INTRODUCTION TO GLOBALIZATION

Unit IX: Inequality: Where Do You Fit In?
What does *inequality* mean?
The uneven distribution of wealth and income

What is *wealth*?
The value of everything a person or family owns, minus any debts

What is *income*?
What people earn from work and investments

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**Global Inequality – Saudi Arabia**

- [Image: Sao Paulo, Brazil]
- [Image: Homeless in Riyadh]
- [Image: Kingdom Mall in Riyadh]

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**Global Inequality – Russia**

- [Image: Soup Kitchen in Moscow]
- [Image: Millionaire Fair in Moscow]

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**Global Inequality – India**

- [Image: Panorama of India]

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**Inequality**

*Professor Sam Gilmore*
*University of California, Irvine | School of Social Sciences*
Global Inequality – United States

What Do These Pictures Show?: The “Haves”
- The “Haves” are clearly very wealthy. They are the top 1% of the population.
- We can see even more concentration of wealth by looking at the 0.1% of the population.
- Change in focus from thinking about global inequality as a comparison between nations towards a comparison within nations.
- The “99 Percent Movement” has made a comparison of inequality extremes publically visible.

What Do These Pictures Show?: The “Have Nots”
The focus on poverty is one of the most important problems in addressing global inequality.
- 1.4 billion people live on less than $1 a day (World Bank).
- 50% of the world lives on less than $2.50 a day (World Poverty Statistics).
- Nearly half of the children in the world live in poverty (UNICEF).

Inequality and the Whole Population: The Middle Class
Let’s try to think about inequality across the entire population. The previous slides focused on the very wealthy and the long term impoverished. What about those in the middle?

Distribution of Wealth in the U.S.– What Do People Think?

Distribution of Wealth in the U.S.– What Do People Think versus Actual
What is a GINI Index?

- Method of measuring inequality across the entire population
  - The higher the score, the more unequal the distribution of wealth within a particular nation
  - From GINI Index: World Bank 2008
    - Sweden: 0.25
    - India: 0.37
    - Russia: 0.40
    - United States: 0.41
    - Sierra Leone: 0.63

Inequality and the Distribution of Wealth in the United States

- Is the distribution of wealth in the United States “fair?”
- Where do you and your family fit in?
- Where would you like to fit in with your future family?
- What is the “American Dream”?

The “American Dream”

- Ability to:
  - Move up in class
  - Own a “nice” house
  - Send children to college
  - Retire from work

Is Inequality Necessary?

- Many believe that inequality is necessary for a society to function
- Example: Grades
  - What if everyone received the same grade in your school regardless of how much work they put into their classes?

How Much Inequality is Necessary?

- Distribution of Wealth in the U.S. – What Do People Think is Ideal?
How is Inequality Evaluated?

- Equality of opportunity: all runners beginning at the same starting line
- Equality of outcome: all runners crossing the finish line at the exact time

Social Mobility

- Social mobility: the movement between the social class that you’re born into and the social class that you end up in as a result of your actions
- “Rags to Riches”
  - Ronald Reagan
  - Bill Clinton
  - Andrew Carnegie
- The degree of social mobility in the system is often used to evaluate the outcomes of inequality in terms of “fairness”

Social Mobility & American Individualism

- American Individualism: the idea that anyone can become successful if they work hard
- Idea that individual actions can overcome external factors (such as social class, gender, or race) is strongly associated with the American idea of meritocracy
- People in Europe or Latin America still work hard, but are not surprised if external factors strongly influence their future despite their individual actions

The American Dream?

- Americans are becoming more skeptical about Individualism and the American Dream
- Significantly less social mobility occurs in the top 10% and bottom 20% (rich are staying rich, the poor are staying poor)
- Only 6% of those from the bottom get to the top
- “Rags to Riches” stories are extremely rare

What is the Future of the American Middle Class?

- 9.5%: Government reported unemployment
- 18%: Underemployed, discouraged workers, and unemployed in the U.S.
- Increase in jobs without benefits (health, dental, retirement benefits, etc.)
- Middle class wages and income decreasing compared to the upper 20%
Where Have All the “Good Jobs” Gone?
- Manufacturing has been outsourced to cheaper labor markets
- Technology has mechanized production

How Much is an Education Worth?
- In the past, a college degree guaranteed some form of middle class standard of living – this may no longer be true for many of the middle 60%
- “A college degree is not the kind of protection against job loss or wage loss it used to be”
- Still very important to attain a college degree, but most increase in earnings over the last 30 years are above the BA level – graduate school

Rethinking the American Dream
- 1950’s version of the American Dream (e.g., white picket fence, 2 children, and an expensive car) may no longer continue to exist in the same form
- “External factors” may have more control over your economic future, as most working people in Europe and other industrialized countries believe
- Do we still have a meritocracy in the U.S.?
- If “runners” are not starting on the same line – is the race fair?

Does the American Dream Still Exist?
- What is happening to middle class jobs?
- Is home ownership still a reality?
- Does a college degree still guarantee a successful future career?
Meritocracy and Social Class

- **Meritocracy**
  - Hard work and persistence (merit) would result in rewards
  - Ability to move into higher quintiles (social mobility)

Sources

- [http://www2.ucsc.edu/whorulesamerica/power/wealth.html](http://www2.ucsc.edu/whorulesamerica/power/wealth.html)
Key Terms

1. **Inequality**: The uneven distribution of wealth and income.

2. **Wealth**: The value of everything a person or family owns, minus any debts.

3. **Income**: What people earn from work and investments.

4. **99 Percent Movement**: Global protests against income inequality and the concentration of wealth among the top 1% of society.

5. **Middle Class**: Middle 60% of the population between the long-term poor and the very wealthy.

