

BARIPADA MUDHI

A Case Study of Unnayan's Intervention at Tambakhuri

Binayak Acharya and Vinayak.V

The Mayurbhanj Mahila Association producer of the famed Baripada Mudhi of Orissa is proving to be the saviour of the marginalized families of the Rasgovindpur block of the Mayurbhanj district

Early morning, while along the dusty streets of the nondescript village of Tambakhuri, one can hear women singing songs while hard at work. The songs sung in Odiya talk about empowerment, dignity of labour and strangely enough, of puffed rice or Mudhi as it is known here. They are the women of the Mayurbhanj Mahila Association (MMA) singing whilst making puffed rice. This is the home of the famous Baripada Mudhi, popular all over Odisha renowned for its taste and for being completely devoid of additives like urea and soda unlike the factory-made puffed rice. The MMA owns the trademark for Baripada Mudhi and employs more than 120 women from seven villages of the Rasgovindpur block of the Mayurbhanj district.

Things were not always this good. Most of these women belong to Scheduled Caste/Scheduled Tribe (SC/ST) groups and are very poor. They lack sufficient land to grow paddy on, so most of the women worked as casual labourers or were employed in making Mudhi for the landlords for a pittance of Rs 10-15 a day. Income from the male members was often not enough to make ends meet, putting the families in a financially precarious position. This compelled the women, who knew little else in terms of other vocation, to make Mudhi to earn a few extra rupees. Making Mudhi by hand is a labour intensive process which requires a lot of skill. Having no other choice, the women had to bear with exploitative working conditions. Alcoholism was rampant among the male members. Women, contributing very little to the family income, had very little say in the household, and were often victims of drunken domestic violence. Education for the children was a dream, their help often being needed at work when times were hard. The situation was evidently very dire and the families desperate.

In order to empower this marginalized section living on the periphery of society, Unnayan, an NGO based in Bhubaneswar suggested selling handmade Mudhi as a livelihood opportunity for these poorest of the poor. The aim was to ensure a secure, dignified and a sustainable livelihood.

This proposition, however, was met with a certain amount of scepticism on the part of the intended beneficiaries of this scheme. Their contention was that in an area where everybody makes Mudhi themselves, there will be no buyers of the Mudhi they proposed to sell. The situation mirrored the classic 'selling ice to Eskimos'. It was only after concerted efforts on the part of Unnayan to familiarize these women with the benefits of forming a co-operative to sell branded Mudhi, did they agree albeit with apprehension.

Initially, only 24 women came forward to sell Mudhi collectively. However, actuated by the success of these women, Mayubanj Mahila Association or MMA was formed with Unnayan's support in 2002. Initially, it catered only to the local markets. Gradually, it gained popularity in the urban markets. In 2007, Unnayan decided to acquire the trademark of the Mudhi under the name "Baripada Mudhi". Absence of synthetic substances like urea and baking soda make "Baripada Mudhi" superior to regular factory made Mudhi.

Currently, the co-operative of 120 women members covers 7 villages managing to produce and sell 65 quintals per month of which 10 quintals are sold in the urban market. The co-operative now also makes and markets ambula (dried green mango), tamarind, mustard and pulses. Each woman manages to earn a minimum of Rs. 2000 per month in about 9 man-days of work. Increased food security and a steady flow of income help them meet medical emergencies, children's education and other contingencies.

Avers Mrs. Kathibudhi Sahoo, a resident of Pakhadhar village, "we are happy now, our children go to school now and our efforts get appropriately reimbursed. Almost all of us have cows now. Mudhi is our saviour."

Selling ice to eskimos

The situation before Unnayan

Tambakhuri village like most villages on the banks of the river Subarnarekha depended on fishing as its main economic activity. Some of the villagers were subsistence cultivators of paddy. With the decrease in the water level of the river, fishing was no longer viable and those without land were the worst affected. The condition of the women in the already patriarchal society became deplorable. As it happens in many poverty stricken villages, the menace of alcoholism further compounded their problems. The incidence of domestic violence was high; children had to work to earn extra income and the women folk of very poor families turned to making Mudhi for the better-off villagers to make ends meet. It was at this juncture that Unnayan decided to intervene. Realising the precarious position of the women in their families, Unnayan orchestrated

the formation of the Sangrami Mahila Mandal a Self-Help Group (SHG) in 1996. "Sangram" means warfare, the women were waging a war against poverty. The SHG boasted of a membership of fourteen women from the most deprived families. The population distribution of Tambakhuri village is shown in table 1.

