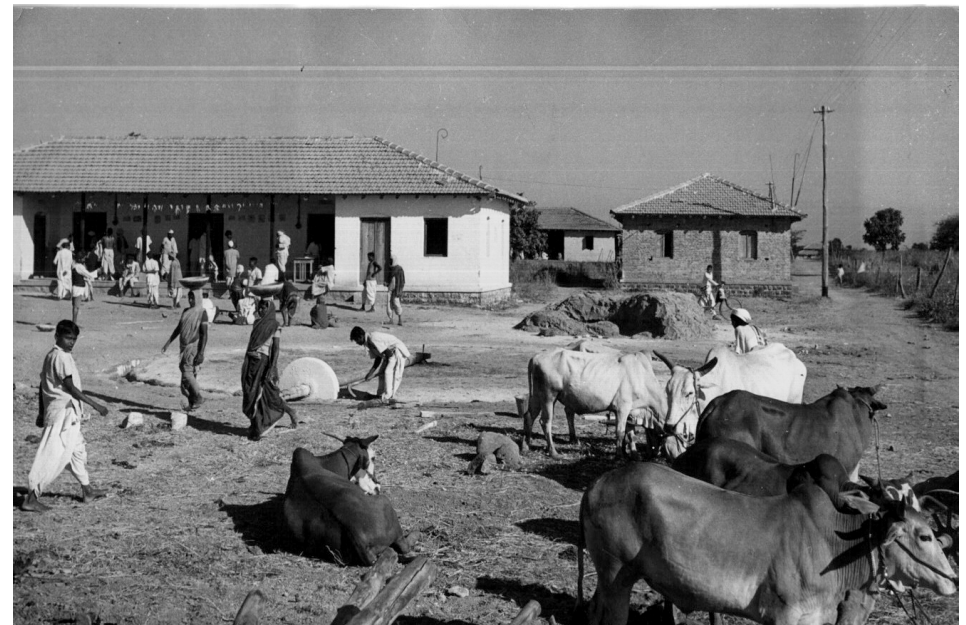
In 1949 Baba Amte founded Maharogi Sewa Samiti a registered charity that has ever since been the medium for his activities. Soon there were 11 weekly clinics within a radius of 50 kilometer, with a total of nearly 4000 patients; but Muralidhar wanted to go even further. "A person can live without fingers but he/she cannot live without self-respect". Merely stemming the disease did not make the cured people whole again.

Self-respect seemed to him to suffer at the hands of charity. So in 1951 he applied to the state government to set up a new kind of leprosarium, which would not be restricted to mere provision of refuge and treatment, but would rebuild the spirit and dignity of those shattered by social revulsion, scorn and ostracism. The state government leased to the Maharogi Sewa Samiti, 50 acres of rock strewn scrub, a patch of disused quarry, 3 kilometers away from Warora. The land was overgrown with bush, the habitat of tigers, panthers, bears, wild boars, snakes and scorpions. The nearest well was 2 kilometers away. As he recollects, "Perhaps it was symptomatic that there was nothing but a tangle of boulders, roots and creepers. An outcast land for outcast people. That was our lot from then on."



In June 1951, a small party moved into this forbidding wilderness. It comprised Muralidhar, Indu, their two baby sons, six badly maimed leprosy patients, a lame cow and a dog, which within a few days was taken by a tiger. Between them they had four shovels, three pickaxes, a saw, two axes and fourteen rupees (2 dollars in 1951) in pocket. They cleared a patch of ground and built two small shelters with thatched roofs on bamboo poles. Digging a well into the hard basalt took almost two months. By mid-day the temperature would soar up to 50 degree centigrade. Out of what in physical terms seemed an ostensibly hopeless venture, Anandwan (Forest of joy was born). Within three years, there was a community of 60 leprosy patients, who together with the Amtes had dug six wells and cleared enough land to yield a substantial harvest of grains and vegetables. Not only to meet their own requirements, but to sell in the market as well.

Food grown by "lepers" was, of course, not easily sold in the initial years; but as the scale and activities of Anandwan grew, the local youth felt moved and inspired by this work. They became the link with the residents of Warora and many came forth to make contributions, both material and physical. A contingent of fifty young volunteers of the Service Civil International (SCI) from 36 different countries spent



3 months at Anandwan, building a clinic and two spacious hospital wards. Once the leprosy affected patients were fit enough to leave the hospital, they ceased to be “patients”. They became working members of the Anandwan community.

Beginning with Agriculture and Horticulture, Anandwan grew to embrace a large number of other activities. In 1967, Anandwan was able to raise enough funds by the sale of their products to set up a college in Warora. To these were added colleges of agriculture, a primary school for the visually impaired, a school for the hearing and speech impaired and an orphanage. The journey from medical care to empowerment had resulted in the scorned and the rejected giving back to the social main stream many times more than what they had asked for.

The journey had, however, taken a toll in its first soldier. In 1964 Baba Amte was told by his doctors that the agonizing pain in his back was the result of a progressive degeneration of the spine which they diagnosed as sever cervical spondylosis. After spending a few years on medication, his friends collected enough money to send him to Wimbledon (UK) for a major operation of the spine in 1971.



While this provided some relief, he was forced to undergo another operation in Mumbai in 1980 for treatment of the lower back. He felt much better and was more or less back to his normal routine and could even drive the Anandwan vehicles. However within a year he was involved in a major road accident, which was to decisively alter his physical disposition. Doctors informed him that while he could walk and lie flat, he would no longer be able to assume the sitting position; but the man who had turned around and attacked his most primordial fears was not going to be so easily done in. The spirit of the man that inspired many to overcome their physical disabilities fought back with renewed vigour. Indeed, as his body did less, his mind went flying in search of new possibilities for the nation. Anandwan was by now increasingly looked after by his elder son Vikas and his wife Bharati who had devoted themselves to their work after completing their medical degrees. Baba was looking for a new direction for an increasingly divided India.

In 1967, Baba established the Somnath project, a hundred kilometers south of Anandwan. Here, every summer, youth camps have been organized for the last 42 years for hundreds of young men and women from different parts of India. These young people are required to spend much of their day in manual labour- working



in the fields, digging percolation ponds, making bunds, clearing wasteland for cultivation and so on. The evenings are devoted to group discussions on burning national issues, which are led by well-known national personalities; and then there is time for songs, dance, plays, poems and games. Over the last 42 years this camp has become an annual feature attracting thousands of young people from all over India, searching for a greater meaning and relevance to their own lives.

In 1973, less than two years after undergoing a surgery for his back problem, Baba pitched a tent at Hemalkasa, a place deep in the forest about 350 kilometers south of Nagpur. This took him back to the carefree days of his teens, when he had roamed these forests on his hunting expeditions. He liked being among tribals, whose innocence and cheer struck a deep cord within him, but at the same time he was appalled at the misery of their physical existence. Traveling from village to village, he began work to improve the health of the Madia Gonds.

In 1974 his younger son Prakash graduated from medical college along with his wife Mandakini and decided to settle and work permanently at Hemalkasa. They were joined by Baba's adopted daughter Renuka and her husband Vilas Manohar.



Vilas came to participate in the youth camp at Somnath in 1974 and has been with the Anandwan family ever since. A prolific writer, he has written extensively on wildlife and tribal issues and has donated all the royalty from the sale of his books to Maharogi Sewa Samiti. Many years of struggle with severe hardships shaped the emergence of this trail blazing project which caters to nearly 40,000 patients a year, most of whom are tribes.