6. **GINI Index**: A quantitative method of measuring inequality across an entire population.

7. **American Dream**: The ability to move up in social class, own a “nice” house, send one’s children to college, and eventually retire comfortably.

8. **Meritocracy**: A system based on the ideal that hard work and persistence will lead to future rewards.

9. **Equality of Opportunity**: Absence of discrimination based on race, class, gender, etc. (e.g., all contestants starting at the same point).

10. **Social Mobility**: Movement between the social class that a person is born into and the social class that the person ends up in as a result of his or her actions.

11. **American Individualism**: The idea that anyone can become successful if they work hard.

12. **Outsourcing**: Contracting tasks to an outside company that may be in a foreign country.

13. **External Factors**: Gender, race, social class, location; often what a person cannot immediately control.

14. **White-collar**: Associated with upper middle class; a person who performs professional, managerial, or administrative work – usually in an office or cubicle.
15. **Blue-collar**: Associated with the working class; a person who performs manual labor.

16. **MPI**: Multidimensional Poverty Index – an index that measures poverty in 109 countries through indicators that have to do with health, education, and living standard.

17. **OPHI (Oxford Poverty & Human Development Initiative)**: An economic research center at the University of Oxford.
Workshop:
Inequality in America: The Role of the Middle Class

Related PowerPoint: Inequality: Where Do You Fit In?

✦ Objective(s):

● To demonstrate the division of class and wealth in America
● To consider the ways the middle class contributes to the well-being of a nation
● Introduce the role of the middle class in emerging nations

✦ Outline:

I. Divisions within the American Population (20 minutes)
II. Representing the Distribution of Class (20 minutes)
III. The Importance of the Middle Class in Emerging Nations (5 minutes)

✦ Materials:

● Oreos
● Stereotype Profiles
● Profile Matrix
● Class Characteristics Chart (Leonard Beeghley, 2004)
● “Significance and Impact of the Middle Class” Reference Sheet
● Video: China's Burgeoning Middle Class Education, Eager to Spend:
  http://www.youtube.com/watch?v=pFgH0FRHtuw (2:04)

✦ Key to Script:

● Italicized words indicate role/action.
● Bolded sentences are questions to be posed to class.
● Normal print indicates words to be spoken aloud.
Workshop Script:

Part I: Divisions within the American Population

Site Supervisor:

• If we look at inequality, what would it look like?
• Have students turn to their profile matrix and review the categories.
• Select four students and ask them to come in front of the classroom.
• Assign each of them to read one of the economically defined profiles of a rich, middle class, working class, and poor representatives. (They should not be assigned in order of profile wealth). These are stereotypes not based on specific people, but are possible profiles of people living and working at different levels.
• Have students complete the profile matrix as the four volunteers read aloud the profiles.
  ○ What do they own?
  ○ What have they accomplished?
  ○ What can they contribute back to their country?
• Have students assign a “social class” name for each stereotype.
• Write the four profiles names on the board and under each name write the responses students give.
• Reveal the “labels” for each – Jamie is Rich, Jessie is “White Collar” (Upper Middle Class), Sammy is “Blue Collar” (Middle Class), and Harper is Poor.

Intern A:

• Define class divisions with the use of the terms “White Collar” and “Blue Collar.”
  ○ A blue-collar worker is a member of the working class who performs manual labor. Blue-collar work may involve skilled or unskilled, manufacturing, mining, construction, mechanical, maintenance, technical installation, and many other types of physical work. Often something is physically being built or maintained.
  ○ In contrast, the white-collar worker typically performs work in an office environment and may involve sitting at a computer or desk. A third type of work is a service worker whose labor is related to customer interaction, entertainment sales or other service- oriented work. Pink collar workers are typically service workers. Many occupations blend blue, white and/or service industry categorizations.
  ○ Blue-collar work is often paid hourly wage-labor, although some professionals may be paid by the project or salaried. There is a wide range of pay scales for such work depending upon field of specialty and experience.
• Let’s look at this division of labor/ wealth through the outlined Class Characteristics Chart (Leonard Beeghley, 2004).
Part II: Representing the Distribution of Class

Intern B:
- Have ten students come to the front of the room and place them as follows:
  - 1 behind Rich/Jamie
  - 4 behind White Collar/Jessie
  - 4 behind Blue Collar/Sammy
  - 1 behind Poor/Harper
- What does this ordering represent?
  - It signifies how America’s population is divided.
- Can you convert these representations into percentages?
  - 10% rich, 80% are fully employed workers (white collar and blue collar), and 10% poor.

Intern C:
- Would you like to live in a nation that consisted of only the extremely wealthy and poor? Why or why not?
- Use an Oreo to represent the distribution of class. If available, distribute a cookie to each student.
- Located between the two wafers is the white cream that represents the middle class. The rich and poor class each represent a wafer from the cookie.
- What is the importance of the cream of the Oreo? What is the importance of the middle class?

Intern D:
- Why do you think nations are considered wealthier and more advanced when they have a strong and sizable middle class?
- Research has proven the importance of a middle class to the well-being of a nation. Let’s read and review some information from the Pew Research Center.
- As a class, read “The Significance and the Impact of the Middle Class” reference sheet.

Part III: The Importance of the Middle Class in Emerging Nations

Intern A:
- Do you think the middle class is important to 21st century emerging nations?
- Show video: “China’s Burgeoning Middle Class Educated, Eager to Spend”
- Why do you think China is proud of their growing middle class?
- Can you suggest some other nations that have a developing middle class?
Listen carefully and fill in the chart with some notes. Which social class do you think these people belong to?