No of households	Total population	Males	Females
127	724	369	355

Table 1: Population distribution of Tambakhuri village as per census data 2011

The Chambers' five dimensions of poverty are used as a tool to assess the poverty in a society. Unnayan observed that the women of Tambakhuri seemed to lack in all the five dimensions as show in Figure 1 and hence needed intervention.

Poverty	Isolation	Vulnerability	Power lessness	Physical Weakness
They had a lack of adequate income or assets	They were socially isolated due to the peripheral location, lack of access to goods and services and were ignorant about the outside world in general	These women were vulnerable to any kind of emergencies or contingencies like loss of Income, famines, floods etc and there was a chance of them becoming poorer	They were powerless within the existing social, economical, cultural and political structure present within the village as a whole	The women in question were physically less active than their male counterparts

Figure 1: Chambers five dimensions of poverty in Tambakhuri

The initial interventions

The members of the SHG came from SC and ST families who did not have any other livelihood options. They were mostly widows, domestic helps and casual labourers. Most of them belonged to the SC community (some of whom were harijans) followed by those belonging to ST and OBC communities.

The group, with help from Unnayan, decided to make 'Khallipatra' i.e. plates made from leaves. For this initiative they took loans from State Bank of India (SBI) under various schemes. Unfortunately this venture faced a lot of problems of storage and rising electricity bills from the usage of machines. They had also not factored in the dubiousness of middlemen who short-changed and duped the women at every possible opportunity. Ultimately the intervention failed and Unnayan had to explore other options.

Baripada Mudhi and the MMA

Mudhi or puffed rice is a staple in Northern Orissa. It is ubiquitous in the region and every household prepares its own Mudhi. While most women normally make Mudhi for household consumption, Mudhi making is a source of income for the poor, especially so for women-led households which had no other source of income or income-generating assets.

Mudhi making therefore was not a primary livelihood activity. Furthermore, making Mudhi was a very exploitative option especially for women who prepared it for the landlords of the village. The women were paid a pittance and the job itself did not offer much in terms of self-esteem or social status.

Unnayan after several rounds of discussions zeroed upon making 'Mudhi' and marketing it in Bhubaneswar. The idea was proposed by Mrs Rashmi Pradhan, secretary of Unnayan. She opined that there was a great demand of Mudhi in different cities of Odisha and if marketed properly could generate a steady stream of revenue. By tapping local resources and skills the dependence on middle men would also be minimal.

This proposition, however, met with a certain amount of scepticism on the part of the intended beneficiaries of this scheme. Their contention was that in an area where everybody makes Mudhi themselves, there will be no buyers of the Mudhi they proposed to sell. The situation mirrored the classic case of 'selling ice to Eskimos'. It was only after concerted efforts on the part of Unnayan to familiarize these women with the benefits of forming a co-operative to sell branded Mudhi, though not without considerable apprehension.

In year 2001, amidst much ridicule from the local villagers, the Mudhi producers and marketing cooperative was formed and named the Mayurbhanj Mahila Association (MMA). It initially consisted of 24 members, some of whom were members of the Sangrami Mahila Mandal. The model has proven to be very successful, and over the years the membership increased to over 120 members in 2011.

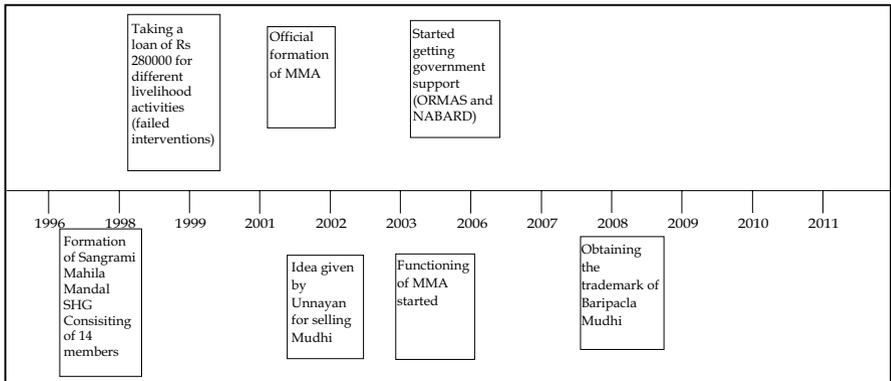


Figure 2: Timeline of Unnayan's Mudhi Cooperative Intervention

Composition of MMA

Eligibility

The MMA had originally started with 24 members (2 members coming each from the 12 self-help groups that were initially present). These members had volunteered to be a part of this initiative. After looking at their success, many women wanted to join MMA.