Just as Dr. Prakash Amte and Dr. Mandakini took over the work at Hemalkasa, Dr. Vikas and his wife Dr. Bharati Amte have over the last 20 years become the main driving force behind Anandwan. As activities expanded at an explosive rate, Dr. Vikas has increasingly brought to bear a professional modern touch to the functioning of the institution. His inner creativity has found expression in numerous innovations with technological options, always guided by the principles of environmental conservation. He is an administrator, doctor, architect, engineer, public relations officer, all rolled into one. Dr. Bharati is a trained pediatrician and leprosy specialist. She organizes community health programmes in the nearby villages, looks after the leprosy patients and children at Anandwan and also conducts yoga classes.



With his children increasingly taking over his life's work, Baba Amte was ready to move on to a larger canvas. The Somnath Project culminated in the late 1980s in the famous "Knit India Movement", which Baba launched to reunite a country divided by communal and separatist strife. Thousands of young men and women joined him on bicycles on their quest to knit India from Kanyakumari in the south to Kashmir in the far North, and from Arunachal in the neglected north east to the Western coastline of Gujarat, covering a total distance of 7500 km. The march took him to the precincts of the Golden Temple at Amritsar, which had become the flashpoint of discontent among the youth of Punjab.

From 1990 to 2000, Baba along with his wife went to live in a small hut on the banks of India's largest west flowing river Narmada on land that would be submerged following construction of a multi-million dollar dam downstream the river. His has become the focal voice amongst those raising questions against an over-centralised system of development, which did not involve the people of the country and was affecting their lives. He advocated an alternative model of location-specific decentralised development, which grows organically from the soil and involves the people at every stage of conception, planning and execution. Under his inspiration,



hundreds of voluntary groups all over the country are engaged in building precisely such alternatives, which integrate the insights of modern science with the traditional wisdom of the people of India. With a life dedicated to the service of the poor and the suffering, with a life dedicated to the mitigation of social conflict and abuse, environmental plunder, communal strikes and like issues, with a life dedicated to the furtherance of unity and peace,

On 2nd October 2006, on the auspicious occasion of Gandhi Jayanti, Dr. Vikas Amte, Secretary and Chief Functionary of MSS, along with his Land Army consisting of such persons as the deaf-mute, leprosy cured, orphans, unemployed youths etc., stepped onto the soil of Mulgavan, a remote village in Jhari-Jamni Tehsil, Yavatmal District, Western Vidarbha Region, Maharashtra which was reeling under severe penury, disease and illiteracy and initiated relief and rescue operations on a war footing to benefit the populace of Mulgavan and hundreds of nearby villages. Soon these village development activities took the form of a Center for Social and Environmental Action. The tasks they are carrying out there include provision of medical aid to the long-neglected health of the locals, rejuvenation of famished farms and farmers, empowerment of a demoralized rural lot and restitution of a depleted and



devastated environment. However presently the main focus is on such activities as the reclamation of land, watershed management, improved methods of cultivation etc. Baba visited this Center, despite being bedridden by age and severe illness, and was very appreciative of this Outreach Programme initiated and led by his son Dr. Vikas Amte.

Baba's greatness, his mastery, lies more in the miracles he worked in the minds of men, lies more in his efforts at rebuilding the inner man. He sought not God in the sanctum sanctorum of a temple but found him even in the wounds of a disfigured and decomposed leper. He worshiped not by the chanting of Mantras, by the offering of flowers, but by the worship of work, by lighting candles of hope in hearts grown with despair, by serving wounded minds with love and care. 'Work Builds; Charity Destroys' is his sublime philosophy. He says, "Give them a chance, not charity." He is a Magician who transforms self-pity into ability; a Mechanic who mends the minds of men; A Messenger who leaves, everywhere messages of hope, love and peace.



His poems, his words, his actions, and his works everything vibrates with his philosophy of Creative Humanism, strength and wisdom.

Although the outside world was a bit late in recognising the significance of his work, later on he was to gain the admiration and approval of many greats across the globe. Over the years, for his unique work and unparalleled service, he has won numerous national and international awards and distinctions including the Gandhi Peace Prize, Damien-Dutton Award, Ramon Masaysay Award, UN Human Rights Prize, The Templeton Prize, The Right Livelihood Award and Global 500 Roll of Honour for Environmental Achievement.

At 93, his body had almost forsaken him but what was inspiring was that he hadn't forsaken his mission and vision even then. Towards the end he was detected with an early stage of leukemia. Still he refused to budge. Instead of getting imprisoned in a hospital he preferred to spend the rest of his life too with his people. So he was still in Anandwan. His spirit was still the same. This great nonagenarian was still bubbling with so much youth and energy as he kept guiding and inspiring the hundreds who kept visiting him daily. He would say: "Unless you are inspired you cannot inspire others. Unless you are moved you cannot move others."

On 9-2-2008 Baba Amte bid the final farewell leaving behind the legacy of unparalleled humanitarian work, a hitherto unbeaten path and generations of inspired men and women.



About Anandwan

Vission:

Creation of an environment where there is creative expression of the ability of the disabled; where there is non-exploitative harnessing of human and natural resources; where there is constructive synthesis of the ancient and the modern, of man and nature, of the able bodied and the feeble bodied.

Mission:

Restoration of the rights & dignity, and empowerment, of stigmatized, victimized, marginalized and neglected sections of people such as the leprosy stricken, disabled, orphans, tribals etc.

Strategy:

Through provision of medical aid, education and employment, together with a comprehensive physical, occupational, psychological and social rehabilitation.

Service:

Providing vocational training and undertaking work on over 40 such trades as carpentry, metal fabrication, carpet-making, handloom, power loom, printing press, leather crafts, handicrafts etc;

Research on and implementation and dissemination of environment-friendly and low input – high quality techniques with regard to brick-making, housing, water management, waste disposal, plastic recycling, agro-forestry, farming etc;

Running educational institutions such as colleges, special schools for the disabled, IT center etc.;

Running hospitals, clinics and medical camps;

Running institutions such as artificial limb centre, orphanages, old-age homes, etc;

Undertaking various outreach and community based programmes to benefit diverse sections of people such as tribals, villagers, farmers, students, the aged, the youth etc
Undertaking various activities to foster arts, sports, science, culture, unity, integrity, peace etc.

Salient Features:

The creation and sustenance of a Unique Community of diverse kinds of people as the leprosy-stricken, the physically challenged and mentally challenged of all categories, orphans, tribals, rural unemployed youth etc. working and living together as one single family without any distinctions of race, colour, caste, religion, national origin, disability, age, sex, marital, social and economic status.

The efficient working of a system where except a few doctors and retired professionals, the Organization has hardly any professionals in management, accountancy, architecture, engineering, agriculture etc. The expertise in these areas is home grown.

Presence of hundreds of persons occupying various positions and doing various activities in blatant defiance of serious disabilities. At Anandwan, a person who has lost seven fingers works with the remaining three thereby maintaining a high level of self-dignity.

Existence of a system where the trainees become trainers, the empowered start empowering. For example, a person paralyzed of both lower limbs who was years ago a trainee at the Vocational Training Center of Anandwan is now serving as the Superintendent of the same Center.

Empowerment to the extent that the disadvantaged, diseased and disabled persons who were once outcast as invalids and burden to family and society have now through MSS grown themselves capable of not only standing on their own feet but also of being beneficial to their families and to the outside society. The Anand Niketan College is one such outstanding contribution of this outcast community to the so-called healthy society.