### Profile Matrix

<table>
<thead>
<tr>
<th></th>
<th>Jamie</th>
<th>Jesse</th>
<th>Sammy</th>
<th>Jamie</th>
<th>Jamie</th>
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</thead>
<tbody>
<tr>
<td><strong>Social Class</strong></td>
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<td><strong>Occupation</strong></td>
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<td><strong>Future Prospect</strong></td>
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<td><strong>Leisure Time</strong></td>
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<td><strong>Housing</strong></td>
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<td><strong>Wages/Income</strong></td>
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<td><strong>Material Goods</strong></td>
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<tr>
<td><strong>Car</strong></td>
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<td><strong>Level of Education</strong></td>
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<td><strong>Healthcare</strong></td>
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</tbody>
</table>
Profile 1: Jamie

- I invested some of my wealth in building off shore oil drills overseas.
- I built a media corporation that connects the United States with Europe and Asia.
- I received a Masters Degree in Economics and have always had an interest in social media/technology.
- I have been married for 10 years and have two children.
- I can afford quick and easy access to medical professionals and services.
- I have an American Express Black Card.
- I drive a 2012 Lamborghini ($280,000) and my partner drives a Land Rover.
- I live in Newport Coast, California in a home located on five acres.
- I spend winters in the Swiss Alps and summers in the Caribbean.
- I own several other commercial and residential properties.
- I live in a gated community. My neighborhood is secure and safe.
- I employ three individuals to assist me with personal family needs, cooking, cleaning and, gardening.
- I run a corporation that employs over a thousand workers.
- I hope to retire by the age of 50.
- I started a charity to support foster children.
Profile 2: Jessie

- I completed my bachelor’s degree and earned a teaching credential in Biology.
- I have taught high school students for 15 years. I work for Saddleback Unified School District and receive full health care benefits (vision/dental/general health).
- I am married and have 3 children.
- I am trying to save enough so that I will be able to pay for their college education.
- I only use one major credit card and try to live without debt.
- I drive a Toyota Prius because I care for the environment. My partner drives a five year old minivan.
- My wife can be described as a stay at home mom and works at home through a part-time on-line job.
- I currently owe $200,000 on my mortgage for a 4 bedroom suburban home in Laguna Hills.
- Each summer my family goes camping near Yosemite.
- My neighborhood is secure and safe.
- I do my own gardening and house maintenance on the weekends.
- I hope to retire by the age of 66.
- I volunteer at the food bank.
Profile 3: Sammy

• I completed my high school education.
• I have worked as a cashier at a local grocery store for twenty years.
• I am a single parent of a teenager.
• Each month I try to pay all of my bills and cover all our basic needs (housing/food/transportation/clothing).
• I do not have health insurance.
• I have not been able to secure the use of a credit card so I pay cash for all my purchases.
• I carpool to work with two other co-workers and share the gas costs.
• I rent a one-bedroom apartment and we have a pull out couch in the living room.
• We cannot afford to go on vacation, but we have great fun at the local beach and at park cookouts.
• My neighborhood is safe during daylight hours but not necessarily secure in the evening.
• We do our laundry at the local Laundromat.
• I don’t think I will ever have enough money to retire and I hope to earn social security funding in my later years.
• In the past, we had to visit the local food bank when my earnings could not cover all of our expenses.
Profile 4: Harper

- I was unable to complete my high school studies.
- I am a day laborer without steady pay. I earn very little each week.
- I live with three other people in a two-bedroom apartment and we share one bathroom.
- A good week is one in which I had enough food to eat.
- I do not have health insurance but I go to the monthly mobile Free Clinic in my neighborhood.
- I am in the process of applying for food stamps to help me get by.
- I own a bike and use public transportation when possible.
- My last vacation was when I was 16 and living with family.
- My neighborhood is not safe. I am constantly worried about my safety.
- I live from day to day and hope for the best each morning.
- My roommates and I have been fortunate enough to volunteer for the local Salvation Army Store and get free clothing.
<table>
<thead>
<tr>
<th>Class</th>
<th>Typical Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>The super-rich (0.9%)</td>
<td>Multi-millionaires whose incomes commonly exceed $350,000; includes celebrities and powerful executives/politicians. Ivy League education common.</td>
</tr>
<tr>
<td>The Rich (5%)</td>
<td>Households with net worth of $1 million or more; largely in the form of home equity. Generally have college degrees.</td>
</tr>
<tr>
<td>Middle class (plurality/majority; ca. 46%)</td>
<td>College-educated workers with considerably higher-than-average incomes and compensation; a man making $57,000 and a woman making $40,000 may be typical.</td>
</tr>
<tr>
<td>Working class (ca. 40-45%)</td>
<td>Blue-collar workers and those whose jobs are highly routinized with low economic security; a man making $40,000 and a woman making $26,000 may be typical. High school education.</td>
</tr>
<tr>
<td>The poor (ca. 12%)</td>
<td>Those living below the poverty line with limited to no participation in the labor force; a household income of $18,000 may be typical. Some high school education.</td>
</tr>
</tbody>
</table>
The Significance and Impact of the Middle Class

Democracy
http://www.pewglobal.org/2009/02/12/chapter-1-democracy/

“The 2007 Pew Global Attitudes survey found that people who have achieved middle class income status are generally more inclined to embrace key democratic principles than those who are less well-off. In many countries surveyed, more middle-income than lower-income earners considered honest multiparty elections, a fair judicial system, a free press, free speech, and freedom of religion very important.”

Environmental
http://www.pewglobal.org/2009/02/12/chapter-3-environmental-issues/

Various studies have shown that as individuals are lifted out of poverty, concern about issues outside of day-to-day survival – such as environmental protection – increase. The 2007 Pew Global Attitudes survey found that, in several countries, the middle class reported greater concern about global warming and was more likely to identify pollution as a top national problem.