As a result Unnayan in consultation with the founder members decided to implement a set of rules that could be applicable to aspiring members. The basic criteria were that the applicant

- Must be from the village or from nearby villages
- Must be a member of a SHG
- Must be able to make Mudhi

Apart from this:

- i. She should be able to provide the association a minimum of 10 kg of Mudhi every week at the pre-determined price.
- ii. She will not sell Mudhi to an external vendor or sell Mudhi directly in the market
- iii. She should be attending all the weekly and monthly meetings.

The aspirants are kept under probation for three months. If they fulfil the above criteria, after three months, they are made a member of MMA. They officially register themselves by giving a onetime membership fee of Rs 50.

Governance Structure

The Mayurbhanj Mahila Association has a two tier structure –

1. General body - All MMA members by default are members of this body.
2. Executive body – The executive body consists of nine members including the president and the secretary. This body is responsible for running the daily affairs of the association as well as taking important decisions. As such no elections are held and usually the members of this body are nominated via a consensus among all the members. For being a part of this body some basic criteria are looked at. Some of them are:
 - How much Mudhi they are supplying? (Should be on the higher side)
 - Qualification
 - Helping the association in various activities
 - Attending the meetings regularly
 - Has a general interest of working for the success of MMA

Among these 9 members, one is chosen as a secretary and one as a president by general consensus among the members. The composition of the MMA is shown in the Fig 3.

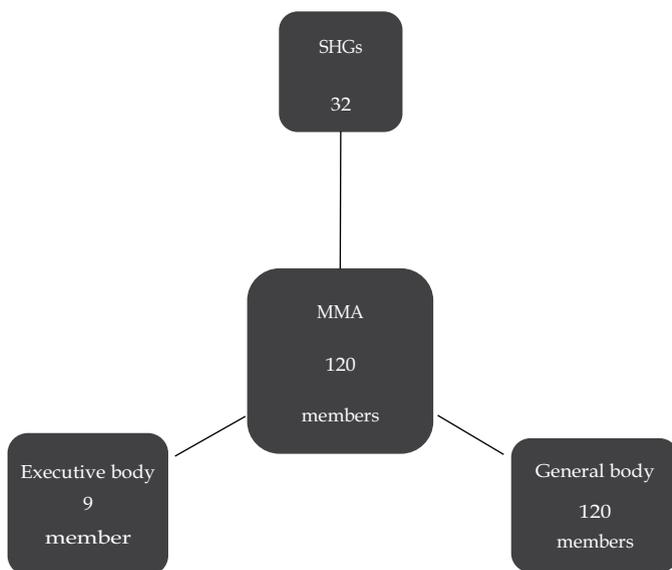


Figure 3: Composition of Mayurbhanj Mahila Association



Figure 4: Various responsibilities of the executive body

The responsibilities of the executive body entails book keeping, marketing, accounts, quality checking, procurement and storage. The members of the executive body are paid a fixed salary by Unnayan every month.

Institutional tie ups

- i. **Unnayan**-The NGO Unnayan has always been in the background, consistently nourishing the members' dreams, helping them in enhancing their skills and nurturing their needs. Right from the idea of selling Mudhi to actually operationalizing it, Unnayan has always been facilitating the process.
- ii. **OXFAM** - This is the funding agency for Unnayan's different projects. When the NGO put up the idea of Mudhi making as a sustainable livelihood for the poor women, OXFAM readily agreed to support this initiative. OXFAM provided the initial grant of Rs 5 lakh to start this project.
- iii. **ORMAS** - Orissa Rural Development and Marketing Society(ORMAS) tied up with MMA in 2006. It provided stalls for MMA to advertise its products and generate trials at various melas and festivals like the Baliyatra.

