

Citation for the 2008 Ramon Magsaysay Award for Government Service

GRACE PADACA

Elections are the central institution of Filipino democracy. As Governor Grace Padaca puts it, they give voters a chance “to get the wrong people out of government and the right people in.” In practice, however, Filipino elections are almost always contests for power among an elite few. In most provinces, a handful of families controls political power from one generation to the next. Everyone else may vote, but the choices are limited to a cast of all-too-familiar characters. Such was the case in Isabela Province when Governor Padaca launched her unlikely political career.

Maria Gracia Cielo Magno Padaca was born in 1963 and crippled early in childhood by polio. Taunted by other children, she retreated into a world of books and learned to excel at school. She won scholarships to help pay her own way and, by twenty-one, had qualified as a certified public accountant. At Bombo Radyo in Cauayan, Isabela, she took an accounting job and, almost serendipitously, was soon a broadcaster, too. This suited her, she says, because “I could be heard but not seen.”

Every day, for the next fourteen years, hardhitting “Bombo Grace” took up the issues of the day over the radio. In Isabela, the Dy family controlled politics from the governor’s mansion to the smallest town. As day-by-day Padaca exposed the province’s intractable problems—a stagnating rural economy, multifaceted corruption, a plague of illegal gambling and logging, a ravaged environment—she came to believe that many of them were rooted in the intractable Dys. Yet few dared to challenge them. “This is not what I had been taught democracy should be,” she said. Vowing not to be someone who complained constantly “without lifting a finger,” in 2001 she ran for Congress.

With little money and no political base to speak of, Padaca crisscrossed the province in a borrowed truck, taking her case to the people. Her opponent from the ruling dynasty was declared the winner by forty-eight votes—this after a congressional election tribunal invalidated all the ballots marked “Grace.”

Padaca returned to the fray in 2004 to run for provincial governor. Her opponent was the incumbent, whose father and brother had also been governor. Bucking the opposition of thirty-three mayors and the hysterical charge that she was in league with terrorists, Padaca urged voters to “Free Isabela.” On election day—as her volunteers guarded the ballot boxes—they did. She won by more than forty-four thousand votes.

This was “the easy part,” Padaca says. As governor, she moved quickly to neutralize efforts by Dy loyalists to sabotage her governorship and astutely prioritized her agenda. She paid off two-thirds of the province’s huge debts and restored its fiscal credibility. She abandoned a bankrupt medical scheme for a sounder government-backed plan. And she launched a program to subsidize rice and corn farmers. These programs yielded fresh funds for new infrastructure, better medical coverage for more beneficiaries, and a boon for the province’s farmers and agribusiness sector. Meanwhile, Padaca increased the budgets for education and reforestation and made inroads against illegal logging and gambling. With the province on a healthy footing, she challenged the dynasty again in 2007 and was elected to a second term.

As she pursues her ambitious agenda today, Governor Grace stays in close touch with her constituents. She challenges them to reach beyond their political comfort zones and to “defend what is good in society.” She reminds them that the people of Isabela are no longer “the victims of cheaters and opportunists.” Her victory is their victory, she says. “I will work every day to prove that democracy is the better choice.”

In electing Grace Padaca to receive the 2008 Ramon Magsaysay Award for Government Service, the board of trustees recognizes her empowering voters in the Philippines’ Isabela Province to reclaim their democratic right to elect leaders of their own choosing and to contribute as full partners in their own development.

Citation for the 2008 Ramon Magsaysay Award for Public Service

Therdchai Jivacate

Modern orthopedic science, combined with space-age technology, has transformed the field of prosthetics. But in much of Asia – and even more so in provincial areas such as northern Thailand – modern prosthetic limbs are well beyond the reach of ordinary people who need them. They are too expensive. They are too time-consuming to acquire and maintain. Or they are poorly designed for life in the hills and on the farm. This is why poor people who lose legs from accidents or land mines or diabetes (or from snake bites, for that matter) often resort to makeshift alternatives. They fashion substitute limbs from bamboo shafts and spare bicycle parts and from wood and leather and plastic pipes, or they walk on homemade crutches. Observing this some forty years ago, Therdchai Jivacate, a young orthopedist practicing in Chiang Mai, decided he could help them.

Therdchai, a graduate of Chulalongkorn Hospital Medical School who also studied rehabilitation medicine at Northwestern University, began to experiment with cheap and sturdy alternatives to the prosthetic limbs available at his hospital, all of them made from costly imported materials. An early breakthrough involved recycling plastic yogurt bottles to fabricate artificial legs. Using his own money and time taken from his private practice, Therdchai tinkered constantly to simplify the fabrication process and to adapt his devices to local circumstances, creating a “farmer’s foot” for working in wet, slippery fields, and another foot for wearing flip-flops. To poor patients, he provided these devices free.

In time, Thailand’s late Princess Mother Sri Nagarindra came to know of Therdchai’s generous project. In 1992, she lent her patronage to create the Protheses Foundation in Chiang Mai under his direction. With support from the royal family, private donors, and the Thai national lottery fund, Therdchai was able to expand his work.

Amputees from Thailand’s remote borderlands were among the least likely to have access to proper prosthetic limbs. To change this, Therdchai initiated field clinics in which teams of doctors, technicians, staff members, and volunteers bring prosthetic workshops directly to the people. Once on the site, he and his team assess the awaiting amputees; make casts of their stumps; mold plastic limbs for each one and then test them for proper alignment, comfort, and “gait.” On the sixth day, a custom-made limb is presented to each amputee – anywhere from 150 to 300 persons. To date, Therdchai has organized one hundred of these mobile workshops, including several in neighboring Malaysia, Laos, and Myanmar.

In certain high-need areas bordering Myanmar, Laos, and Cambodia, Therdchai also set up permanent satellite workshops capable of making artificial limbs on the spot. The foundation equips these workshops and also trains the technicians, who are often amputees themselves. In ancillary activities, the foundation has organized artificial-leg workshops in Aceh, Indonesia, and trained prosthesis technicians from several neighboring countries. Meanwhile, Therdchai himself established Thailand’s first and only school of occupational therapy at Chiang Mai University.

Through it all, Therdchai has remained an inventor, assiduously refining his designs and fabrication techniques in cooperation with engineers at the King Mongkut Institute of Technology and other collaborators. His devices cost about 60–80 percent less than the imported alternatives and are durable. Through the Protheses Foundation, more than fifteen thousand people have received them free of charge.

Although officially retired, Therdchai at sixty-eight shows few signs of slowing down. He knows that well-made prosthetic limbs not only restore amputees to productive lives; they also restore their self esteem. His work brings great satisfaction. “Seeing my patients’ smiles . . . when they are able to walk on both legs,” he says, “I just feel happy.”

In electing Therdchai Jivacate to receive the 2008 Ramon Magsaysay Award for Public Service, the board of trustees recognizes his dedicated efforts in Thailand to provide inexpensive, practical, and comfortable artificial limbs to even the poorest amputees.