Life Satisfaction
http://www.pewglobal.org/2009/02/12/chapter-4-life-satisfaction/

“Overall, the Pew Global Attitudes analysis of middle-income countries found a linkage between economic prosperity and life satisfaction. To gauge life satisfaction, respondents were asked to place themselves on a “ladder of life,” where zero represents the worst possible life and 10 the best possible life. Middle-class respondents consistently gave more positive ratings to their current, past and future lives.”

Foundation of America’s Economy
http://www.americanprogress.org/issues/2011/12/strong_middle_class.html

“It is the middle-class consumer that creates the incentive to conceive, manufacture, and sell what the economy produces. It is the middle-class consumer that creates the business opportunities that spur investment.

The middle class is the heartbeat of the economy in other ways. For one, the middle class is the nation’s indispensable workforce. It was, in fact, the rise in middle-class worker productivity that has generated much of our nation’s wealth.”
Workshop:
Measuring Global Poverty:
The Multi-Dimensional Poverty Index (MPI)

Related PowerPoint: Inequality: Where Do I Fit In?

**Objective(s):**
- To identify poverty indicators
- To introduce the OPHI (Oxford Poverty & Human Development Initiative) research methodology
- Compare and contrast conditions of poverty in different nations using case studies

**Outline:**
I. Discussion on Measuring Poverty (5 minutes)
II. Introduction of the MPI (10 minutes)
III. Break-Out Groups: Case Studies (15 minutes)
IV. Presentation of Case Studies (10 minutes)

**Materials:**
- *Intern Reference Sheet: Policy- A Multidimensional Approach*
- *MPI PowerPoint*
- *Economy Statistics: Share of World’s Poor by Country*
- *Poverty Case Studies Observation Form*
- *Multidimensional Poverty Index Profiles (8)*

**Key to Script:**
- *Italicized words indicate role/action.*
- *Bolded sentences are questions to be posed to class.*
- Normal print indicates words to be spoken aloud.
Workshop Script:

Part I: Discussion on Measuring Poverty

Intern A:
• How do we measure global poverty?
  ○ Refer to Intern Reference Sheet: Policy- A Multidimensional Approach
• How can we determine who is poor? What about extremely poor?
• Write students’ answers on the board in order to compile a list.
• Social scientists have developed ways to sample and compare the wealth of different populations across the globe.
  ○ The 2010 Oxford Human Poverty Index is the most recent methodology to measure poverty and determine where the most “in need” are located.

Part II: Introduction of the MPI

Interns B & C:
• Use the MPI PowerPoint to introduce the specifics of the index to the class.
  ○ OPHI website: http://www.ophi.org.uk/
• Can you guess which countries have the highest percentage of the world’s poor?
• Review Economy Statistics: Share of World’s Poor by Country

Part III: Break-Out Groups: Case Studies

Intern D:
• Divide the class into four groups; each group will have two case studies to study.
  ○ Group 1: Dalma, Kenya & Rabiya, Bihar, India
  ○ Group 2: Agathe, Madagascar & Sonam, Bhutan
  ○ Group 3: Endah, Indonesia & Manuel and Lola, Dominican Republic
  ○ Group 4: Adil, West Bengal, India & Tashi and Jamyang, Bhutan
• Read each case study.
• Students will then fill in Poverty Case Studies Observation Form.
• Be sure to emphasize which poverty indicators from the MPI appear in the case studies.

Part IV: Presentation of Case-Studies

Site Supervisor
• Have each group select a representative to present their group’s observation form to the class.
Policy – A Multidimensional Approach

What is multidimensional poverty?

Poverty is often defined by one-dimensional measures, such as income. But no one indicator alone can capture the multiple aspects that constitute poverty.

Multidimensional poverty is made up of several factors that constitute poor people’s experience of deprivation – such as poor health, lack of education, inadequate living standard, lack of income (as one of several factors considered), disempowerment, poor quality of work and threat from violence.

A multidimensional measure can incorporate a range of indicators to capture the complexity of poverty and better inform policies to relieve it. Different indicators can be chosen appropriate to the society and situation.

Why use a multidimensional approach?

- **Income alone can miss a lot.** For example, economic growth has been strong in India in recent years. In contrast, the prevalence of child malnutrition has remained at nearly 50 per cent, which is among the highest rates worldwide (Citizens’ Initiative for the Rights of Children Under Six. 2006. Focus on Children Under Five (FOCUS). New Delhi: Secretariat of the Right to Food Campaign). Multidimensional measures can complement income.

- **Poor people themselves describe their experience of poverty as multidimensional.** Participatory exercises reveal that poor people describe ill-being to include poor health, nutrition, lack of adequate sanitation and clean water, social exclusion, low education, bad housing conditions, violence, shame, disempowerment and much more.

- **The more policy-relevant information there is available on poverty, the better-equipped policy makers will be to reduce it.** For example, an area in which most people are deprived in education is going to require a different poverty reduction strategy to an area in which most people are deprived in housing conditions.

- **Some methods for multidimensional measurement, such as the OPHI-developed Alkire Foster method, can be used for additional purposes.** In addition to measuring poverty and wellbeing, OPHI’s method can be adapted to target services and conditional cash transfers or to monitor the performance of programmes.

OPHI has published a brochure, ‘Measuring Multidimensional Poverty: Insights from Around the World’, which features case studies on how a multidimensional approach to measuring poverty has been adapted and applied in Colombia, Mexico, Bhutan, China, El Salvador, Malaysia and Minas Gerais in Brazil, among others.

WHAT IS THE MULTINATIONAL POVERTY INDEX?
- Unlike other indexes, the MPI measures poverty not through income, but by ten indicators that are divided into three dimensions of poverty:
  - Health
  - Education
  - Living Standard

DIMENSIONS OF POVERTY: HEALTH
- **Nutrition**
  - A household is deprived if any member is malnourished.
  - Goes hand-in-hand with what types and how much food is available to the household.