The role of Oxfam

Seeing the potential of the initiative with respect to market access, income generation and women's empowerment, Oxfam associated itself with the program within just three months of the initiative being put forward to it. The grant given by them was used for buying machines to cut paddy, stitching sacks, buying utensils for preparing Mudhi and building a storage shed.

OXFAM also tried to build capacity by training members in the following areas:

- i. Checking product quality
- ii. Marketing and promotion

Channel design

The route to market

The various players in the channel are

- Local producers
- MMA
- Production centers (Households of MMA members)
- Urban and rural retailers

The MMA believes in local sourcing to reduce dependence on external inputs. Marketing activity is also done by the members of the executive body. However, distribution of finished goods to distant markets is done by a male employee hired by the MMA.

The MMA procures paddy from local producers and sells it to its members according to demand. The members turn the paddy into Mudhi which the MMA buys from them at Rs 28 per kilo. The quality check and packaging is done by the members collectively and the finished product is ready for retail.

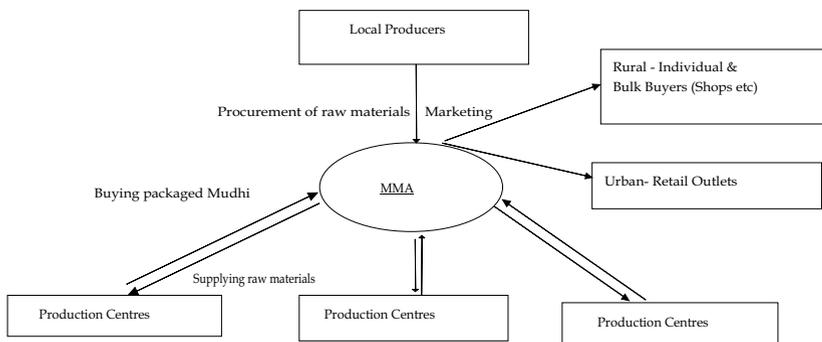


Figure 5: Illustration of the Route to Market of MMA

For poor members who cannot afford to buy paddy, the association bears the cost of the paddy and lends them the required amount. A nominal interest rate of 1% per annum for amounts less than Rs 1500 and 2% per annum for higher sums is charged. The interest is deducted upon procurement of the Mudhi from the member.

Every Wednesday the association holds a general body meeting wherein a weekly review is conducted. Each member has a passbook and an individual ledger containing information about the payments received and dues. The members can verify their outstanding and receivables against the Collection copy maintained in the MMA’s office.

Products, pricing and costing – the marketing aspect

Product portfolio

Baripada Mudhi is MMA’s main income generator. The Mudhi is renowned all over Orissa. The demand for the Mudhi is higher than the supply. In the year 2011 alone the association was able to sell its entire stock of 65 quintals of Mudhi.

Baripada Mudhi has the following unique selling propositions

- Produced from good quality rice
- Traditionally roasted in earthen pots over a wood fire
- No additives like urea and soda
- Food grade plastic packaging

The four Ps of Baripada Mudhi are shown in fig 6

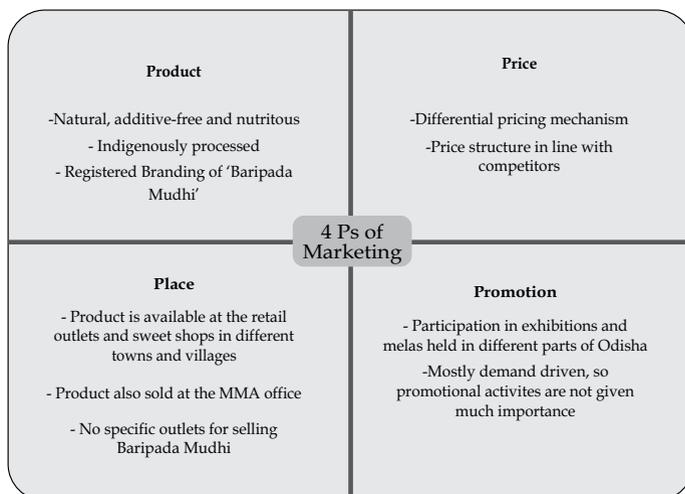


Figure 6: 4 Ps of Baripada Mudhi

Over the years the MMA has increased its product portfolio. It now produces Ambula (dried green mango), Kadkada (savory snack), roasted gram and groundnuts to supplement sales of the trademarked Baripada Mudhi. All the products are made by hand and contain no artificial additives which is the USP of all products made by MMA

Product name	Money earned by members in Rs/kilo
Ambula	0.50
Roasted Black Gram	2
Roasted Green Gram	2
Kadkada	2
Peanuts	2.50
Mudhi	5.20

Table 2: Earnings by members from making various products

In addition to the products mentioned above, the association also manages stalls during festivals at various locations and sells dishes made of Mudhi to the public.