- Third Prize winner for a useful invention for the benefit of the nation,
National Research Council, Thailand
- 1993 Tararom Quality Award, First Prize winner for inventing artificial limbs from
waste plastic bottle, Thailand
- 1991 First Prize winner for medical and public health inventions, The National
Research Council, Thailand
- Thai Model Citizen of the Year, Tarn Nam Jai Foundation, Thailand

Publications

- 2007 *Limb Prosthetic: Vol. 2, December 2007*
- 2006 *Limb Prosthetic: Vol. 1, December 2006*

**Citation for the 2008 Ramon Magsaysay Award for
Public Service**

**CENTER FOR AGRICULTURE AND RURAL DEVELOPMENT
MUTUALLY REINFORCING INSTITUTIONS**

Among the many strategies to lift the world's poor, one of the most hopeful has been microfinancing. Launched by Muhammad Yunus in 1976, the Grameen Bank provided small loans to destitute Bangladeshi women – to fund small businesses – and repudiated the conventional wisdom that the poor are not credit worthy. Today, the Grameen model is applied around the world. In the Philippines, the Center for Agriculture and Rural Development Mutually Reinforcing Institutions, or CARD MRI, has been a leading innovator.

Jaime Aristotle Alip, the center's founder, was introduced to microfinance as a young staff member at Philippine Business for Social Progress. In 1986, along with Dolores Torres and Lorenza Bañez and other rural development workers, he founded CARD to assist landless rural women working on the coconut plantations of Laguna Province. With a start-up fund of twenty pesos and Alip's "magic" typewriter – for writing grant proposals – the group set to work.

In early years of trial and error, the center applied the Grameen microcredit model. Its women borrowers guaranteed each other's loans and pledged to make loan payments and savings deposits every week. The strategy worked. By 1996, CARD had thirteen branches and seven thousand members, many of whom were now self-employed: raising chickens, goats, and pigs; operating tricycles and street-side restaurants; and working as tailors, market vendors, and mini-storekeepers.

Alip and his partners complemented the center's lending program with livelihood-skills training and, in a strategic mid-course correction, modified their model to stress individual responsibility. They also launched a microinsurance program as a safety net against emergency expenses, so often a catastrophe for the poor.

In 1997, Alip converted four of the center's microlending branches into full-service banks, or CARD Bank. In 1999, CARD's insurance program became a separate mutual benefit association offering life and disability insurance and a retirement savings fund. In Alip's concept, these units – the banks, the insurance operation, and the microlending branches – were "mutually reinforcing institutions," hence CARD MRI. In 2005, CARD's training center became a Development Institute, yet another "reinforcing institution."

Today, CARD MRI's 629 branches span the Philippines. More than half a million poor women are members and two and a half million people are insured. The center's loan-repayment rate is above 99 percent. This has allowed CARD MRI to wean itself from outside grants for its banking and insurance programs. Instead, it relies on profits. It now achieves a return-on-equity of 12.5 percent on assets of US\$18 million. Alip is targeting a membership of one million in the near future. Meanwhile, CARD has expanded to Cambodia and beyond.

The center's newest "reinforcing institution" is its Business Development Services. Its task is to help successful microentrepreneurs expand their businesses, accrue assets, and move into the economic mainstream.

This is the aspiration of every CARD member. But, as Alip and his colleagues acknowledge, only a few have advanced to become "mature clients," owning an income-generating business with over US\$2,200 in working capital and capable of employing from five to fifteen workers. Most remain poor. Even so, their lives are better for CARD. It is one of the insights of microfinance that even small additions to a family's income can have profound consequences – for better housing, for better nutrition, and, most of all, for better education. Over time, these small benefits accumulate, securing and improving the lives of members and offering better hopes to the next generation.

Microfinance is not a panacea for poverty. But as practiced and enhanced by CARD MRI in the Philippines, it is a hopeful path. Through it, says Alip, the poor are gaining control "over their resources and over their own destiny."

In electing the Center for Agriculture and Rural Development Mutually Reinforcing Institutions to receive the 2008 Ramon Magsaysay Award for Public Service, the board of trustees recognizes its successful adaptation of microfinance to the Philippines, providing self-sustaining and comprehensive financial services for half a million poor women and their families.

2008 Ramon Magsaysay Award for Public Service

Organizational Data

Awardee: **CENTER FOR AGRICULTURE AND RURAL DEVELOPMENT
MUTUALLY REINFORCING INSTITUTIONS (CARD MRI)**

Nationality: Filipino
Founding Chair/Representative: Dr. Jaime Aristotle B. Alip
Date Established: December 1986 (CARD, Inc.)

Executive Committee:

Managing Director, CARD MRI Dr. Jaime Aristotle B. Alip
President and CEO, CARD Bank Dolores M. Torres
Executive Director, CARD Inc. Flordeliza L. Sarmiento
Executive Vice President, CARD Bank Lorenza Dt. Banez
Associate Director, CARD Inc. Elma B. Valenzuela
General Manager, CARD MBA Alexander M. Dimaculangan
Institute Director, CMDI Enrique L. Navarro
Chief Finance Officer, CARD MBA May S. Dawat
Training Director, CMDI Edzel A. Ramos
Chief Executive Officer, CARD BDS Aristeo A. Dequito

CARD MRI Institutions and Major Programs

- 1986-Present CARD Inc. uplifts the quality of life of the poorest Filipinos, especially landless rural women. CARD Inc. administers its microfinance program through its head office in San Pablo City, and 413 branches in 49 provinces and in Metro Manila. Its four major programs include:
- Credit Programs.* Financial assistance is extended through: the *Sikap 1* Loan for microenterprises that do not qualify for loans from regular banks; the *Sikap 2* Loan to address the consumption and emergency needs of members; and the SEP Loan that provide both financial and technical assistance to qualified small enterprise projects or expanded businesses of CARD's most successful members.
 - Capital Build-up Programs.* Capital build-up provides another means by which members can increase their assets. Under this scheme, members save Php40.00 per week, which is accumulated and which they can use to buy shares from CARD Bank.
 - Micro Insurance.* At minimal contributions, members are able to acquire insurance protection for themselves and their legal dependents.
 - Credit with Education Program.* CARD educates its members at different stages of their participation in CARD programs. Loans are coupled with educational programs designed to teach the beneficiaries how they can better utilize and manage the money they borrowed.
- 1997-Present CARD BANK, Inc. is a microfinance-oriented Rural Bank owned and managed by landless rural women. It is a unique bank designed so that qualified members who religiously attend weekly meetings and repay their loans at 100 per cent for at least three years can buy CARD Bank's shares of stocks. Member-stockholders receive annual dividends at a preferential rate of 8 per cent per annum. So far, CARD Bank has twenty-two (22) branches and 172 other banking offices located in San Pablo City, Laguna, Quezon, Masbate City, Marinduque, Las Pinas City, La Trinidad, Benguet, Oriental and Occidental Mindoro, Antique, Tacloban, Davao, Bicol and Iloilo. Current programs include:

Loan products. CARD Bank offers three major loan products: Sikap Loan for members' microenterprises and businesses; Sipag Loan for members' expanded businesses; and Kabalikat/Salary Loan for low-income wage earners.