Successful provision of the right to companionship, sexuality and parenthood to the physically challenged, including the leprosy afflicted. MSS encourages inter-disability

marriages (where the couple belong to different categories of disability), intra-disability marriages (where the couple belong to same category of disability) and mono-disability marriages (where only one of the couple is disabled).

The fact that Anandwan, while on the one hand is constantly struggling hard, on the face of several limitations and challenges, to achieve total self-sufficiency is on the other hand ever responsive to the needs of its ailing neighbourhood. The numerous outreach programmes of MSS including the setting up of a Center for Social Action in a remote village in Jhari-Jamni Tehsil, Yavatmal District, Western Vidarbha Region, Maharashtra which was reeling under severe penury, disease and illiteracy, attest to this fact.

The fact that Anandwan serves as a Demonstration Model of the harmonious integration of Science & Technology and Arts & Culture of Exploitation of Natural Resources and Conservation of Environment of Rural and Urban Life of Industrialization and Agriculture & Allied Activities of Ancient and Modern Technologies of the Able-Bodied and the Differently Abled of all these with the practical philosophy of Creative Humanism of Baba Amte.

The fact that MSS has over the years researched, experimented, invented, evolved and demonstrated through its various projects, a number of disabled-friendly, eco-friendly, cost effective, innovative, harmonious, sustainable and replicable technologies, development strategies, rehabilitation measures etc. thereby making it a choice location of developmental activists, research students etc., both from inside and outside the country.

Major Projects

Anandwan (Estd. 1951)

Land: 176.54 Hectares

Inmates: Above 3000

Location: Tah: Warora, Dist.: Chandrapur,
Maharashtra State, Pin: 442 914

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E-mail: anandwan@gmail.com, Websites: www.anandwan.in, www.mss.niya.org



Healthcare:

Leprosy Hospital: For treatment of Leprosy Patients (patients: around 2700)

Shirdi Sai Baba Hospital (General OPD + Indoor): For treatment of inmates other than leprosy patients and patients from surrounding villages

Lions International's Eye Hospital

Uttarayan: Home for the Aged

Gokul: Community Nursery for Orphans & Children of leprosy patients.

Sneh Savali: Home of affection for the aged leprosy afflicted. Strength: More than 200

Agroforestry: Agriculture, Horticulture, Dairying, Sericulture, Floriculture, Apiculture, Vermiculture, Multi-Tier Silvipastoral System, Nursery

Sandhiniketan (Home Of Opportunities for the Physically Challenged):

Training and Rehabilitation Centre for the Physically Challenged, Deaf-Mute, Blind and Cured Leprosy Patients. Basic Fashion and Designing, Electrician, L.E.R.S, Handicrafts, Wincom

Workshops (for and by the Physically Challenged, Deaf-Mute, Blind and Cured Leprosy Patients):

Handicrafts unit and Art Section,

Carpet Weaving, Handloom Section, Powerloom Section, Leather Craft, Carpentry, Cane-Work, Hand- Knitting, Tailoring, Spinning & Weaving, Wood Carving, Painting, Automobile Repair, Welding, Electrical Winding, Brick Making, Coal Briquette Manufacture, Products from Discarded Tin Cans etc.

Yuvagram: Youth Village for Vocational Training to School/College Drop-Outs.

Handmade Greeting Cards, Leather-Crafts, Electrical Winding, Tailoring, Fabrication of Tables, Cots, Chairs, Furniture, etc Tricycle Manufacturing, Painting and Sign-Board Making, Welding, Plastic Reuse Unit, Electronic Repair, Handmade Greeting Cards, Leather-Crafts, Electrical Winding, Tailoring, Fabrication of Tables, Cots, Chairs, Furniture, etc Tricycle Manufacturing, Painting & Sign-Board Making, Welding, Plastic Reuse Unit, Electronic Repair.

Muktangan (Forum for the Expression of Freedom)



Centre for Cultural Activities in Anandwan. Display Centre for Produces of Anandwan and Honours & Awards to Anandwan and the Amte Family

Abhayaranya: Artificial Lake and Forest Created By Blind & Deaf –Mute Children through 'Shramadaan' (Voluntary Labour)

Memorial of Anonymous Tree

Memorial of Anonymous Leprosy Patient

MSSRF – Village Resource Center: To empower vulnerable people to make appropriate choices and achieve better control of their own development and to build skills and capacities of the rural poor with a view to enhancing livelihood opportunities.

Swaranandwan: A unique musical orchestra for the talented leprosy patients and physically challenged residents of Anandwan
Artificial Limb Center: A hi-tech artificial limb fitting and caliper manufacturing center equipped with Ottobock Healthcare-India's tools and machineries.

IT Training Center: Computer Coaching Center with Visually-Impaired-Friendly software JAWS & Linguaphone Language Lab

Education: Formal Education: Anand Niketan College of Arts, Science & Commerce, Anand Niketan College of Agriculture, Zilla Parishad Primary & Middle School

Special Education: Anand School for Blind, Anand Deaf-Mute School
Experiments with Eco-Friendly Technologies:
Low Cost Housing, Plastic Reuse Unit, Biogas Plants, Biomass Banks, Poly Houses, Projects on Rainwater Harvesting Micro watershed Management Solar Energy Usage

Gram Panchayat:
Anandwan has found a place on the map of the world by growing into a Village by itself. It is now a village unit of Local Self Government

Satellite Projects: Gorakshan, Khambada, Salori, Chinora, Chaiti Deoli. Total Land: 38 Hectares, Inmates: 24



Activity Details: Agriculture

Anandwan is today a booming industrial and agricultural estate where the rehabilitated inmates produce everything ranging from cloth, mattresses, carpets, readymade garments, leather products, metal furniture including iron cots, desks and benches, tricycles, metal storage bins, water coolers and air conditioners.

Anandwan is today the choice location of thousands of sight-seers, developmental activists, research students etc. Anandwan is a self-made, modern, model village. It is a miniature India where unity and harmony, joy and love reign supreme. It is fast becoming a focal point from where the quintessence of new paradigms of social work and developmental activities is spreading far and wide.



Somnath (Estd. 1967)

Land: 500 Hectares (Cultivable: 280 Hectares)

Inmates: 550

Location: Tah: Mul, Dist.: Chandrapur, Maharashtra State

Phone Nos.: +91 - 7174 - 252855, 669201

Activities:

Intensive Modern Farming, Various crops & Vegetables, Improved methods of irrigation, Dairy farming, Fishery, Healthcare, Annual Youth Camp, Rural workshop for maintenance and repairs to agricultural implements and automobile equipment

Somnath is spread across 1330 acres, located nearby the lush green forests of Tadoba. Situated 54 kilometers north-east of Chandrapur, it is about 100 km south of Anandwan.. It is a village of Gandhi's dreams with its own bio-diversity, abundant water and a rich culture. Since 1967, Somnath has been serving as a Manpower training center and has inspired thousands of youth who come here to attend the intensive training programs which provide extensive output. Some of these inspired youth have gone on to become institutions in themselves.