Costing

The MMA is based on a policy-focused micro-entrepreneurship promotion through Self Help Groups, for women’s economic and social empowerment in the State. The MMA as we know started with 24 members. In the first phase, the association kept a target of 10 kg Mudhi production each from its members i.e. 240 kg of Mudhi. As the number of members increased, the total production increased gradually. The figure below shows the amount of Mudhi that can be made from 1 quintal of paddy.

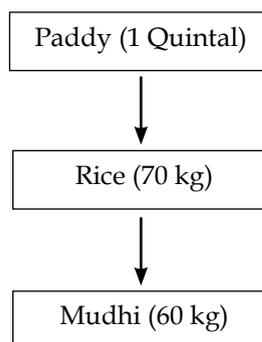


Figure 7: Mudhi yield from one quintal of paddy

The following table shows the expenses incurred for producing 60 kg of Mudhi:-

Raw Materials	Cost
1. Paddy	Rs 1100 per quintal
2. Wood, Salt, Oil etc	Rs 150
Total Cost	Rs 1250

Table 3 : Cost of production as on August 2012

Along with the 60 kg that can be prepared from 1 quintal of rice, the members also get around 30 kg of fodder. Each member gets Rs 28 for each kilogram of Mudhi she produces. The total amount that each member gets by processing 1 quintal of paddy is:

Product	Amount
1. Mudhi	Rs 1680
2. Fodder	Rs 90
Total Amount	Rs 1770

Table 4: Operating income obtained for a member

So, the net profit each member gets from processing 1 quintal of paddy is:

$$\text{Rs } (1770 - 1250) = \text{Rs } 520$$

The Mayurbhanj Mahila Association follows a system of differential pricing for its Mudhi. The price list is illustrated in the table below

SKU	Selling Price Rs/kilo
Unpackaged Mudhi	33
Plain Packaged Mudhi	34
Branded Packaged Mudhi to retailers	45

Table 5: Pricing of different SKUs of Baripada Mudhi as on August 2012

Retailers are given discounts on bulk purchases of over 1 quintal. The rates are decided based on the relationship with the retailer enabling the retailers to sell the Mudhi at Rs 40 per kilo. Sweet shops which stock branded Baripada Mudhi sell it at Rs 50 per kilo.

For every kilo of Mudhi sold 50 paise goes towards the association's fund. The fund is used to finance loans towards buying paddy for the association members.

Constraints

The Mayurbhanj Mahila Association is facing certain constraints with respect to:

1. **Production Constraints:** Non-mechanical Mudhi production requires a lot of sunlight. Consequently there is a lot of surplus production in summer and a reduced production during the rains. This impedes continuous supply to retailers who then choose to stock factory made Mudhi.
2. **Pricing Constraints:** Due to the process being much more labour intensive, the co-operative has less flexibility in pricing. This problem is compounded due to fluctuating paddy prices.
3. **Expansion Constraints:** The Co-operative is unable to expand right now due to issues in procuring land for storage space. Also even if it expands it can only support those women who have close proximity with the co-operative i.e. within a few kilometres. Replicating this model in other villages is necessary.
4. **Marketing Constraints:** Marketing management appears to be one of the biggest challenges for MMA. Since the Mudhi made by the association is handmade, the subtle cost difference between production and commodity has favoured traders who deal with machine made Mudhi. Also they are still to find out a right strategy between rural and urban markets owing to the difference in price and purchase ability in these markets.

Assessment of MMA's impact

A comparison of the living conditions of the members of the Mudhi co-operative before and after the Interventions gives a clear idea about its impact. The impact of the Intervention has been on economic, social, attitudinal and institutional levels.