Savings products. Members are required to deposit at least Php40.00 per week to their center fund account as savings. This serves as members' equity in the Bank if they decide to purchase shares of stocks, or are kept as savings earning interest at not lower than the market rate. As a regulated institution, CARD Bank also accepts deposits from the public.

Remittance services. CARD Bank also accepts and processes local and international remittances.

1994-Present

CARD MBA is a non-stock, non-profit mutual benefit association promoting the welfare of marginalized women and extending financial assistance to members in the form of death benefits, medical subsidies, pensions and loan redemption. CARD MBA is fully owned by members and governed by its own board of trustees elected from their ranks. CARD MBA offers the following services to members:

Life Insurance Program. Life insurance is provided for members and their legal dependents upon payment of the first Php15.00 weekly contribution.

Total and Permanent Disability (TPD) Rider. Two types of TPD riders are available under this program: for loss of sight and dismemberment; and for cases of sickness or accident resulting in total and permanent disability even without dismemberment.

Motor Vehicle Accidental Hospitalization (MVAH) Benefit. CARD MBA pays for actual medical expenses incurred by members within six months from the date of accident up to a maximum of Php10,000.00.

Retirement Savings Fund. With Php5.00 weekly contributions, members may avail of a lump-sum retirement benefit at a predetermined amount according to the member's age when she entered CARD MBA, assuming default-free contributions.

All Loans Insurance Package (ALIP). ALIP gives full loan protection to member-borrowers and CARD MBA's accredited lending institutions for the balance of the loan, and for the beneficiary the paid-up portion of the loan in case of a member-borrower's death. In case of total and permanent disability (TPD), the Automatic Loan Offsetting After Disability (Auto LOAD) Benefit will apply – the balance of the loan is paid to the lending institution and the disabled member receives her TPD monthly benefits for 18 months, on top of her life insurance benefits.

Refund of Contributions. Upon resignation before reaching retirement age of 65 and after at least three years' continuous membership, a member is entitled to:

- a. Fifty percent refund of all the contributions made for Life Insurance, without deduction of benefits availed of from the proceeds; and
- b. Refund of all contributions to the Retirement Savings Fund plus regular savings interest.

2000-Present

CARD-MRI Development Institute (CMDI) provides for the internal training needs of CARD MRI to support its plans to increase provision of integrated financial and non-financial services from 150,000 members in mid-2005 to one million members by the end of 2009. It will also extend training to external organizations.

Internal training equips CARD MRI staff with the competencies, values and the spirit needed to achieve the mission. Its "Ready-to-Go" training programs prepare potential account officers, unit/branch/area managers and regional heads for placement or promotion, providing for the human resource requirements of CARD MRI's planned growth.

Training and Exposure for CARD members. Lakbay-aral (Learning Journey) is an overnight exposure visit and entrepreneurship training offered to CARD Inc. and Bank members. Lakbay-aral offers classroom and film presentations, tours of CARD headquarters and a branch, and a visit to the business of another successful CARD entrepreneur-with the objective of building their skills and capacity to manage their businesses and contribute to the development of their centers and communities.

Credit with Education Program provides indirect training to members through interactive 15-minute sessions during their meetings on life skills topics such as on health,

business, microinsurance and disaster preparedness. CARD field officers are trained to facilitate Credit with Education learning sessions.

Non-degree training and exposure visits for external organizations. CMDI shares its integrated methodology and lessons learned with the microfinance and development industry by opening its training and exposure programs to other microfinance institutions, government and non-government organizations.

Master's degree in Microfinance Management for practitioners, started in 2005, is a 12- to 14-month course developed in partnership with the Southeast Asia Interdisciplinary Development Institute (SAIDI) School of Organization Development. The course is designed for mid-level microfinance managers and is delivered through intensive classroom work on-site at CMDI followed by mentoring on-the-job.

2006-Present CARD MRI INSURANCE AGENCY (CAMIA) is the non-life insurance agency established by the CARD MRI under the umbrella of the CARD MBA in order to serve the non-life insurance needs of members and CARD MRI institutions. Its major product include the 3-in-one insurance package of: Accident Insurance; House Insurance due to calamities; and Funeral Benefits.

2008-Present CARD BUSINESS DEVELOPMENT SERVICES (CARD-BDS) was established as CARD recognized clients' need for more than capital so that their businesses will grow. After attaining commercial viability, the entrepreneurial poor need non-financial services, such as bulk sourcing and marketing, skills training, leadership, strategic planning and business management assistance.

Honors/Awards Received

- 2007 Prize for Excellence in Community Economic Development, Southern New Hampshire University, Manchester, U.S.A.
- 2005 People Power People Recognition Award, Benigno S. Aquino Jr. Foundation, Philippines
- 2003 Sixth best microfinance institution, Global Microfinance category for outreach and sustainability, Consultative Group to Assist the Poorest (CGAP), World Bank, Philippines
 Plaque of Recognition and Appreciation, People's Credit and Finance Corporation, Asian Development Bank and Associated Resources for Management, Inc. (ARMDEV), Philippines
 Global Excellence for Microfinance, Grameen Foundation, USA
- 2001 Plaque of Recognition, People's Credit and Finance Corporation, Asian Development Bank and Associated Resources for Management, Inc. (ARMDEV), Philippines
- 2000 Flame of Excellence Award, USAID and Microfinance Coalition for Standards of the Philippines
 1st Runner-up, Excellence Award, Grameen Foundation, New York City, USA
- 1995 Outstanding Counterpart Award, 50th Anniversary Celebration of the Catholic Relief Services (CRS), Philippines
- 1990 Plaque of Appreciation, Presidential Management Staff (PMS), Philippines

Publications

- Monograph 1 *CARD's Transformation: Poor Landless Women's Vehicle to Empowerment*, 1999. Dr. Jaime Aristotle B. Alip.
- Monograph 2 *The CASHPOR House Index and Asset Test As Adapted by the Center for Agriculture and Rural Development (CARD, Inc.)*, 1999. Dolores M. Torres.
- Monograph 3 *Managing MIS in a Fast Growth MFI: The Experience of CARD, Inc.*, 2001. Lorenza dT. Bañez.
- Monograph 4 *Reaching the Poor with Effective Microcredit: Evaluation of a Grameen Bank Replication in the Philippines*, 1997. Mahabub Hossain and Catalina Diaz