Baba Amte envisioned Somnath as a village where the cured leprosy patients would live together in a village which they themselves would setup, using their own resources, blood, sweat and toil. It has become so prosperous that it can send very substantial subsidies of food and money to Anandwan. In fact Somnath is called the Granary of MSS. Somnath has been successful not only in Farming but also in Agro-Industries. Currently Somnath has a small 20 bedded Cottage Hospital with an equipped operation theatre, run by a cured leprosy paramedical worker and a trained nurse who ably manage minor ailments like diarrhea, malaria etc. Somnath is well known for its Annual Youth Camps. In these camps, called the ' Shram Sanskar Chhavani', youths from all over India participate.



Lok Biradari Prakalp, Hemalkasa (Estd. 1973)

Land: 20 Hectares

Inmates : 125

Location: Tah: Bhamragad, Dist.: Gadchiroli, Maharashtra State, Pin: 442 710

Phone Nos.: 07134 – 220001

Fax: 07134 – 220112

Activities:

Base Hospital: For providing Medical/Surgical facilities to Madia Gond Tribals

Residential School and Junior College: For imparting formal and non-formal education to Tribal Children; Classes up to Std. XII; Strength – 575

Wild life Orphanage: About 60-70 wild animals such as Panther, Bear, Deer, Fox, Giant Squirrel, Crocodile, Snakes etc.

Lok Biradari Prakalp was started in 1973 by Late Shri. Baba Amte for the betterment of the primitive tribe 'Madia-Gonds'. The members of this tribe, residing in the deep forests of Gadchiroli District, were living the life of animals being deprived of the basic necessities of life and being totally neglected by the rest of the world.



Although the conditions were daunting, Baba's younger son Dr. Prakash, a surgeon and his wife Mandakini, an anesthetist volunteered to work among the Madias. In 1973 a hospital was started in a small hut by Dr. Prakash Amte and Dr. Mandakini Amte. For past 35 years they have treated patients suffering from various ailments like Malaria, Tuberculosis, Pneumonia, Cholera, Fractures, Poisoning, Wild animal bites, snake bites, difficult deliveries, complications of pregnancy, anemia, vitamin deficiency, malnutrition etc. On an average around 40,000 patients are treated annually by the LBP.

As these people were totally illiterate a school was started to make them aware of their rights and to stop them from being exploited by various contractors. Their chief occupation was shifting cultivation, so in the school they were taught agri-culture along with formal education. For their exemplary services the couple, Dr. Prakash Amte and Dr. Mandakini Amte have received several national and international awards. They are referred to as the Schweitzer couple of India and in 1995, the generous Prince of Monaco (Europe), issued a postage stamp in their name, in order to honor them.



Ashokwan (Estd. 1957)

Land: 20 Hectares

Inmates: 70

Location: Post: Rui, Near Saint Vincent Palotti Engineering College, Wardha Road,
Dist.:Nagpur, Maharashtra State

Phone No: 07103 - 275546

Activities:

Treatment & Rehabilitation of Leprosy Patients Production of various crops and
vegetablesDairy farming

Satellite Centre: Location: Near Nagpur Airport;

Land: 0.7 Hectares;

Inmates: 15

Phone No: 0712 – 6450478;



Activity: Sheltered Training Workshop for the Disabled

Chronologically, Ashokwan is the second centre of rehabilitation for leprosy patients started by Baba Amte. Ashokwan is managed entirely by the leprosy and handicapped beneficiaries of the Maharogi Sewa Samiti, under the supervision of the Anandwan staff. Lying mid- way between Anandwan and Nagpur, this place is frequently visited by the staff of Anandwan and visitors traveling between Anandwan and Nagpur. Rest and revival at and supervision of the Ashokwan project are easily possible on their trips to and from Anandwan and Nagpur.

Leprosy sets in motion in the minds of patients a progressive chain of depersonalization, which passes from anxiety through depression to withdrawal and manifests itself by loss of confidence, diminished capacity to cooperate, loss of self respect and ultimately apathy. To prevent all this, Ashokwan encourages cured leprosy patients who choose to stay back here, to engage in productive activities like agriculture. Ashokwan has houses for 50 cured leprosy patients.



Nagepalli (Estd. 1973 as a Base Camp for Lok Biradari

Prakalpa, Hemalkasa)

Land: 8 Hectares

Inmates: 10

Location: Tah: Alapalli, Dist.: Gadchiroli, Maharashtra State, Pin: 442 710

Phone No: 07133 - 266447

Activities: Agriculture, Dairy Farming, Clinic

When Baba Amte decided to start a project in Hemalkasa for the Madia Gond tribals of the Bhamragadh forests, a need was felt for setting up a base camp nearer on the way. Presently apart from serving as a base camp for the Lok Biradari Prakalp, Hemalkasa, Nagepalli is a full fledged, self sufficient project of the Maharogi Sewa Samiti. It has a medical centre, accommodation facilities for guests and houses for cured leprosy patients.



Nagepalli is heralded as a model upon which to base future community development projects due to its small size and capacity for self-support. The project has also proven to be a great asset to the surrounding community. Local farmers in this area had been using extremely rudimentary irrigation techniques and were only capable of cultivating a handful of crops before MSS was established here. Since then, local farmers have learned from cured leprosy patients about how to manage a watershed and how to use water-efficient irrigation techniques.



Center for Social Action (Mulgavan- Estd. 2006)

Year of Establishment: 2006;
Extent of Land: 37.13 hectare;
Population of Inmates: 100

A Center for Social & Environmental Action.

Mulgavan, a remote village in Jhari-Jamni Tehsil, Yavatmal District, Western Vidarbha Region, Maharashtra was reeling under severe penury, disease and illiteracy. MSS initiated relief and rescue operations on a war footing to benefit the populace of Mulgavan and hundreds of nearby villages. Soon these village development activities took the form of a Center for Social Action. The tasks being carried out there include provision of medical aid to the long-neglected health of the locals, rejuvenation of famished farms and farmers, empowerment of a demoralized rural lot and restitution of a depleted and devastated environment.

After a long struggle, MSS has been able to acquire from the Government of



Maharashtra, 93 acres of secondary and degraded forest land filled with boulders, stones, shrubs and bushes. MSS cleared a patch of this land, enriched it with flora and fauna, set up a few constructions and developed it as the base camp of its Land Army consisting of such persons as the deaf-mute, leprosy cured, orphans, unemployed youths etc. From here MSS spreads the tentacles of action to serve better living conditions to the thousands of distressed and devastated poor men, women and children of nearby villages.

Almost 90 % of the population of this region consists of Kolams, one of the most primitive tribes of India. The Project is engaged in the overall development of the lives and livelihoods of these victims of centuries of gross neglect and exploitation. Since agriculture is their main occupation and the land being most unsuitable for the same due to a variety of man made and natural causes, its focus is now mostly on such activities as the reclamation of land, watershed management, improved methods of cultivation etc.



People I interacted with at Anandwan

Below

- 1) Sadhna Tai - Wife of Baba Amte
- 2) Dr. Vikas Amte - Son of Baba Amte, Secretary of Maharogi Seva Samiti
- 3) Dr. Bharati Amte - Wife of Dr. Vikas Amte
- 4) Dr. Pole - Head of Sita Ram Leprosy Hospital



Below

- 1) Prabhu Kaka
- 2) Kaustubh Amte- Son of Dr. Vikas Amte, Assistant Secretary of Maharogi Seva Samiti
- 3) Sheetal Amte - Daughter of Dr. Vikas Amte
- 4) Nandu Bhau
- 5) Kannan Gopinathan - No photograph



Learning About Anandwan

I learnt about Anandwan from my mother who suggested I could see if there was any work which I could take up. So I went through their web site and it said they needed a graphic designer for work on the brochures etc. this is when I decide to apply and see is there was any opening. Fortunately they had the work of their magazine redesign on hand.