- **Child Mortality**
  - A household is deprived if any child (of any age) has died within the family.
  - Developing countries lack the medical resources to prevent the causes of child mortality.
DIMENSIONS OF POVERTY: EDUCATION

**Years of Schooling**
- A household is deprived if no member has completed at least five years of schooling.

**School Attendance**
- A household is deprived if any child from ages 1-8 is not attending school.

DIMENSIONS OF POVERTY: LIVING STANDARD

**Sanitation**
- A household is deprived if any of the two factors apply:
  - No flush toilet available
  - The toilet is shared between households

**Water**
- A household is deprived if any member lacks access to clean drinking water (i.e. through a public tap).
  - Water must be within a 30-minute walk (roundtrip) from the household.

**Electricity**
- A household is deprived if there is no electricity.

**Floor**
- A household is deprived if their home has a dirt, sand, or dung floor.

**Assets**
- A household is deprived if they do not own more than one of the following: a radio, TV, telephone, bike, refrigerator, and a car.

**Cooking Fuel**
- A household is deprived if they cook with wood, charcoal, or dung.
## Economy Statistic Share by Country

<table>
<thead>
<tr>
<th>Rank</th>
<th>Countries</th>
<th>Percent of the World's Poor</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>India:</td>
<td>41.01 %</td>
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<tr>
<td>2</td>
<td>China:</td>
<td>22.12 %</td>
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<tr>
<td>3</td>
<td>Nigeria:</td>
<td>8.03 %</td>
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<td>4</td>
<td>Pakistan:</td>
<td>3.86 %</td>
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<tr>
<td>5</td>
<td>Bangladesh:</td>
<td>3.49 %</td>
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<td>6</td>
<td>Ethiopia:</td>
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<td>6</td>
<td>Brazil:</td>
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<td>9</td>
<td>Mexico:</td>
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<td>Russia:</td>
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<td>13</td>
<td>Colombia:</td>
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Poverty Case Studies Observation Form

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<td>Which poverty indicators did the household/country meet?</td>
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<tr>
<td>Do you think the circumstances are the same in the two countries?</td>
<td>Yes/No</td>
<td>Why?</td>
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Dalma, Kenya, Multidimensional Poverty Index Profile

Dalma and her husband, Jomo, live in Lunga Lunga slum, after leaving their village in central Kenya in search of a better life. She is 30 years old and has seven children. She would have had eight children, but one of them passed away a few years ago at 4 months of age.

Dalma’s husband can only work when there are jobs available in the surrounding industry park. Unfortunately this isn’t that often. Dalma has to stay at home to take care of the children, so she can’t work. Despite this, she tries to earn a little from other households by delivering water for them. The overall household income is inadequate to support the family’s needs. Her six year old daughter should already be enrolled in preschool but they cannot afford the registration fee of 300 Ksh (USD 9.87).

On top of this, the family sometimes has to go without meals and so other community members have to help. “I am worried about not being able to feed my kids,” she says. On a typical day, Dalma gets up at 5.30am and prepares breakfast for the family and gets her daughters ready for school, which is not far from their home. Although her family is not malnourished, they are food insecure, sometimes having to skip meals because of lack of food.

She encourages her children to go to school because she believes that the children would be depressed if they had to just stay at home and because the school has a feeding programme that will provide them with meals sometimes. Dalma hopes that in the future her family will be able to renovate their current old-iron sheeted house and enlarge it. In the meantime she hopes to find well wishers who will fund her girls to attend secondary school. She believes this will help them have a better future. Dalma says she feels hopeful when there is no sickness in the home. The family is close knit which she is grateful for.

Dalma’s household is poor according to both the local income poverty measure and the MPI. The shaded boxes of the figure above show the deprivations that her household faces.
Rabiya, Bihar, India, Multidimensional Poverty Index Profile

Mosammat Rabiya is a 35 year-old daily wage labourer. She is a widow and lives in Gobindpur village in the Araria district of Bihar, India, with her two teenage sons.

Like hundreds of their co-villagers, indeed like millions of villagers across northern India, Rabiya’s family owns no land. For years, they have worked the fields of local farmers, who paid them only a fraction of the legal minimum wage. Rabiya’s husband Siraj worked as an agricultural labourer in the northwestern state of Punjab, but five years ago he died and she was left to bring up her two sons.

Today, Rabiya earns a living by continuing to work the fields of farmers in hers’ and neighbouring villages, often more than ten kilometres away. She is paid in kind and can keep between one-ninth and one-tenth of the produce (depending on the generosity of the farmer) that she helps to harvest. At other times during the agricultural season, she is employed by farmers to do weeding, for which she is paid INR 25 (USD 2.8) a day. Again, such work lasts no more than two months a year and does not guarantee daily employment. Both of her sons are unemployed and help their mother around the house.

A typical day for Rabiya begins at 5am, when she wakes up and completes her morning chores. She sweeps the house, collects firewood to use as household fuel, and boils chai, a hot spicy tea, for the family. Chai is followed by a breakfast consisting of plain boiled rice or stale chapatti (leavened wheat bread) left over from dinner the previous night, along with some seasonal vegetable curry. Her sons help her with these chores and leave early to look for work to do. Usually, they come back empty-handed. By 8am, she is out of the house, on her way to a village where she has heard there is work. Her place of work is rarely less than an hour’s walk from her house. The number of hours she works during a day varies according to the time of the year. She is usually back home by 7pm (if not earlier), depending on whether she stops at the bazaar to purchase groceries. If it is the day of the weekly haat, a smaller temporary market, she’s more likely to be late, as she can buy her household provisions there at a cheaper rate.