- Monograph 5 *Simplification Processes of the Existing Microfinance Program: The Needs, Prospects, and Constraints*, 2002. Dr. Jaime Aristotle B. Alip
- Monograph 6 *CARD-Freedom From Hunger Client Assessment Approaches for Progress Tracking Workshop*, 2001. Barbara MkNelly, FFH
- Monograph 7 *Summary Report of the Findings from the CARD/FFH Client Assessment Techniques Workshop*, 2002. Barbara MkNelly and Aniceta Alip
- Monograph 8 *Commercialization of Microfinance: Case Study of CARD Rural Bank*, 2003. Dr. Jaime Aristotle B. Alip.
- Monograph 9 *CARD Mutual Benefit Association, Inc.: An Innovation in the Microfinance Industry in the Philippines*, 2003. Dr. Jaime Aristotle B. Alip and Alexander M. Dimaculangan.
- Monograph 10 *Taking The Pebbles Out of CARD's Shoe: Strategies to Reinvigorate Problematic Centers*, 2004. Dolores M. Torres, Flordeliza L. Sarmiento, Lorenza dT Bañez, Elma B. Valenzuela and Cynthia B. Baldeo
- Monograph 11 *The "Lakbay-Aral" Program: A Journey of Learning*, 2005. CARD Research Unit.
- Monograph 12 *CARD's Experience on Dropouts and Its Response*, 2005. Lalaine Joyas and Lourdes Medina.
- Monograph 14 *BDS: Bringing Clients To The Next Level*, 2005. Dr. Jaime Aristotle B. Alip, et. al.
- Monograph 15 *CARD MRI Scholarship Program: Maximizing the Youth's Potential Through Education*. CARD MRI Resource Mobilization Unit
- Monograph 16 *HEALTH FIRST: Another Pathway Out of Poverty Microfinance and Health Protection Program in the Philippines*. CARD MRI Microfinance and Health Protection Program and Research Unit.
- Monograph 17 *Lakbay-Aral nina Nanay at Tatay*. CARD MRI Development Institute.
- Occasional Paper 1 *Dried Fish Production and Marketing in Masbate and Marinduque*, 2003. Dr. Agnes T. Banzon.
- Occasional Paper 2 *CARD MBA The Philippines*, 2004. Michael J. McCord and Grzegorz Buckzkowski.
- Occasional Paper 3 *Special Credit Programs for the Poorest: A Study of Grameen Bank Replication Programs in the Philippines*, 1993. Takayoshi Amemonomori.
- Responding to Needs, Sustaining the Vision: CARD MRI's STRATEGIC MANAGEMENT APPROACHES*, 2008. Elma B. Valenzuela, Marivic M. Austria, Alexander M. Dimaculangan, Ma. Chona O. David-Casis, Editor.
- Chain of Change*, 2007. Dr. Jaime Aristotle B. Alip
- A Longitudinal Study of Some Clients of CARD, A Microfinance Institution in the Philippines*, 2004. Takayoshi Amenomori and Maryline Ursua
- Reengineering Business Processes in CARD*, 2002. Dr. Jaime Aristotle B. Alip

Citation for the 2008 Ramon Magsaysay Award for Community Leadership

PRAKASH AMTE and MANDAKINI AMTE

Hidden amid the dazzling human mosaic of India are millions of tribal people. For centuries, they have lived apart in remote highlands and forests. The Madia Gonds, for example, occupy 150 square kilometers of dense forest in eastern Maharashtra, bordering Andhra Pradesh and Chattisgarh states. In a thousand isolated villages, they survive by hunting and gathering and shifting cultivation. When Prakash Amte and Mandakini Amte arrived in their midst thirty-four years ago, the region had no modern services. Government officials considered it wild and served there only reluctantly. By contrast, the Amtes, both of them medical doctors, came by choice.

Prakash Amte grew up in Anandwan, an ashram and rehabilitation center for leprosy patients in Maharashtra founded by his father, the renowned Gandhian humanitarian Murlidhar Devidas Amte, or Baba Amte. Prakash was busy with postgraduate surgical studies in Nagpur when, in 1974, he volunteered to take over a new project begun by Baba Amte among the Madia Gonds. He and his wife Mandakini abandoned their urban practices and, in a leap of faith, moved to remote Hemalkasa.

The young couple settled in a doorless hut without a telephone or electricity or privacy. They practiced medicine beside the road and warmed themselves by a wood fire at night. The Madia Gonds, shy people and suspicious of outsiders, spurned their help at first. Prakash and Mandakini learned their language and patiently gained their trust. The miraculous cures of an epileptic boy with terrible burns and a man near death from cerebral malaria turned the tide. "Once a patient is cured," says Prakash, "he comes back and brings four new patients."

Beginning in 1975, Swissaid provided funds to build and equip a small hospital in Hemalkasa. There Prakash and Mandakini performed surgery and treated malaria, tuberculosis, and dysentery, burns and animal bites. To conform to tribal sensibilities, they placed most of the hospital's facilities out of doors, beneath the trees. They charged nothing.

Illiteracy had made the Madia Gonds easy prey for corrupt forest officers and other greedy outsiders. The Amtes helped them assert their rights and intervened to mediate disputes and rid the area of abusive officials. In 1976, they opened a school. The Madia Gonds were reluctant to send their children but, in time, the school prospered and became a center for both academic and vocational education. Prakash and Mandakini's own children were educated there.

The Amtes have used the school at Hemalkasa to introduce the Madia Gonds to settled agriculture – growing vegetables, fruits, and irrigated grains organically – and to encourage them to conserve forest resources. This includes wild animals, a tribal dietary staple. The Amtes' popular animal orphanage at Hemalkasa promotes the survival of animals as part of nature's balance.

Simplicity and respect guide the Amtes' work with the Madia Gonds. Prakash wears only a singlet and white shorts as he goes about his work, so as not to identify himself with "well-dressed" outsiders. Where applicable, the couple incorporates tribal cures in their medical practice. In school, children perform tribal songs and dances.

Today, the Amtes' hospital has fifty beds, a staff of four doctors, and treats forty thousand patients a year free of charge. It is a regional center for mother-child welfare and health education. Its "barefoot doctors" bring first aid to outlying villages. The Amtes' school, meanwhile, has grown to six hundred students and is comprehensive. Among its graduates are the Madia Gonds' first doctors and lawyers and teachers as well as officials, office workers, and police.

"More than 90 percent of the students have come back to serve in the community, including my sons," says Prakash, reflecting on his and Mandakini's legacy. "Maybe it's the way we have led our lives."

In electing Prakash Amte and Mandakini Amte to receive the 2008 Ramon Magsaysay Award for Community Leadership, the board of trustees recognizes their enhancing the capacity of the Madia Gonds to adapt positively in today's India, through healing and teaching and other compassionate interventions.