The people with who i was in contact were Mr. Suresh Kumar Assistant to Kaustubh Amte (Assistant secretary) and Mr. Kannan Gopinathan in charge of graphic designing and printing work of Anandwan.

Requirements understood: I was to work on the Redesign on the magazine: Rainbow of tears. Along side I had to also work on their corporate brochure as well as their new initiative a quarterly newsletter.

This was a great opportunity for me as I have always wanted to explore freelance work as well as wanted to work in an area that I had never explored. Also this was an opportunity to go to a place that has inspired me. To visit the birth of a movement that has changed the outlook of many generations and inspires many more to remove discrimination of any kind in our minds.

My Visit

I started my Internship by visiting Anandwan. I reached Anandwan on 24th of May 2009. On reaching Anandwan I was overawed by the sense of peace of hope and serenity that was present in the village. Anandwan exults content and a sense of acceptance to those who have faced greater difficulties in life. It has a touch of modernism along with integrating in it a certain culture. The calmness and peace in this place is beyond comparison even though the area is reeling under extreme temperature conditions. At about 46 Degree Celsius I was sharing a room with three other girls at Anandwan with no cooler. I was working on data collection and documentation in the form of photographs.

Even during the extreme heat Anandwan was beautiful. It is an example of creation of heaven from barren deserted land. The first few days went by exploring the place. Going around and seeing the place was more inspirational than ever. The industries that have been developed are like pillars to the lives of many differently-abled people. Along with data collection I was creating my own photo journey of Anandwan. At first I just went out and clicked the area without having a sense of direction. After the first few days I interacted with all the people of the various departments. That's when I got to know their true feelings and emotions. I experienced a whole different world than the comfortable one that we live.

My routine there was to get up early by around 6 am and go for a morning walk and experience the pure and cool weather. The work at Anandwan used to begin at 8 am and go on till 11:30 am due to heat and the work used to restore at 2:30pm and the day used to end at 5pm. I used to work during the afternoon i.e. from 12:30 pm to 3:30 pm and after 6 pm. I made myself familiar with the area, the people, and the happiness around. I visited the various department of Sandhi Niketan and Yuvagram and had an opportunity to visit the various Environmental friendly solutions for reuse of plastic, the biogas plant, horticulture and vermiculture etc. I also visited



and observed the techniques of making Wall hangings out of the dried barks of the bamboo shoots and the details of mass productions of greeting cards that are the two most profitable ventures of Anandwan.

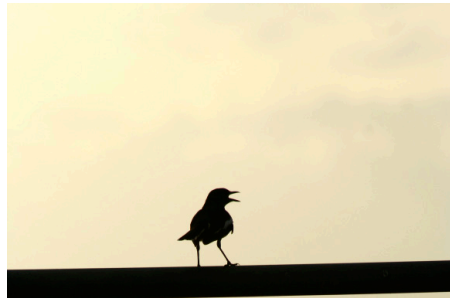
I also visited the dressing centre of the Leprosy hospital which used to start at 4 am in the morning and close by 7 am due to the fact that germs develop only after sunrise and leprosy patient's wounds are prone to serious infections which can be life taking. This is because they have lost all sensation in the leprosy affected areas due to damage to the peripheral nerves. After observing for one day I got down to doing the dressing myself. I was scared and hesitant at first but later on I could do a dressing fairly well.

Also visiting these places I realized that there are opportunities hidden in every corner it is only one's perspective with which one can spot opportunity. These people at Anandwan have used waste like X-rays sheets, waste gauze, etc to make various decorative items.

I was supposed to do data collection as well as procure old as well as latest photographs from them. I started data collection by typing out the entire magazine, as they did not know where was the soft copy of the previous magazine. Also I went through about close to 20 to 30 GB of photographs and sorted the ones I needed. Also I got the material for the Brochure as well as the newsletter.

In regards to the procurement of data I was under the guidance of Kannan Gopinathan for text and Dr. Sheetal Amte for photographs of Anandwan. Also I met Sadhna Tai (wife of Baba Amte), Dr. Vikas Amte, Dr. Bharati Amte. Also I was given a lot of information on Anandwan by Prabhu ji. I also happened to meet Dr. Pole and other members of the committee. Also to mention some special people I interacted with the Deaf-mute people who used to serve me food and made good friends with them. Also I learnt how to converse with them though not much but at least some basics. Eg. PUNE

Also during my stay there I happened to visit the local market and had the opportunity to take in the flavours and colours which were so very vibrant. Along with all this I did a great deal of photography which is shown below





Design of a quaterly newsletter for Anandwan.

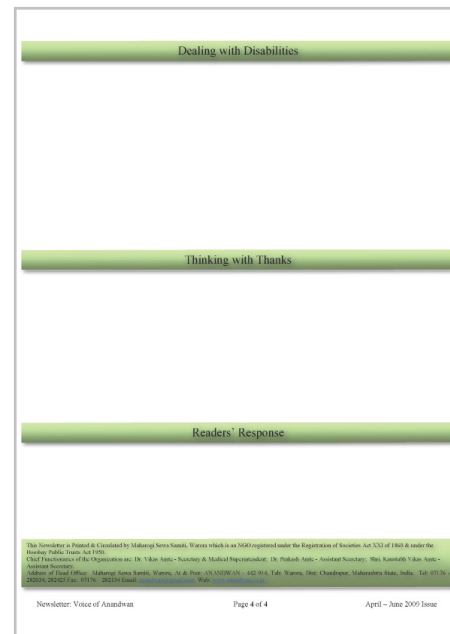
Design Brief

To design a newsletter for Anandwan that would be published quaterly from the month of July. This design would serve as a template for the next editions of the same. The design was to be simple yet changeable. Also it had to be cost effective, simple, and highly informative. The newsletter must consist of the logo of anandwan, Name - Voice of Anandwan or any other appropriate name, consistent space for the regular features, Flexibility of space, Photographs and other essentials. I was given a layout created by Mr. Kannan Gopinathan. the same was to be used as a base for designing as shown in figure below.

Design Process

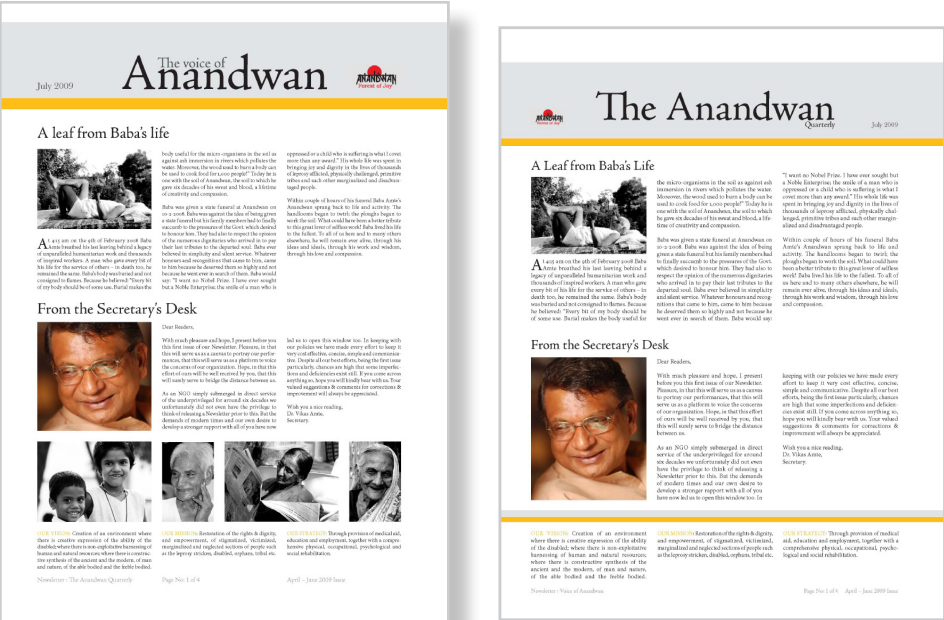
Study of given examples of Newsletter as well as referring to books on Newsletter design