Impact	Before	After
Economic	<ul style="list-style-type: none"> • Lack of a stable income • Caught in exploitative relationships • Poor financial security of their families • No scope for wealth generation or accumulation of assets • No access to credit 	<ul style="list-style-type: none"> • Stable income minimum Rs 2000 per month • No more exploitation • Cash in hand to meet medical emergencies and children's education • Most families of the members now own cows. Some have started side businesses of making incense sticks, pickles etc • Can access credit from banks via SHGs and MMA
Social	<ul style="list-style-type: none"> • Women had little or no influence in family decisions • No respect in society • Children could not attend school 	<ul style="list-style-type: none"> • Appreciation and cooperation from male counterparts for women's ability to supplement the family income • Respected by the society • Children attend school • Increased sense of social responsibility
Attitudinal	<ul style="list-style-type: none"> • Low self-esteem • Low confidence • Feeling of helplessness and dependency 	<ul style="list-style-type: none"> • Increased self-esteem • Increased confidence • Independent
Institutional	<ul style="list-style-type: none"> • Women did not attend palli sabhas (village-meetings) before • No access to institutional credit 	<ul style="list-style-type: none"> • Now the women attend all the village meetings • Access to formal credit sources • Women have formed flood relief committees, welfare committees and the Mahila Shanthi Samiti for protection against domestic violence and intra village conflicts • Increased awareness on health and education

The small but regular income has influenced the lifestyle of the women in a big manner. The Intervention has had a significant impact on the attitude of the women and their families. The MMA members also have a sense of social responsibility that is reflected in their activities pertaining to rural development, at least in their own villages. Thus the overall impact on the lives of the women members and by extension their families and villages has been positive.

Impact analysis and sustainability test

SWOT Analysis

The Strengths, Weakness, Opportunities and Threats analysis yields information about the robustness of an organization’s venture and helps identify potential threats and existing weaknesses.

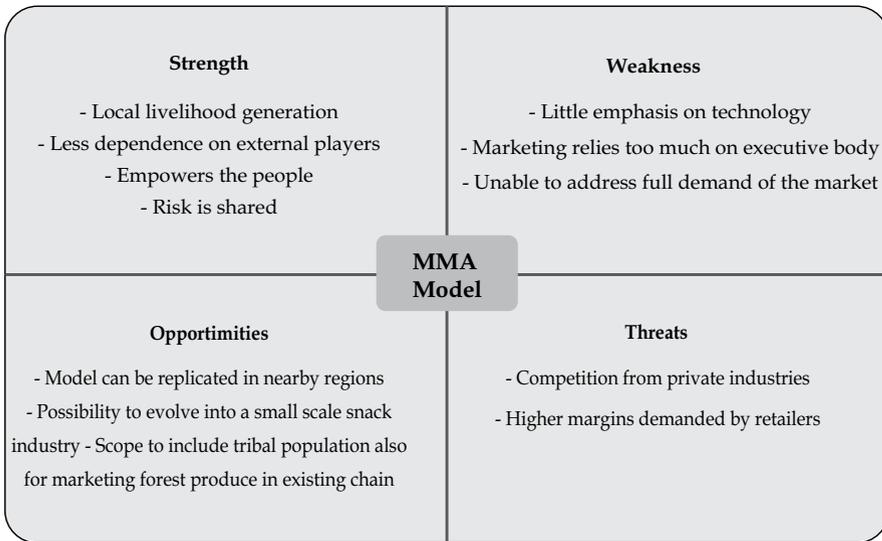


Figure 8: SWOT analysis of MMA’s model

Strengths

- Raw materials and labour are sourced locally greatly benefitting the local economy.
- Risk is shared among the members. The MMA’s fund acts as a safety net in times of trouble. The flat rate provided by MMA to its members for making Mudhi does not depend on paddy price, guaranteeing steady source of income.
- Empowers and promotes leadership among the women.

Weakness

- The SWOT analysis indicates that sole reliance on the performance of executive body in marketing Baripada Mudhi is a weakness of the model.
- The model is not able to scale up effectively to meet full market demand.
- Manual methods of production means product cannot compete on cost.

Threats

- Factory-made Mudhi is giving stiff competition to Baripada Mudhi. This is compounded by the fact that MMA is not able to give the retailers a regular supply of Mudhi.
- The margins offered by Baripada Mudhi are less than factory-made Mudhi. There is a risk that retailers might stop stocking Baripada Mudhi by pushing other factory-made brands in its place to satiate customer demand.