Rabiya hopes for a better future for her children. She regrets not being able to study herself or
educate her children. She wants her children to be able to lead dignified lives. She would like them to be free from daily worrying about what to feed their families and to have a house to call their own, with toilets and access to clean drinking water. To that end, she hopes her family’s situation will improve. “I want nothing for myself, just that my children should be happy,” she says, tears welling up in her eyes. But money is important only so far as it helps them to be happy. “My husband used to be able to earn what was to us a lot of money, but that couldn’t save his life. No amount of money can bring him back. It can’t buy you happiness.” She would like her sons to get married soon and be “good husbands and good fathers” who are able to protect their loved ones from harm, want and suffering. Above all, she hopes they will be hardworking and faithful to their families and to their employers in the way she and her husband have been.

“All my life I have been true to my family and my employers,” she says. Iman (integrity) and wafa (faithfulness) have been the guiding principles of her life. These are more important to her than the religious rituals that occupy the religious elite. It is these qualities for which she would like to be remembered. It is the freedom to express these qualities that Rabiya declared to be essential to her well-being: “Well-being is about being able to abide by principles that are important to you. When I am able to demonstrate my integrity and faithfulness without being disrespected or humiliated, I am “well”. But that is not what I see around me. Those who demonstrate these qualities are further crushed, demeaned and broken. These principles are not allowed to flower. That is the root cause of ill-being.”

Rabiya’s household is poor according to the Indian Government’s Below Poverty Line survey instrument used by the State Government of Bihar, a proposed Below Poverty Line instrument recommended for use by the Indian Government’s Planning Commission and the MPI
Agathe is about 70 years old. She lives in Manarintsoa, one of the poorest districts of Antananarivo, Madagascar, with six members of her family, including her 28 year old daughter, Evelyne, Evelyne’s three children, and another of Agathe’s grandchildren. Agathe has been married twice and has given birth to 16 children in total, six of whom are still alive and have built their houses on the family plot in Manarintsoa. Following a fire that happened in 2001, Evelyne rebuilt the brick house with her husband. Although she is relatively old and has an affliction that means that tears constantly flow from her eyes, Agathe is still spirited.

Agathe earns her living by collecting used cans and bottles that are dumped at the rubbish tip to sell. She has the privilege of having her own rubbish bin, after having worked at this site for more than 10 years. Families living around the tip used to give her a few pennies to clean their houses, but nowadays her physical condition prevents her from taking this work.

Evelyne, Agathe’s daughter, helps her mother to sell the goods that she collects from the rubbish tip now that she lives with Agathe. Evelyne and her three children moved into live with her after Evelyne divorced from her husband in 2008. They usually make about 0.9 USD in total from the goods they sell each day, and from time to time, Evelyne’s ex-husband visits and gives them a little money. Agathe’s children also do what they can to help her. On a typical day, Agathe gets up at 5 am and has a coffee for breakfast, which costs about USD 0.1. She helps Evelyne to spread out their goods ready for sale during the day. At about 8am, she takes her usual position in Ambondrona and remains there until 8pm, sometimes until 8.30 pm.

Agathe does not eat at noon, she just drinks a coffee for USD 0.1 at the corner tavern, and another late in the day. She only eats rice in the evening, once back at home. When she does not have enough money for a meal, she just picks out what she can find in the rubbish tip. Sometimes, when she is unable to physically carry what she has collected from the rubbish tip in the day she returns home without any products to sell, but her children will help her to carry her pickings when they can. After dinner, Agathe goes out and talks with her neighbours. At about 9.30pm, she returns home and goes to sleep.
Evelyne takes care of household chores and other members of the family. She goes to the market, cooks and cares for her youngest child who is not old enough to go to school yet. Other members of the family help with the sale of Evelyne and Agathe’s bric-a-brac products, with Agathe and her children sharing the same stall location that they lease for between 0.09 and 0.23 USD per day depending on the quality of goods that they have. Agathe does not have much hope for the future. She seems to be tired of living but cannot stand idle and does not want to depend totally on her own children. When her children ask her to stop and say that they will support her, she replies: “I must have money in my pocket for my tobacco.”

Agathe’s household is poor according to the local income poverty line and the MPI. The shaded boxes of the figure above show the deprivations that her household faces.
Sonam, Bhutan, Multidimensional Poverty Index Profile

Sonam is 45 years old and has lived in a small village in the province of Wangdi Phodrang all her life. She lives with her five children: Parash, 21; Ugyen, 20; Bikash, 19; Tashi, 12; and Pemo, 3. Located in western Bhutan, their village does not lie on any road and is difficult to reach. The capital city of Thimphu is approximately a three-hour drive plus an additional two-hour walk away.

Sonam was married to her husband for over 20 years, but he no longer lives at home with the rest of the family. She didn’t go into detail about when her husband left or if she asked him to leave. She did share that he had a serious alcohol problem, was often drunk, and therefore “not very useful, nor did he pay for anything”. Still, it has been a struggle to bring up the children on her own.

A typical day starts at 6 am when Sonam prepares incense for burning - an important daily ritual in Bhutan for most households. She then prepares a breakfast of rice and curry and heads out to work on her own in her vegetable fields. This work varies according to the season, and it’s quite a sizeable plot for one person to look after. As three-year-old Pemo is too young for school, she accompanies her mother all day.

While this work gives the family fresh food to eat, Sonam also earns money when possible by working on other peoples’ land as a day labourer, where she can earn up to 100 Ngultrum a day (US$ 1.95). This extra income helps to pay for her children’s education. While the eldest is now working, the middle three children are all at a boarding school some distance from the village. This is a remarkable achievement given the challenges she faces, and she worries greatly about having enough money to continue paying for her children’s education.