The news letter that was provided and created by Mr. Kannan was made in Microsoft word I studied the major topics that needed specified and defined space allocation as well as the more flexible topics .Also I referred to some books related to Typography, Grids, Page Layout etc. such as Making and Breaking a Grid - Tomothy Samara, Type and Typography- Phill Baines and Andrew Haslam, Grid Systems - Kimberly Elam, Grid System Style Sheets - Graham Davis



Deciding the size of the Newsletter:

The size of the daily news paper is 34.9 cm x 54.1 cm. I wanted a size that was smaller than the size of a regular news paper but also a size that would be easy to hold, fold, and handle. To look at smaller sizes I referred to the size of Mumbai Mirror which is 30.25 cm x 25 cm. At first I designed the layout of the newspaper in A3 size which is: 42cm x 29.7cm but after taking a test print I realized that the size was too big to handle. Then i reduced the size to a size little bigger than the Mumbai Mirror which is 27.94cm x 35.56cm as seen in figure below



Deciding the font:

I compared different fonts for the news letter:

Serifs : Adobe Jenson Pro, Minion, Baskerville Old Face, Garamond. etc.

San-serifs: Universe, Frutiger, Myriad, Rotis, etc.

The requirement of the newsletter had a sense of seriousness. Thus to retain the seriousness of the newsletter I choose to use Adobe Jenson Pro As the header and Minion as the body text

Colour Scheme Used:

The colour scheme that I have used is yellow distinguishing bands with Grey Highlighter Patches. The yellow bands have been used so that with every new issue there can be a new colour that can be used depending on the season of the issue.

Grid, gutter and leading Used

In this I have used a 12 column grid with gutter space 20 for a 13 pt leading.



Changeable colour band

Design of a brochure for Anandwan.

Design Brief

To design a brochure for Maharogi Seva Samiti which should have the following:

The brochure should have a corporate look to it.

The brochure should be such that it should be easy to post as well as it should fit inside a purse.

The brochure should reveal the pain as well as the happiness of Anandwan

Design Process

Study of given examples of Newsletter as well as referring to books on brochure design

The brochure design for Maharogi Seva Samiti started with looking at the existing brochure and finding the faults in it and making sure not to repeat the same. Also I was asked to look into the size of the brochure which was essential as the existing brochure was square and not easy to handle. I was also asked to develop a corporate look for the brochure.

Faults in the existing Brochure:

Due to the rich background colour the contrast required was lost. Also the use of the font along with the font size was not right. Along with this there was no consistency between the column size within the brochure. Thus causing difficulty in reading the text. Also large amounts of text was used which was not required.

Points to be considered:

The existing brochure had the essence and the feel of Anandwan and its people. Also it reflects the work done perfectly. So I was supposed to maintain both while designing.

Deciding the size of the Brochure

At first I did one design retaining the original size of the brochure which is: 19cm x 19cm. After discussing it with the client I realized that the client had some specific needs towards the size of the brochure which were that the brochure should be handy and should fit in a purse. Hence I decided to go for a size smaller and easier to handle i.e. A5 size (21 cm x 14.8 cm)

Deciding the font:

I compared different fonts for the brochure

Serifs : Minion, Caecilia etc.

San-serif: Universe, Frutiger, Myriad, Rotis, etc.

The requirement of the Brochure was such that it did not demand a sense of seriousness but demanded stability and readability. Thus to retain the above points I chose to do the entire brochure in the font Caecilia

Colour Scheme Used:

In the Brochure I have used coloured bands for each topic. These coloured band depict the brightness, colour, joy, and happiness that is instilled by Anandwan in the lives of these Specially abled people.

Operation Winning Smiles



Baba Amte said, "I want to Nobel Prize. I have never sought but a noble atmosphere, this smile of a man who is oppressed or a child who is suffering is what covers more than any award".

And the whole life was spent in winning smiles on poor faces plundered by the cruelties of life's enemies. Baba Amte is now no more with us. But his mission of winning smiles will live.

If some tribal boys who learnt in our schools are doctors now, if our ignored cured leprosy who were once socially

ostracized construct innovative quake resistant houses for outsiders now, if our disabled antiseptic now despite such of fascinating orchestra as to earn acclaim from renowned persons across the globe.

If our Social Army consisting of magnanimous and disadvantaged people now move out to build check dams and cultivate crops for the famished farms and farmers of surrounding villages, it means that our Operation Winning Smiles is creating wonders.

...with the Tribes



LOK BHADRA PRAKALP
(People's Brotherhood Project) -
REMAJAGA (Sat. 1979)

For Swatantra was started by Baba Amte for the betterment of the primitive tribes.

The members of the tribe, residing in the deep forests of Gadchiroli District, were living the life of animals being deprived of the basic necessities of life and being totally neglected to the rest of the world. Although the conditions were deplorable, Baba Amte, a social worker, arrived in the forest, accompanied by his wife Mandira, an architect, to establish a center among the tribes. In 1977 a hospital was started in a small hut for Dr. Vikas Amte and Dr. Mandira Amte. For the past almost four decades the hospital patients suffering from various ailments like malaria, tuberculosis, leprosy, Chikungunya, fracture, leishmaniasis, etc., have been treated. However, complications of pregnancy, anemia,

vitamin deficiency, malnutrition etc. On an average around 40,000 patients are treated annually by the LBP.

As these people were totally illiterate a clinic was started to make them aware of their rights and to stop them from being exploited by various contractors. Their chief occupation was shifting cultivation, so in this about they were taught agriculture along with formal education. For their exemplary service the couple, Dr. Prakash Amte and Dr. Mandira Amte have received several national and international awards. They are referred to as the 'Swatantra' couple of India and in 1985, the general P. V. Narasimha Rao, the then Prime Minister of India, awarded them the Padma Shri.

Also all these, about 60-70 old people such as Farmer, Santhi, Pori, Bani, Sauri, Chikola, Malali, etc. are believed to be in various forms of handicaps, especially known as the 'Amte's Amte'.



CENTER FOR SOCIAL & ENVIRONMENTAL ACTION

MULGAVAN (BTD. 2005)

Mulgavan, a remote village in Jharkhand, Jharkhand District, Western Vidarbha Region, Maharashtra was being under severe poverty, disease and illiteracy and a rural village of farmer's suicide. Under the leadership of Vikas Amte, MSS initiated relief and rescue operations on a vast footing to benefit the population of Mulgavan and hundreds of nearby villages. Soon these village development activities took the form of a Center for Social & Environmental Action. The tasks being carried out there include provision of medical aid to the long-neglected health of the local population, empowerment of a demoralized rural and restoration of a depleted and devastated environment.