Opportunities

- Diversifying product portfolio by including forest produce is a possibility.
- Possibility for value addition by making and selling Mudhi based snack items.
- Replicating the model in other villages can create a stronger market presence for handmade Mudhi in the market and help stop the factory made Mudhi from capturing the market.

The threats and weaknesses exposed in the SWOT analysis are causes of concern but are by no means deal breakers. The replication of this model will ensure sustainability of the enterprise.

Nine Square Mandala Analysis

A Mandala uses the “eastern” concept of capturing the “whole Universe” in nine squares. It represents a rural house, with floor (level 1), living space (level 2) and roof (level 3). The nine fields cover nine aspects of peoples’ livelihoods. They are arranged in such a way that by moving from left to right, one is moving from inner to outer realities, or from the individual reality, via family reality, to the community reality. Moving from bottom to top may also be seen as a transition from tradition into the future. The Mandala stands out among tools to assess livelihood systems in so far as it promotes the researchers to look at the Inner Reality (leftmost column) of people. The window thus opened should help to examine different ways of asking how a rural livelihood system functions.

<p>9. Individual Orientation</p> <ul style="list-style-type: none"> - Preventing migration in a large scale - Increased aspiration levels - Increased desire to earn money - A desire of getting out of the house and doing something - Desire of learning something new 	<p>8. Family Orientation</p> <ul style="list-style-type: none"> - Social status increased - Husbands and other family members supportive of the members' participation in MMA - Social mobility : with their work 	<p>7. Collective Orientation</p> <ul style="list-style-type: none"> - New systems of co-operation at the village level with the members forming several committees like peace-keeping, welfare and flood relief - Help in minimizing inter and intra village conflicts 	<p>Orientation (Roof)</p> <ul style="list-style-type: none"> • Future
<p>6. Inner Human Space</p> <ul style="list-style-type: none"> - Responsibility taken by women - Curiosity to try something new - Learning from previous failures - New leadership emerging in MMA - Courage to step up and get involved - Responsibility of paying the loan amount back in time 	<p>5. Family Space</p> <ul style="list-style-type: none"> - Balance of MMA's workload and family - Distribution of work in the household 	<p>4. Socio-Economic Space</p> <ul style="list-style-type: none"> - Provision and distribution of goods - Storage of goods - Villagers are core customers - Household economy is supported - No high financial risk involved - Women introduced to regional marketing 	<p>Space (Living space)</p>

3.Emotional Basis -Insecurity in starting phase -Anxiety of not being able to expand production	2.Knowledge-Activity Base -Experience of making different types of products -Learning the intricacies of account and operations management -Local network of SHGs strengthened -Village marketing introduced -Services: Good quality products at low price	1.Physical Base -Many members have bought livestock -Regular income from Mudhi -Built houses -Investments on physical assets like gold etc.	Basis (Foundation) • Tradition
Individual reality	Family Reality	Community Reality	

Figure 9 : Nine Square Mandala Model for Unnayan’s Mudhi Cooperative Intervention

By looking at MMA model through the ‘Mandala’ which is a monitoring tool for livelihood interventions, it was found that the MMA has a shift towards a more ‘outcome focus’, thinking about how their interventions impact people’s livelihoods. As is the case with many interventions, the MMA does not think only about immediate project outputs. Finally it was also found that, the association has granted enough space for all the partners to adapt to changes.

Base of the Pyramid Impact Assessment Framework

The Baripada Mudhi initiative has tried to improve the livelihood of the people present at the base of the pyramid. Base of the Pyramid Impact Assessment Framework will try to assess the poverty alleviation performance of the initiative and look at its impact on the economics, capabilities and relationship of three critical groups- local buyers, local sellers and local communities.