- 1997 Mahaveer Award, Bhagwan Mahaveer Foundation, Chennai, India
The Justice K.S. Hegde Award, Justice K.S. Hegde Charitable Foundation,
Nitte, Karnataka, India
Ashok Gondhia Award, Tabibi (Medical) Seva, Y.M.G.A., Rajkot, Gujarat,
India
Diwaliben Mehta Award, Mehta Trust, Mumbai, India
- 1995 Postal Stamp Issued by the State of Monaco to Honour Dr. Prakash and Dr.
Mandakini Amte, Monaco
James S. Tong Memorial Awards, Voluntary Health Association of India
(VHAI), New Delhi, India
- 1992 Godavari Gourav Sanman (Lokseva), Kusumagraj Pratisthan, Nashik,
Maharashtra, India
Adivasi Mitra, M. Gandhi Charitable Trust, Nagpur, India
- 1988-1991 Chancellor's Nominee to the Senate of Nagpur University
- 1984 Adivasi Sevak Award, Maharashtra Government, India

2008 Ramon Magsaysay Award for Community Leadership

Personal Data

Awardee: **MANDAKINI AMTE**
Nationality: Indian
Date of Birth: 25 April 1946
Civil Status: Married

Spouse: Prakash Amte Occupation: Medical Director, Lok Biradari Prakalp
Sons: Digant Amte Medical Officer, Lok Biradari Prakalp
Aniket Amte Administrator and Director, Lok
Biradari Ashram School
Daughter: Arti Amte Staff Nurse

Educational Background

1973 Diploma in Anesthesia, Nagpur University, India
1971 Bachelor of Medicine and Surgery, Nagpur University, India

Employment/Professional Background

1974-Present Medical Officer, Lok Biradari Prakalp, Hemalkasa, Maharogi Sewa Samiti,
Warora, India
2006 Honorable Governor's nominee for Executive Council, Maharashtra Animal
and Fisher Science University, Nagpur, India
1995-Present Member, Advisory Board, Tribal Development Department, Maharashtra
Government, India
1973 Lecturer, Anesthesia, Medical College, Nagpur, India

Honors/Awards Received

2008 Rukmini Award- Yashwantrao Chauvan Maharashtra Open University,
Nashik
2007 Humanitarian Family of the Century, Lion's Club, Mumbai, India
Nag Bhushan Award, Nag Bhushan Award Foundation, Nagpur, India
2006 Mastek Award, Mumbai, India
Sahyadri NavRatna Award, Sewa-Ratna, Door Darshan, India
1999 Savitribai Phule Award, Government of Maharashtra, India
1998 Vimalabai Tidke Award, Nagpur, India
1998 Baya Karve Award, Pune, India
Jean Harris Fellow Award, Rotary Club, Nagpur, India
Mahaveer Award, Bhagwan Mahaveer Foundation, Chennai, India
1997 The Justice K.S. Hegde Award, Justice K.S. Hegde Charitable Foundation,
Nitte, Karnataka, India
Ashok Gondhia Award, Tabibi (Medical) Seva, Y.M.G.A., Rajkot, Gujarat,
India
1995 Postal Stamp Issued by the State of Monaco to Honour Dr. Prakash and Dr.
Mandakini Amte, Monaco
1995 Sant Khapti Baba Award- M. Gandhi Charitable Trust, Nagpur, India
1986 Adivasi Sevak Award, Maharashtra Government, India

**Citation for the 2008 Ramon Magsaysay Award for
Journalism, Literature, and Creative Communication Arts**

AKIO ISHII

Behind Japan's famous façade of social harmony and homogeneity lie complicated realities. Often hidden from view are troubling elements of the country's social life involving stigmatized communities such as the *burakumin* and minority ethnic groups like the Ainu or the many Koreans, Filipinos, and other foreigners living in Japan today. Also hidden, and often denied, are troubling accounts of Japan's past role as an imperial power. Discrimination, exploitation, predatory colonialism, war crimes: these subjects are taboo, especially in print. Akio Ishii thinks it should be otherwise. As head of Akashi Shoten, a publishing house, he is exposing the underside of Japan's smooth social surface and bringing difficult subjects to light.

In premodern times, the *buraku* were social outcasts and reviled as dirty. Despite official emancipation over a century ago, this stigma lingered. Ishii himself experienced it as a boy. He was five years old when the end of World War II ushered in Japan's postimperial era. As a politicized youth in the 1960s, he agitated against injustices in Japanese society and also opposed the renewal of Japan's security ties with the United States. In the 1970s, he joined a study group dedicated to eliminating discrimination against the *buraku* and became editor of its magazine. This led to Akashi Shoten in 1978, a publishing company of his own. Ishii determined to build his company as "a bastion for the movement to eliminate discrimination in thought and culture."

At first, Ishii concentrated on the *buraku* issue itself and on other beleaguered Japanese minorities. But he soon expanded to other human rights issues. Koreans had been colonized by Japan and compelled into forced labor during World War II. Ishii published accounts of this brutal episode and also of the plight of Koreans living in Japan, where they were discriminated against in housing, employment, and marriage. Similar forms of discrimination faced a new wave of foreign workers who flocked to Japan in the 1990s. Ishii exposed their dilemma to readers in a stream of new books. He published a *Human Rights Handbook for Foreigners in Japan* in Urdu, Vietnamese, Persian, and fifteen other languages, to guide migrants through Japan's vexing laws and procedures and to steer them to services and support groups. In a similar spirit, Ishii published a book in Japanese on the 1990 United Nations Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, which Japan declined to ratify.

Over time, Ishii's books drew attention to the "comfort women" of World War II; to Filipino women trapped in Japan's exploitative entertainment industry; to the physically and mentally disabled, abused children, and victims of domestic violence – to everyone, in fact, who was invisible behind Japan's curtain of respectable normality. Ishii also published books that countered right-wing efforts to exaggerate the beneficial influence of Japanese colonialism, to cover up Japan's war crimes, and to depict its former military leaders as heroes.

In recent years, many of Akashi Shoten's books have introduced Japanese readers to human rights issues outside Japan, including the caste system in India and the struggles of other oppressed groups around the world. In the twenty-first century, says Ishii, "We must create an era where the human rights of individuals are truly respected."

Ishii is not a public figure but his influence is large. Some 2,800 Akashi Shoten books are in print. They sell well among intellectuals, scholars, university students, and civil society activists. Ishii is content. What is important for a publisher, he says, is "how often he can publish books of universal and permanent impact. These books," he says, "are my real assets."

In electing Akio Ishii to receive the 2008 Ramon Magsaysay Award for Journalism, Literature, and Creative Communication Arts, the board of trustees recognizes his principled career as a publisher, placing discrimination, human rights, and other difficult subjects squarely in Japan's public discourse.

An Eleven Volume Series on Children's Rights, including:

Children and Broken Homes. Masato Hirayu (ed.)

Children Raised in Child-care Institutions. Masato Hirayu (ed.)

Child Minorities. Akira Nakagawa (ed.)

Children with Disabilities. Yuji Kodama (ed.)

Japan and the Children of Asia. Shigeto Aramaki (ed.)