She typically takes lunch at about 12 or 1 pm, which is eaten either at home or in someone else’s fields depending on where she is working. Typically this also consists of rice and vegetable curry, but occasionally, if an animal dies, there is meat (as Buddhists, the villagers don’t kill animals in order to eat them).

After resuming work in the afternoon, Sonam returns home to prepare dinner for her family about 6 or 7 pm. The family have electricity, which they use for cooking, but the house is in very poor condition and is largely unmaintained. The wooden roof needs replacing as it leaks terribly in the heavy rains of summer. With no husband to help, Sonam said she felt there was no
chance of repairing this alone, even if she had the money and materials to do so. The poor state of repair is a great worry for Sonam, which she says makes her feel as if she has no real accomplishments in life.

Her main hope is that her children will be able to continue their education and then find decent employment. This would help to relieve the constant pressure of looking for extra labouring work to make ends meet. She also hopes that this could enable them to get a new roof for the family’s house. A sound roof would mean the family and their belongings could remain dry and that they need not fear the heavy rains so much.

Sonam is poor according to the MPI. The shaded boxes of the figure above show the deprivations that she faces.
Endah, Indonesia, Multidimensional Poverty Index Profile

Endah, a 55-year-old woman, lives with her 90-year-old mother and her two sons in Sragen, Indonesia. Abandoned by her husband, Endah collects dry grass to trade as animal food in return for money and rice. She earns about Rp 50,000 (USD 21) and 6kgs of rice per week in this way.

Every day, Endah wakes at 4am in order to visit the mosque, cook, wash clothes, and clean up cow dung left by her neighbours’ cows before six. She must then shower and feed her nine-year-old son, Dimas, who is severely disabled, before going to work. While Endah is collecting grass, Dimas is cared for by his grandmother as he is unable to move on his own and needs constant supervision. When Dimas was a baby, Endah would tie him on her back and make an exhausting 8km ride twice a week by bicycle to see a doctor. Though she still prays for his recovery, they stopped going to the doctor a long time ago.

Endah’s seventeen-year-old son Agus, who loves to joke around with his mother, also collects dry grass with her. Agus left school in second grade, even though his teacher tried to persuade him to stay in school by regularly bringing him eggs. He says he does not want to go back to school because he was mocked by other students. He does not know what he wants to be when he is older or what his hopes and dreams are. Endah seems to have little hope for his future since he lacks an education.

At lunchtime, Agus and his mother usually return home to eat the food prepared that morning. Their diet consists of rice, vegetables, eggs, soybean cakes, and tofu. Kunthi has remained at home to look after Dimas, only leaving the house to visit the well, which is shared with three other families. Kunthi says she would like to change her life and wishes for a better house. After working for a total of nine to ten hours, Endah goes home, where she will be greeted by a smiling and laughing Dimas. Endah bathes Dimas, feeds him, and then prays twice before going to bed.

Although Endah holds a poor family card making her eligible for some rice, free health care, and free education (up to 9 years), the government does not provide any extra help or money for disabled children. The family has only received a small amount beyond her entitlement from the government to buy milk for Dimas. Even this,
however, was not a permanent program but a charitable contribution. She is eager for any help from the government or any other non-governmental body, saying that "it can help Dimas to buy milk and medication…I am hopeful only to God to grant this."

Endah is unstinting in her parental care and her spiritual obligations, insisting that “family relationship is very important and praying has the highest priority.” She also reports that she is happy with her community because she feels everyone helps each other and that she is never neglected by her neighbours. She told her interviewers that she wants others to know that giving help and attention to others is important.

Endah’s household is poor according to the MPI and according to the local measure, Jamkesmas. The shaded boxes of the figure above show the deprivations that her household faces.
OPHI

Manuel & Lola, Dominican Republic, Multidimensional Poverty Index Profile

Manuel Rodriguez has lived in a small town in the north of the Dominican Republic for his whole life. He is 30 years old and is married to Lola. They have one daughter, Lucy who is 10 years old. They have lived for five years in their current house which is owned by Manuel’s cousin.

A farmer, he takes pride that he can “make it” on his own. He does not own land but plants 4 tareas (just over half an acre, also owned by his cousin). He plants plantains, corn, string beans, beans, yucca, cebollin, and vegetables. He sells to a truck that drives past their house, but income from this is precarious. Because the road is bad, there are times the truck does not make it as far as their home. The family eats about half of what he produces and sells the rest, unless the buyers fail to come; in which case he eats it all or gives it to his neighbours.

Earlier in the year it rained almost constantly, and he could not work on his own land or the land of others. The family survived on what they could harvest from their land. With no money coming in, they had to cut back on what they could buy. Rice is the staple of the family’s diet so if there’s no money, there’s no rice. Though they didn’t suffer hunger, they suffered deprivation compared with what they’re used to.

Besides working his own land, he works a minimum of 3 days a week as a day laborer for others; where he earns 300 pesos a day. He is very proud and says that he no major problems. “I maintain myself and my family well.” When asked about problems in the community, he mentioned that the biggest one had been lack of water, but that they now had irrigation water for their crops due to an irrigation system installed by a local NGO and the community.

Lola meanwhile felt the community had major problems. She felt that the bad condition of the road running through the town and the lack of electricity were major issues for the family. She also said that for her and the other local women there was no way out and no employment opportunities. “It is sad, but all I can do is take care of my husband,” she said.

She would like to have a small business or learn a trade, to help the family. Right now she is part of a small women’s group. The eight women meet weekly and have started a small rotating fund.
They put in a small amount every week and they take turns using it for things that they need. She uses it to get money to buy coffee in town that she then sells in small packages to the neighbours (mostly to the other women in her group). For every 12 packs of coffee she sells, she makes 24 pesos (70 US cents). Not much but at least she feels that she is contributing to the family income.