Almost 30% of the population of the region consists of tribes, one of the most primitive tribes of India. The Project is engaged in the overall development of the tribe and the tribalization of the victims of centuries of agrarian neglect and exploitation. The tribalization is the main occupation and the land there is a variety of man-made and natural resources. The Project has been mainly on such activities as the reclamation of land, watershed management, imparting improved methods of cultivation etc.

...with Music



Swatantra is a classic case of the success of Music and dance as a therapy. It is found that Swatantra has produced a great impact on the overall health of the performers. Singing and dance have contributed considerably to their physical and mental well-being. Above all, it has added colour and music to the otherwise dull and drab lives of the performers as well of the entire village and its people.

Swatantra is a unique musical orchestra of a talented leprosy patients and physically challenged of Amravati. It is not just an Orchestra, it is conceived by Dr. Vikas Amte, a "Therapeutic Theatre" aimed at harnessing the latent talents of the disabled and in providing them a psycho-social re-orientation. The Orchestra aims at bringing the disabled into the mainstream of society to augment their feelings of being accepted, sense of security, cooperation and solidarity with society.

The multi-talented and versatile performers of Swatantra present a range of songs from tribal and folk songs and songs to popular Hindi and Marathi film songs to classical songs, thus interspersed with light comedy and mimicry, all sung together by a company who leads to a audience enraptured with its pearls of wisdom. With it's more amazing, they are now going multilingual and multicultural with songs from other languages and with songs from other languages and

regions now flowing into their hearts. They act as a trigger for a social and social integration. The dance of the tribe to the beats of rhythm is the dance of the tribe with an unending spin have just to be seen to be believed. Swatantra has received the highest and appreciation of over a crore of Indians abroad with it has had the opportunity to view its stunning performances.

Swatantra has now staged over 500 programs across the length and breadth of Maharashtra State. Last year it went around the world and enthralled the audience of Gwalior, Jaipur, Lucknow, etc. The orchestra has acted as an adhesive in bonding the hearts of the disabled to the society. The orchestra is helping spread awareness among the people on leprosy, disability and a number of allied issues.



Our Tryst & Ties with Tribes

Center for social & environmental action Mulgavan (Est. 2005)

Mulgavan, a remote village in Jharkhand, Jharkhand District, Western Vidarbha Region, Maharashtra was reeling under severe poverty, disease and illiteracy and a recent deluge of farmer's suicides. Under the leadership of Dr. Vikas Amte, MSS initiated relief and rescue operations on a vast footing to benefit the population of Mulgavan and hundreds of nearby villages. Soon these village development activities took the form of a Center for Social & Environmental Action.

The tasks being carried out there include provision of medical aid to the long-neglected health of the locals, rejuvenation of famished farms and farmers, empowerment of a demoralized rural lot and restitution of a depleted and devastated environment. Almost 90% of the population of this region consists of Kolams, one of the most primitive tribes of India. The Center's focus is now mostly on such activities as the reclamation of land, watershed management, imparting improved methods of cultivation etc to aid the farming community of the region.



And Thus We Started and Stand

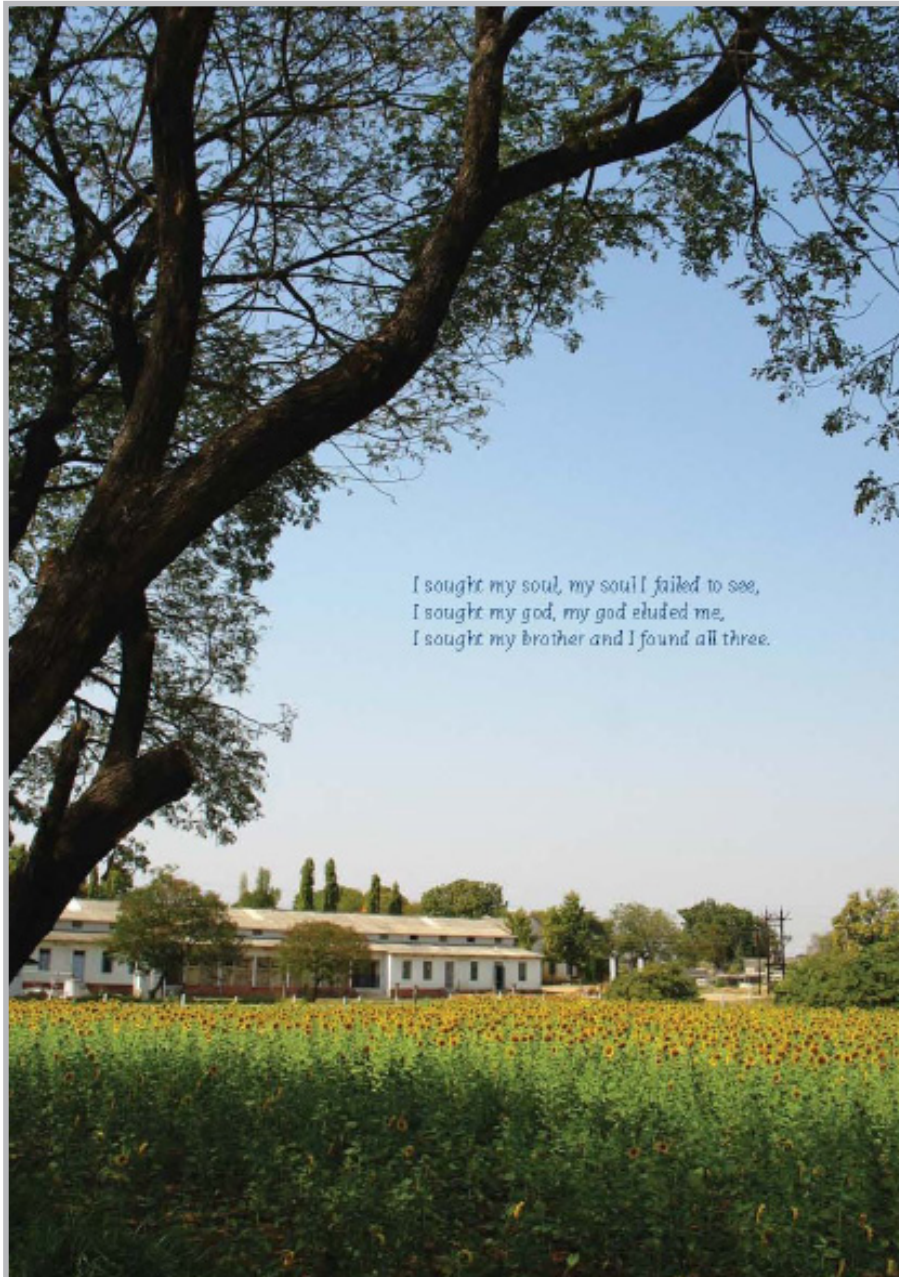
In the year 1949, the great humanitarian Baba Amte being moved to the core by the physical trauma and social stigma of leprosy afflicted people, set up the Mahatma Sewa Samiti on a piece of 50 acres of uninhabited, barren and rocky land in Warora, Chandrapur District, Maharashtra.

Initially the activities were limited to the medical treatment, training and rehabilitation of the leprosy stricken. However, due to the unique nature of services rendered, over the years, it grew to such heights as to embrace within its ambit a wide spectrum of downtrodden and marginalized people as the orthopedically challenged, the deaf-mute, the blind, orphans, tribals etc.