Other publications include:

The Korean Missions and the Era That Fostered Them. Ueda Masaaki, Shin Ki-soo and Hiroshi Nakao (eds.)

Japan Through the Eyes of Korean Emissaries. Kang Jai-eun.

The Essentials of Disability Studies. Jun Ishikawa and Tomoaki Kuramoto (eds.)

Handbook to Human Rights in a Globalizing World, 3rd Edition. Masaaki Ueda (ed.)

Encyclopedia of the Islamic World. Motoko Katakura (ed.)

The Encyclopedia of Human Rights. Edward Lawson (ed.), translated by Shigeki Miyazaki.

Surveillance after September 11. David Lyon, translated by Yasuhiko Tajima and Tomoko Shimizu.

Citation for the 2008 Ramon Magsaysay Award for Peace and International Understanding

AHMAD SHAFII MAARIF

In Islam, authority rests in knowledge. In times of crisis and for guidance in day-to-day life, Muslims turn to scholars. It is their role to apply the truth of the Holy Qur'an and the lessons of the Prophet Muhammad to human life in matters large and small. Yet, Islam's religious scholars – who these days may be teachers or preachers or public intellectuals, and are often all three – do not always see eye-to-eye. Their debates over the centuries have produced the heterogeneous world of Islam today, with its various sects and schools of law. In such debates, the authority of individual thinkers weighs heavily. And in countries like Indonesia, with vast Muslim majorities, intellectuals such as Ahmad Syafii Maarif can influence millions and shape the character of national life.

Syafii Maarif was born in West Sumatra in 1935. Through his family and early schooling, he was exposed to the teachings of reform Islam as espoused by Muhammadiyah, one of two mass organizations that dominate Muslim life in Indonesia. After university, he shifted naturally into teaching and later earned his doctorate in Islamic thought at the University of Chicago under the eminent scholar of Islam, Fazlur Rahman. By the 1980s, he was an intellectual of serious reputation and a rising leader in Muhammadiyah.

The Indonesian nationalists who declared their country independent in 1945 created a secular state. They chose not to enshrine the Shari'a, Islamic law, as the law of the land for Muslims. Instead, befitting Indonesia's extraordinary diversity, the new nation's creed became Panca Sila, whose ecumenical five principles began with "belief in one God" and otherwise spoke to the ideals of a just and civilized humanity, national unity, democracy, and social justice. This decision became a matter of bitter dispute among Indonesian Muslims that lingered under the thirty-year-long dictatorship of Suharto. His downfall in 1998 brought a new era of openness, reform, and democratization to Indonesia but also tumultuous sectarian conflict. It was at exactly this time that Syafii Maarif assumed leadership of Muhammadiyah and its thirty million members and sympathizers.

Syafii Maarif embraced his country's fresh hopes for democracy and good governance and, in the stormy seas ahead, became a force for calm and moderation. When violence erupted between Indonesian Muslims and Christians, he reminded Muslims that Islam teaches the equality of all people; he took the lead in interfaith dialogues and warned against provocateurs who fanned fear and hate. When activists revived the call for an Islamic state and pressed urgently for implementation of the Shari'a, he opposed them; the nonsectarian principles of Panca Sila, he said, were the right ones for Indonesia's plural society. And when the impact of 9/11 and the U.S. invasions of Afghanistan and Iraq reached Indonesia, and when terrorism struck home in Bali and Jakarta, he stressed that "Terrorism is not the authentic face of Islam." In concert with other moderate leaders, he denounced it as a "crime against humanity." He said much the same about the new American wars but urged Indonesian Muslims to reject spurious calls to Holy War and to make their protests peacefully. He did so himself.

As Muhammadiyah's president, Syafii Maarif spurned the trappings of power and resisted the call to politics. Today, at seventy-three and retired, he relishes his role as an independent thinker and mentor to the young. We must learn to look beyond our individual nations, he says, and see the world from a global perspective – "from a human perspective and from a justice perspective." Indeed, justice is the key to "global wisdom." Without it, he says, "I think the world will go astray forever."

In electing Ahmad Syafii Maarif to receive the 2008 Ramon Magsaysay Award for Peace and International Understanding, the board of trustees recognizes his guiding Muslims to embrace tolerance and pluralism as the basis for justice and harmony in Indonesia and in the world at large.

2008 Ramon Magsaysay Award for Peace and International Understanding

Personal Data

Awardee: **AHMAD SYAFII MAARIF**
Nationality: Indonesian
Date of Birth: 31 May 1935
Civil Status: Married

Spouse: Hj. Nurkhalifah Occupation: Housewife
Son: Mohammad Hafiz Occupation: International NGO Officer

Educational Background

1983 Ph.D., Major in Islamic Thought, The University of Chicago, U.S.A.
1980 M. A., Major in History, Ohio University, Athens, U.S.A.
1968 Doctorandus Degree, Major in History, State Institute for Teachers' Training and Education (IKIP, now Yogyakarta State University), Yogyakarta, Indonesia
1964 Bachelor's Degree, Major in History and Culture, Cokroaminoto University, Surakarta, Indonesia

Employment/Professional Background

2006-2008 Chairman, Committee for the Construction of Mu'allimin School (*Madrasah*), Yogyakarta, Indonesia

2005-Present Emeritus Professor, Philosophy of History, Yogyakarta State University

2003-Present Founder, Maarif Institute for Culture and Humanity, Indonesia

2003-Present Columnist, *Republika Daily*, Jakarta, Indonesia
Columnist, *Gatra Weekly Magazine*, Jakarta, Indonesia
Advisor, Mahayana Buddhist Council, Jakarta, Indonesia
Advisor, Confucianist Council, Jakarta, Indonesia

1999-Present General Manager, *Voice of Muhammadiyah Magazine*, Yogyakarta, Indonesia

1999-2006 One of International Presidents, World Conference of Religions for Peace, New York, USA

1999-2005 President, Muhammadiyah Movement

1998-2003 Member, Indonesian Supreme Advisory Council, Jakarta

1998 Acting President, Muhammadiyah Movement

1996-2005 Professor, Philosophy of History, Yogyakarta State University

1995-1998 Vice President, Muhammadiyah Movement

1993-1994 Visiting Associate Professor, Institute of Islamic Studies, McGill University, Canada

1992-1993 Senior Associate Lector, Philosophy of History, State Institute of Teachers' Training and Education

1990-1995 Executive Member, Central Board, Muhammadiyah Movement

1990-1992 Senior Lecturer, History of the Crusades, National University of Malaysia, Malaysia

1990s Lecturer, Islam in Indonesia, Postgraduate Program of Theology, Sanata Dharma University, Yogyakarta

1989-1990 Member, Presidium, Islamic University of Indonesia, Yogyakarta

1988-1990 Editor-in-Chief, *Voice of Muhammadiyah Magazine*

1987-1990 Part-time Senior Lecturer, History of Political Ideology (post-graduate level), March 11 University, Surakarta, Indonesia

