

Invited to be artists-in-residence at the American Embassy School in New Delhi in February of 2011, **LIBANA**, the acclaimed world music and dance ensemble, embarked on a transformative three week tour of performing, teaching and making cultural connections throughout North India.

A portion of the proceeds from Women of India ~ Libana Travels 2012 wall calendar sales will be donated to three organizations that opened their doors and hearts to Libana while in India. We remain deeply inspired by their dedicated vision of empowerment, hope, and change within their communities.

**Purchase copies of Women of India ~ Travels with Libana 2012 calendar at**  
**[libana.com](http://libana.com)**



**SEWA: SELF-EMPLOYED WOMEN'S ASSOCIATION, Ahmedabad, Gujarat ([sewa.org](http://sewa.org))**

SEWA is a trade union registered in 1972. It is an organization of poor, self-employed women workers who earn a living through their own labor or small businesses. They do not have regular salaried employment with welfare benefits like workers in the organized sector, and yet they constitute 93% of the labor force. They are the unprotected labor force of India. Of the female labor force in India, more than 94% are in the unorganized sector, and therefore unprotected. Women workers themselves remain uncounted, undercounted and invisible. SEWA's main goals are to organize women workers for full employment, whereby workers obtain work security, income security, food security and social security (at least health care, child care and shelter). SEWA believes that women should be autonomous and self-reliant, individually and collectively, both economically and in terms of their decision-making ability.

At SEWA, workers are organized to achieve their goals of full employment and self reliance through the strategy of struggle and development. The struggle is against the many constraints and limitations imposed on them by society and the economy, while development activities strengthen women's bargaining power and offer them new alternatives. Practically, the strategy is carried out through the joint action of union and cooperatives. Gandhian thinking is the guiding force for SEWA's poor, self-employed members in organizing for social change, following the principles of satya (truth), ahimsa (non-violence), sarvadharm (integrating all faiths, all people) and khadi (propagation of local employment and self reliance).

SEWA is both an organization and a movement, enhanced by its being a sangam or confluence of three movements: the labor movement, the cooperative movement and the women's movement. But it is also a movement of self-employed workers: their own, home-grown movement with women as the leaders. Through their own movement women become strong and visible, and their tremendous economic and social contributions become recognized. With globalization, liberalization and other economic changes, there are both new opportunities as well as threats to some traditional areas of employment. There is much to be done in terms of strengthening women's leadership, confidence, bargaining power within and outside their homes and their representation in policy-making and decision-making. It is their issues, their priorities and needs which should guide and mould the development process in their country. Toward this end, SEWA has been supporting its members in capacity-building and in developing their own economic organizations.

**BAREFOOT COLLEGE, Tilonia, Rajasthan ([barefootcollege.org](http://barefootcollege.org))**

Established in 1972, the Barefoot College is a non-government organization that has been providing basic services and solutions to problems in rural communities, with the objective of making them self-sufficient and sustainable. These 'Barefoot solutions' can be broadly categorized into solar energy, water, education, health care, rural handicrafts, people's action, communication, women's empowerment and wasteland development. The College believes that for any rural development activity to be successful and sustainable, it must be based in the village as well as managed and owned by those whom it serves. Therefore, all Barefoot

initiatives whether social, political or economic, are planned and implemented by a network of rural men and women who are known as 'Barefoot Professionals'.

Rural men and women irrespective of age, who are barely literate or not at all, and have no hope of getting even the lowest government job, are being trained to work as day and night school teachers, doctors, midwives, dentists, health workers, balsevikas, solar engineers, solar cooker engineers, water drillers, hand pump mechanics, architects, artisans, designers, masons, communicators, water testers, phone operators, blacksmiths, carpenters, computer instructors, accountants and kabaad-se-jugaad professionals.

With little guidance, encouragement and space to grow and exhibit their talent and abilities, people who have been considered 'very ordinary' and written off by society, are doing extraordinary things that defy description.

**TIBET HOPE CENTER, Dharamsala, Himachal Pradesh**  
[http://tibethopecenterindia.blogspot.com/p/about-us\\_28.html](http://tibethopecenterindia.blogspot.com/p/about-us_28.html)

*“Give hope to those who never had it. Give hope back to those who lost it.  
Maintain hope in those who have it.”*

The Tibet Hope Center is a non-governmental organization located in the Tibet refugee settlement of McLeod Ganj (Dharamasala) in the foothills of the Himalayas. It aims to offer new hope to Tibetans, both newly exiled from Tibet, as well as those who have been living in India for some time. Focusing on empowering adult Tibetan refugees with education, language skills, and resources for continued non-violent resistance to China's occupation of Tibet, the Tibet Hope Center supports them in creating an independent life outside their own country and in becoming productive and positive members of society—be it locally or internationally.

By uniting the Tibetan people together with those of other backgrounds, the Tibet Hope Center desires to bring compassion, hope, peace and love (values instilled by Tibetan culture), to the world—bit by bit. This effort also brings increased attention to the Tibetan cause and rallies increased support for a free Tibet.

Through various projects and activities held in and around McLeod Ganj in Northern India, such as “S.O.S.”, “Groovy Grannies”, “Mass Clean Up”, “Make a Wish” and “We Love You Dalai Lama”, the Tibet Hope Center offers opportunities for the Tibetan people, volunteers and interns from around the world to help those who need it. It also works to secure the well-being of Tibetan refugees through programs such as clothing donations and sponsorships.

In the future, the Tibet Hope Center intends to take their operation worldwide, to truly make it an international effort.