Today, after six decades since its inception, the initial project Anandwan is a cooperative, multi-purpose, modern, model village of around 3000 physically, socially and economically disadvantaged persons promoting a host of disabled-friendly, eco-friendly, cost-effective, sustainable and replicable technologies and measures. Today, MSS carries out its Institution-Based & Community

Based Programmes & Projects through its Five Major Project Sites and Numerous Satellite Centers spread across 300 kilometers in the four districts of Nagpur, Chandrapur, Yavatmal and Gadchiroli in Maharashtra. MSS has now become a living experiment in sustainable rural development and community living.





I sought my soul, my soul I failed to see,
I sought my god, my god ehuded me,
I sought my brother and I found all three.



Baba Amte said: "I want no Nobel Prize. I have ever sought but a noble enterprise; the smile of a man who is oppressed or a child who is suffering is what I covet more than any award."

His whole life was spent in winning smiles on poor faces plundered by the cruelties of life and times. Baba Amte is now no more with us. But his mission of winning smiles is still alive.

If some tribal boys who learnt in our schools are doctors now, if our leprosy cured brethren who were once socially ostracized construct innovative quake resistant houses for outsiders now, if our disabled artistes now display such a fascinating orchestra as to earn acclaim from renowned persons across the globe.

If our Social Army consisting of marginalized and disadvantaged people now moves out to build check dams and cultivate crops for the famished farms and farmers of surrounding villages, it means that our Operation Winning Smiles is creating wonders.

Operation winning smiles

Design of a magazine
or photo-book for Anandwan.

Design Brief

To redesign the Rainbow of Tears magazine for Maharogi Seva Samiti.

Design Process

Study of given examples of Newsletter as well as referring to books on Newsletter design

The the magazine or photo- book that was provided was made in the software Page maker. I studied the magazine thoroughly and inferred that the magazine did not use and grid. Also The alignment of photographs in the book did not follow a particular system. Also I referred to some books related to Typography, Grids, Page Layout etc. such as

Making and Breaking a Grid - Tomothy Samara,
Type and Typography- Phill Baines and Andrew Haslam,
Grid Systems - Kimberly Elam,
Grid System Style Sheets - Graham Davis,
Typographic syatems - Kimberly Elam,
Magazine design - Ronald Walker

Deciding the size of the Newsletter:

I had specific instructions from the client that the size of the magazine should not change as they were very comfortable with that size.

Thus I maintained the size of the magazine to A4 paper size.



Deciding the font:

I compared different fonts for the magazine:

Serifs : Adobe Jenson Pro, Minion, Baskerville Old Face, Garamond. etc.

San-serif: Universe, Frutiger, Myriad, etc.

The requirement of the magazine carried with it a sense of structure and stability.

Thus to retain the above I choose to use Adobe Jenson Pro As the header and Minion as the body text

Colour Scheme Used:

The colour scheme that I have used is distinguishing bands of various colours corresponding to the photographs used so as to highlight the chapter name as well as create a sense of uniformity among the chapters.

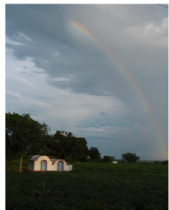
Grid, gutter and leading Used

In this I have used a 6 column grid with gutter space 20 for a 13 pt leading.

Anandwan (the forest of joy) has grown over the last 60 years to become what is perhaps the largest community of leprosy afflicted and physically challenged people in the world. Anandwan is the home of those who had been rejected by society. They were the lonely, vulnerable, wounded and abandoned, they were the lost, the last, the least. At Anandwan, everyone of them is welcomed with open arms, to stay as long as they wish.

Anandwan is the realization of the dream of one man - Muralidhar Devidas Baba Amte - and the enduring efforts of the institution set up by him as a vehicle for this endeavour, the Maharogi Sewa Samiti. This photo-essay is a tribute to the unique journey of empowerment undertaken by Baba and his team over the last 60 years. This journey with all its trials and tribulations, holds major lessons for mankind and is a mirror for the social conscience of humanity.

What made this journey possible is the untiring energy of its soldiers, their never-say-die attitude. But what has given them sustenance, what has nourished them and kept them going against all odds,



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are certain fundamental values that they have consistently upheld as an uncompromising charter through these years. These values are based on a belief

In the irrevocable, irreplaceable, intrinsic worth of each human being,

That however severe his or her disability may be, each person has uniquely invaluable gifts to give to the world,

That an attempt must be made to overcome any disability, however great it may be,

That social prejudice, taboos and ignorance can all be overcome,

That as important as physical cure, if not more is the restoration of a person's sense of self-respect and dignity

That to achieve this, the way forward is not charity but empowerment, even of the most challenged

Based on the lifetime motto of Baba Amte - "Work builds, charity destroys" - the Maharogi Sewa Samiti has not only ensured the physical rehabilitation of leprosy afflicted and physically challenged people, it has sought to build on their inner resources to make

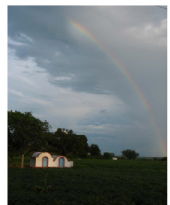
Anandwan a unique example of a self-sufficient community. Along with his wife, Sadhana Tai Amte, Baba has built Anandwan, the labour of love of the entire



Anandwan (the forest of joy) has grown over the last 60 years to become what is perhaps the largest community of leprosy afflicted and physically challenged people in the world. Anandwan is the home of those who had been rejected by society. They were the lonely, vulnerable, wounded and abandoned, they were the lost, the last, the least. At Anandwan, everyone of them is welcomed with open arms, to stay as long as they wish.

Anandwan is the realization of the dream of one man - Muralidhar Devidas Baba Amte - and the enduring efforts of the institution set up by him as a vehicle for this endeavour, the Maharogi Sewa Samiti. This photo-essay is a tribute to the unique journey of empowerment undertaken by Baba and his team over the last 60 years. This journey with all its trials and tribulations, holds major lessons for mankind and is a mirror for the social conscience of humanity.

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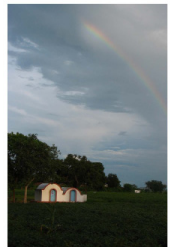
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The Rainbow of Hope

Learning:

From this internship I have learnt a lot. Learning need not always be by the book.

I have learnt a lot from the people of Anandwan. They have taught me how to deal with my own fears. Also they have shown me that there are opportunities hidden in the remotest corner it is only ones perspective with which one can spot opportunity.

I have learnt how to deal with people who do not understand the importance of Design and who know little about the process of design. Also I have learnt how to communicate my ideas and convince a client as to why ones Ideas are good. I have also learnt how to deal with large amount of text and photographs. I have also learnt how to use the software Indesign which is fairly new to me. This project has made me stronger in my sense of thinking and making layouts.

Working with an NGO:

Working with an NGO has been immensely beneficial for me as this has provided me with the opportunity to look into the freelance side of Designing.

It has also helped me understand how to handle a client who know very little to nothing about Designing and how to convince Him/ Her about your own ideas.

During my Graduation I had already Interned with a Design firm for a period of 6 months and very well know the proceedings of the same. Hence this was an opportunity for me to explore an area totally new to me.

References:

Photography:

Dr. Sheetal Amte - Nikon D80

Visitors at Anandwan,

Residents of Anandwan

and Photographs clicked by me - Cannon 350D

Content provided by Mr. Kannan Gopinathan of Anandwan