1986-1990 Executive Member, Department of Islamic Call, Central Board, Muhammadiyah Movement

1986-1989 Chairman, Committee for the Construction of Nogotirto Mosque, Yogyakarta

1986 Visiting Professor, Islamic Belief and Practice, Islam in Modern Times, University of Iowa, USA

1984-1990	Part-time Senior Lecturer, Islamic Faith and Practice, Islamic University of Indonesia
1983-1990	Part-time Senior Lecturer, Islamic History and Culture (post-graduate level), Sunan Kalijaga State Institute of Islamic Studies, Yogyakarta
1973-1976	Lecturer, History of Southeast Asia, State Institute of Teachers' Training and Education
1972-1975	Chairman, History Department, State Institute of Teacher's Training and Education
1969-1972	Assistant Lecturer, History of Southeast Asia, , State Institute of Teachers' Training and Education
1967-1969	Tutor, Ancient History of Indonesia, , State Institute of Teachers' Training and Education
1965-1968	Executive Member, Department of Bibliography, Central Board, Muhammadiyah Movement
1964-1969	Tutor, Islamic History and Culture, Islamic University of Indonesia
1963-1964	Chairman, Department of Education, Islamic University Students' Association, Surakarta Branch, Indonesia
1963-1964	Teacher, Indonesian and English Languages, Modern Senior High School, Surakarta
1959-1963	Teacher, Senior Secondary School, Baturetno, Surakarta

Honors/Awards Received

2006	General Director of Indonesian Higher Education Award (<i>Anugeraha Sewaka Winayaroha</i>)
2005	Sultan Hamengku Buwono IX Award President Megawati Soekarnoputri Award for Dedication to Higher Education

Publications (English Translations)

2007	<i>Mirror for All</i> . Maarif Institute. <i>Muhammadiyah and Islamic Politics</i> . Maarif Institute.
2006	<i>Autobiography: Turning Points in My Life</i> . Ombak, Jogjakarta, Indonesia <i>God Greets Us</i> . Grafindo, Jakarta. <i>Islam and Pancasila as the Philosophical Basis of the State</i> . LP3ES, Jakarta.
2005	<i>Awakening the Nation's Conscience</i> . Maarif Institute, Jakarta. <i>Penetrating a Crisis: A Muslim Intellectual's Reflection</i> . Grafindo, Jakarta.
2004	<i>Seeking Authenticity in Confusion</i> . PSAP, Jakarta (Introduction by R. William Liddle).
2003	<i>Benedetto Croce (1886-1956) and His Ideas of History</i> . Suara Muhammadiyah, Yogyakarta.
2000	<i>The Future of the Nation at Stake</i> . Pustaka Suara Muhammadiyah, Yogyakarta <i>Muhammadiyah's Independent Position</i> . Pustaka Cidesindo, Jakarta.
1999	<i>Islam and Politics: Efforts to Frame Civilization</i> . Pustaka Dinamika, Cirebon.
1997	<i>Islam: The Power of Doctrine and the Nervousness of the Ummah</i> . Pustaka Pelajar, Yogyakarta.
1996	<i>Ibn Khaldun in the Views of Western and Eastern Writers</i> . Gema Insani, Jakarta. <i>Islam and the Problem of Statehood: A Study on the Constitutional Debates in the Indonesian Constituent Assembly</i> . LP3ES, Jakarta. <i>Islam and Politics in Indonesia during the Era of Sukarno's Guided Democracy, 1959-1965</i> . Gema Insani, Jakarta.
1995	<i>Bringing Islam Down to the Earth</i> . Pustaka Pelajar, Yogyakarta.
1994	<i>The Atlas of Islamic Intellectualism in Indonesia</i> . Mizan, Bandung.
1984	<i>Islam in Indonesia: A Portrait</i> . Shalahuddin Press, Yogyakarta. <i>Some Lights of Iqbal' Thought</i> . Shalahuddin Press, Yogyakarta. <i>Islam, Why Not?</i> Shalahuddin Press, Yogyakarta. <i>The Dynamics of Islam</i> . Shalahuddin Press, Yogyakarta.

Citation for the 2008 Ramon Magsaysay Award for Emergent Leadership

ANANDA GALAPPATTI

No one is ever truly prepared for a natural disaster. The humanitarian interventions that follow are inevitably improvised and hasty, as relief workers make urgent arrangements to provide water, food, shelter, and sanitation and to relocate the displaced survivors. Such was the case in Sri Lanka when the great tsunami of 2004 left thousands of people dead and tens of thousands homeless. But as Ananda Galappatti knows, survivors of catastrophes like this one are also burdened by shock and grief, and by fear, insecurity, depression, rage, and wrenching social problems – psychosocial consequences of trauma similar to those of war. As a young medical anthropologist, he is devoting himself to these neglected needs.

Ananda Galappatti was born thirty-three years ago in London and spent his early childhood in Sri Lanka. After attending high school in Dhaka, Bangladesh, he studied psychology at Cambridge University in the United Kingdom. The Sri Lanka to which he returned in 1996 was torn by bloody civil conflicts of many years running. The following year, he assisted Dr. Gameela Samarasinghe in a psychosocial epidemiological survey of Sri Lanka's conflict zones. This revealed that 40–65 percent of those in the affected areas displayed signs of post-traumatic stress linked to war and violence. Yet, in all Sri Lanka there were fewer than ten psychologists specializing in trauma. To help fill this gap, Galappatti and Samarasinghe formed the War Trauma & Psychosocial Support Program (PSP).

Through PSP's capacity-building program, twenty-four-year-old Galappatti trained twenty psychosocial workers to serve the towns, villages, hospital, and refugee camps of Vavuniya, a war-demoralized district six hours from Colombo, and otherwise enabled the area's primitive psychosocial sector with skill-building seminars, new intervention strategies, and resources such as databases and procedure manuals. In Vavuniya, Galappatti observed that psychological suffering cannot be separated from the real-world circumstances of its origins, including war itself and "deeply rooted political divisions." His approach adapted lessons from Western psychology to Sri Lankan conditions and religious practices.

Then, on December 26, 2004, came the tsunami. Among the hardest hit was Batticaloa on Sri Lanka's east coast, a district like Vavuniya already traumatized by years of war. In January 2005, Galappatti joined in founding The Mangrove, a network of organizations and individuals in Batticaloa dedicated to coordinating psychosocial aspects of the relief effort.

Not wanting to be a "fly-in, fly-out" expert, Galappatti moved directly to Batticaloa. As The Mangrove's volunteer coordinator, he lobbied incessantly for better psychosocial services. He liaised with local, national, and international agencies; convened meeting after meeting for aid workers and psychosocial practitioners; and briefed newly arrived aid organizations. He set up a rapid assessment system to assist children in camps, organized training workshops, and mediated quarrels between aid organizations. Constantly networking, Galappatti spread word of "best practices" and warned of harmful ones. Meanwhile, he and his collaborators made countless humane interventions, insisting that women in refugee camps have private places to bathe and sleep, that anxious students have their examinations postponed, that orphans be placed with relatives or familiar caregivers, and that families be granted privacy when identifying their dead.