Seller (MMA)

Buyer-local consumers

Community

<p>ECONOMIC WELL BEING</p>	<p><u>Major Effects</u></p> <ul style="list-style-type: none"> - Increased Income - Income stability - Access to credit - No new debt incurred - Increase in assets <p><u>Minor Effects</u></p> <ul style="list-style-type: none"> - Increased synergy with channel partners 	<p><u>Major Effects</u></p> <ul style="list-style-type: none"> - Getting good quality product - Consumers surplus (lower prices and greater convenience) - Consumers' like shop owners are affected when demand is not met with supply of mudhi 	<p><u>Major Effects</u></p> <ul style="list-style-type: none"> - Drop in income of traders involved in making 'machine made mudhi'
<p>CAPABILITY WELL BEING</p>	<p><u>Major Effects</u></p> <ul style="list-style-type: none"> - Better management and accounting skills - Skills and knowledge management - Improvement in the quality of life <p><u>Minor Effects</u></p> <ul style="list-style-type: none"> - Has increased efficacy and contentment 	<p><u>Major Effects</u></p> <ul style="list-style-type: none"> - Improved health by consuming natural, additive free food - Increased contentment 	<p><u>Major Effects</u></p> <ul style="list-style-type: none"> - Increased awareness about livelihood generation activities - Improved aspirations of women by looking at MMA 's success story <p><u>Minor Effects</u></p> <ul style="list-style-type: none"> - Greater sense of dignity and respect
<p>RELATIONSHIP WELL BEING</p>	<p><u>Major Effects</u></p> <ul style="list-style-type: none"> - Improved role in family i.e. household roles increased - More importance on family relationships - Improved relationship within the community 	<p><u>Major Effects</u></p> <ul style="list-style-type: none"> - Network access - Power of intermediaries ex dependency 	<p><u>Major Effects</u></p> <ul style="list-style-type: none"> - Gender equity Relationship with environment

The BOP framework indicates that the benefits for seller, buyer and the community at large far outweigh the decrease in income of factory based Mudhi produceRs. Hence, the model is socially beneficial and holds promise to generate sustainable livelihoods if replicated properly.

The sustainability aspect

Most of MMA's commercial viability is an indicator that it can be successfully replicated by other SHGs in areas where Mudhi is a popular and staple item. MMA is in the process of taking a lead in training other groups in establishing such production cooperatives.

Road to future

Tribal inclusion

The area where the cooperative is formed has a substantial percentage of tribal population. But the tribal women are not adept at Mudhi roasting, mainly because Mudhi is not very important in their food habit and for that they do not have traditional skill. But it is remarkable to note that the tribals love Mudhi. Hence, there is a possibility of MMA including the tribals also and add forest produce to their product portfolio.

Prospective linkages

- Unnayan and MMA are trying to link the Mudhi programme with Women and Child Development Department; particularly with the supplementary Nutrition Programme (SNP) of Integrated Child Development Department (ICDS), Emergency Feeding Programme (EFP) meant for KBK districts and the Mid-Day-Meal (MDM) programmes.
- They are also trying to have a linkage with development programmes and departments like Mission Shakti, APICOL, Mahila Vikas Samabaya Nigam, SC and ST Corporation, Central Home for Women and other cooperatives who deal with development and rehabilitation of the poor.
- To popularise it in places outside Odisha, Unnayan is negotiating with NAVDANYA, a national level organisation for sale of Baripada Mudhi in different parts of the country.
- To popularize Mudhi prepared by indigenous and traditional methods, Unnayan is intending to send samples of Baripada Mudhi to various reputed laboratories like Central Food Technological Research Institute (CFTRI) and Govind Ballabh Pant University of Agriculture for its nutritional analysis.

Conclusion

Livelihood promotion for the poorest of poor should be seen with respect to the social development it effects. Different Interventions claim to empower women, include the marginalized, etc. but have not been able to alleviate their state of extreme poverty. A sound understanding of the unique deprivations faced by the poor is vital to ensure that the intervention is sustainable. Their problems need a different approach to achieve sustainable income generation. Many interventions fail to harness traditional knowledge thereby creating external dependency which in many cases brings a different set of problems.

Traditional knowledge, indigenous knowledge, rural technology and age old processes need to be given adequate importance, nurtured and protected to ensure sustainable development of the people and the society as a whole. Globally there is a shift towards harnessing local knowledge for designing interventions that have a lasting impact in the lives of the people. The case of Baripada Mudhi shows that long term food security and economic development at the household level can be ensured if traditional knowledge in food preparation is appreciated and encouraged. In this instance it uplifted the lives of the people suffering from chronic poverty. Unnayan's intervention in Tambakhori village has created a sustainable livelihood for the most deprived. The formation of MMA and its success has been a significant step towards reduction of extreme poverty. The intervention has had a multidimensional impact on the poor and marginal community at large.