In time, political violence and instability in Batticaloa forced The Mangrove to scale back its work and Galappatti embarked on his doctorate in Scotland. Today, with his wife and small child, he is again living and working in crisis-torn Batticaloa. Despite his Western education, his colleagues say that he "thinks and acts as a Sri Lankan," embracing his country's pluralism and also its dangers. As a leader, they say, "he works with the group as one of them" and "gently and firmly gets them to think and act."

In electing Ananda Galappatti to receive the 2008 Ramon Magsaysay Award for Emergent Leadership, the board of trustees recognizes his spirited personal commitment to bring appropriate and effective psychosocial services to survivors of war and natural disaster in Sri Lanka.

2008 Ramon Magsaysay Award for Emergent Leadership

Personal Data

Awardee: **ANANDA GALAPPATTI**
Nationality: British/Sri Lankan
Date of Birth: 20 May 1975
Civil Status: Married

Spouse: Sarala Emmanuel Occupation: Researcher, Development Practitioner
and Volunteer Support Worker

Daughter: Arundhati Kaavya

Educational Background

2007-Present Conducting field research on “Sociality & Pathways to Health: How Social Interactions and Relationships Mediate Access to Mental Health Services in Sri Lanka” for a Ph.D in Social Anthropology and International Health and Development, Department of Social Anthropology, School of Social and Political Studies, University of Edinburgh and the Institute for International Health and Development, Queen Margaret University, Edinburgh, Scotland

2003-2004 M.Sc. (Distinction), Medical Anthropology, University College, London, U.K.

1993-1996 B.A. (Hons.), Cambridge University, U.K.

Employment/Professional Background

2003-Present Co-founder and Co-Editor, *INTERVENTION: the International Journal of Mental Health, Psychosocial Work and Counseling in Areas of Armed Conflict*, the War Trauma Foundation, the Netherlands (www.interventionjnl.com or www.interventionjournal.com)

2005-Present Visiting Lecturer on Post-Graduate Diploma in Counselling and Psychosocial Work, Faculty of Graduate Studies, University of Colombo.

2005-2006 Psychosocial Advisor/Coordinator, The Mangrove: Psychosocial Support and Coordination Network, Batticaloa, Sri Lanka

2001-2003 Team-leader, Psychosocial Policy Project, Sri Lanka

1999-2001 Programme Officer, War Trauma and Psycho-Social Support Program, IWITHI Trust, Colombo, Sri Lanka

1997-1999 Coordinator and Co-lead Researcher, PSE Survey, Sri Lanka

1996-1997 Intern/Researcher, Family Rehabilitation Centre, Colombo, Sri Lanka

1997-Present Various other short-term assignments, consultancies and part-time employment.

Other Current Affiliations:

Institutions

Affiliated Fellow, Social Policy Analysis & Research Centre (SPARC), University of Colombo, Sri Lanka
Advisory Board Member, Women and Media Collective, Colombo, Sri Lanka
Advisor, Eastern Self-Reliant Community Awakening Organisation (ESCO), Batticaloa, Sri Lanka
Member, Council of Management, Social Environmental and Economic Developers (SEED), Vavuniya, Sri Lanka

Networks

Advisor, CPC Learning Network (Agency Learning Network on the Care and Protection of Children in Crisis-Affected Countries), Columbia University
Member, HHC Mental health and Psychosocial Working Group, Harvard Humanitarian Initiative

Recent Publications

- 2007 "Democracy's Future? Youth Attitudes Towards Governance in Sri Lanka," *State of Democracy in South Asia, Citizen's Report on Democracy and Human Security in South Asia*. Centre for the Study of Developing Societies (CSDS), New Delhi. Ananda Galappatti and Markus Mayer
- 2007 "Participatory Tools for Evaluating Psychosocial Work with Children in Areas of Armed Conflict: a Pilot in Eastern Sri Lanka", *Intervention: the International Journal of Mental Health, Psychosocial Work and Counseling in Areas of Armed Conflict*, Vol. 5, Issue 1. Hart, Jason, Ananda Galappatti, Jo Boyden and Miranda Armstrong.
A version of this paper was previously published in 2006 as the chapter "Participatory Tools for Monitoring and Evaluating Psychosocial Work with Children: Reflections on a Pilot Study in Easter Sri Lanka," *Handbook of Disaster Psychology Volume II: Practices and Programme*, Gilbert Reyes and Gerard A. Jacobs (eds.). Praeger Publishers, Westport. See also 2004 report "Piloting Methods for the Evaluation of Psychosocial Programme Impact in Eastern Sri Lanka" at <http://www.rsc.ox.ac.uk/PDFs/rrpilotingmethods04.pdf>. Miranda Armstrong, Jo Boyden, Ananda Gallappati and Jason Hart.
- 2006 "Integrating a Psychosocial Perspective into Poverty Reduction: The Case of a Resettlement Project in Northern Sri Lanka", *Intervention: the International Journal of Mental Health, Psychosocial Work and Counselling in Areas of Armed Conflict*, Vol. 4, Issue 2. Maleeka Salih and Ananda Galappatti
This is revised version of the 2003 chapter, "Integrating Poverty-Reduction and Psychosocial Interventions in Conflict Zones," *Poverty in Sri Lanka: Towards New Empirical Insights*. Centre for Poverty Analysis (Colombo), Development Studies Institute (University of Colombo) and Sri Lanka Association for the Advancement of Science. Galappatti, Ananda and Maleeka Salih.
- 2005 "Psychosocial Work in the Aftermath of the Tsunami: Challenges for Service Provision in Batticaloa, Eastern Sri Lanka," *Intervention: the International Journal of Mental Health, Psychosocial Work and Counseling in Areas of Armed Conflict*, Vol. 3. Issue 1. Ananda Galappatti. (An extract of this field report was carried as "Reflections on Post-Tsunami Psychosocial Work" in *Forced Migration Review, Tsunami: Learning from Humanitarian Responses*, Special Issue, July 2005, available at www.fmreview.org/text/fmr/tsunami/contents.htm.)
- "What is a Psychosocial Intervention? Mapping the Field in Sri Lanka," *Intervention: the International Journal of Mental Health, Psychosocial Work and Counseling in Areas of Armed Conflict*, 1(3). Ananda Galappatti.
- "PTSD, Psychological Suffering and Women in Conflict Zones," *Feminists Under Fire: Exchanges Across War Zones, Between The Lines*. Wenona Giles, Malathi de Alwis, Edith Klein and Neluka Silva (eds.), Toronto, Canada. Ananda Galappatti.
- 2002 "Caring for Separated Children: An Approach from Eastern Sri Lanka," *Save the Children Norway*. Ananda Galappatti.