“Life is not good…We need money—not that I need money, but we need money for doctors. If you go to the doctor and you do not have money, they will not help you,” she says.

The couple has one daughter, but lost two children, both boys, during birth. One was particularly tragic because the family felt it could have been avoided. Santa went to the doctor the day before her child died and the doctor referred her to the hospital to give birth. When they got to the hospital, however, they were told to come back the next day because the family didn’t have health insurance. Yet the next day was too late, and their child died during birth.

Though health insurance is national, their family is not covered. They all said that who was and was not covered was political; during political campaigns people some are signed up, others not. Lola and Manuel have sent in the forms twice; yet they have never been accepted and have now given up on the scheme.

For the future, Lola’s main aspiration, besides getting training herself, is to help her daughter get educated. Her main hope is that with the help of God her daughter will be able to have education and get a job or profession. Their daughter said that she really wanted to be a teacher.

Manuel and Lola are poor according to the MPI. The shaded boxes of the figure above show the deprivations that they face.
Adil, West Bengal, India, Multidimensional Poverty Index Profile

Adil is a thirty-two-year-old daily wage labourer living in Shahpur Gram Panchayat’s Madhaipur Ward with his wife, Farha, their two daughters and son. Their mud hut is located in Dargapada, one of the village’s poorer hamlets, where there is no electricity. The hamlet is served by one hand pump for water, shared among many households. Like 80% of Madhaipur’s population (and everyone else in Dargapada), they are Muslim. Adil’s family owns no agricultural land. Adil and his neighbours depend on farmers who own more land in the main Madhaipur village and neighbouring Moregram for wage opportunities. Such employment is seasonal and depends on personal and social relations that individuals are able to maintain.

Five years ago Adil left for Mumbai as a contractual labourer with the help of middlemen, called dalals, who put labourers in touch with potential employers and take a small fee from both. “Initially, it was tough, as I did not know anybody, and was completely dependent on the dalal. I now realize he swindled me of several hundred rupees. There was no one to cook meals, wash clothes, and do the things we take for granted here in the village. Adjusting to the new life was difficult. I wanted to come away.” After he left for Mumbai, tragedy struck the family twice, when within a span of three years, they lost two children. “They were too weak and could not cope with the fever that afflicted them.” He suspects they were weak because they rarely had enough to eat those days. As Adil began remitting money home, the family realized that there were enormous economic benefits in him working in Mumbai: “We now have three meals a day, instead of the one or two that we could barely manage before I left.” He soon found his way about Mumbai. “I continue to go there twice every year. I no longer depend on a dalal, since I have developed my own contacts and can find work on my own.”

Adil went to Mumbai as a construction labourer, but over the last five years, he has worked at a variety of jobs—as a mason, restaurant worker, truck driver, and office sweeper, among others. Although he does not have the security that the contractual labour provided, he says “at least I have the freedom to choose the kind of things I would like to work on. Of course, it is also true that this is no freedom at all. I have to leave home. I have to do menial, unskilled, low-paying jobs.
which offer no security, because if I do not work, my family will starve.” Today, Adil earns at least INR 5,000 (USD 568.2) (net after all expenses) for each trip that he makes to Mumbai. By timing his migration according to the two agricultural seasons, Adil and others like him are able to take advantage of whatever employment opportunities the local agricultural season might offer.

In the city, where he spends nearly 100 days in a year, his day begins at 7am. He usually reports to work at 8:30am. It is not uncommon for him to work until 6pm or even 7pm during the summer when days are lengthy. Back in the village, he wakes up even earlier, at 5am, “because that is what everyone does.” He spends the early hours doing minor repairs around the house or finishing odd jobs that would help Farha. On days when there is little or no work, he meets friends to catch up on news and gossip. Farha prepares a light breakfast of puffed rice and chai around 8am. After breakfast, Adil goes into the village to find work. Work could be as elementary as fixing a few bolts to more complex tasks, such as plastering a portion of a wall. During agricultural seasons, he may be luckier—he might be asked to operate a power tiller or spray pesticides. He breaks for lunch around noon. Depending on where he is, he either comes home to eat or Farha takes food to him. Lunch is usually a plate of rice with dal, a type of lentil soup. On the days that he finds work, Adil’s earnings average INR 50 (USD 5.68). But he returns empty-handed on many days. Indeed, of the nearly 250 days that he stays in Dargapada, Adil finds work on no more than 100 days. He is home usually by 6pm. Dinner is served by 7pm and is determined by what Adil has been able to earn during the previous few days or weeks. Usually, it consists of rice, some dal from the afternoon, and vegetables.

Adil’s regrets that he has to spend so many days—nearly a third of each year—away from Farha and the children. He still grieves that he could not be by his wife’s side when two of his children died. But he hopes his struggles will not be in vain. “I really wish my family and I could live together. It need not be this village, because there is nothing here for the children to do. If only we could find some way to live together in Mumbai—but living with a family in a city can be expensive—and insecure, with two adolescent girls....” At the same time, he is grateful that at least he is able to use the opportunity provided by the government to educate his children. With that education, he hopes they will find work and will not face the difficulties he faces daily. “One should be able to work and earn their living. We don’t want free food or anyone’s benevolence. We want employment. They should be able to work hard. I don’t want my children to laze around, nor do I want them to beg or steal. Hard work promotes honesty, and honesty brings honour. I would like them and the future generations to lead honourable lives.”

Adil feels that the key to a “good-life”, to well-being (bhalo thaka), is samman (honour). “I work hard, so I get samman. There are many others who are feared, or who can influence events around them. I am neither feared, nor can I influence events around me. But no one can say I am a crook or I have not been honest.” Work is important, because it allows you to lead a life of honour, but it cannot by itself ensure that a person will be honoured. “In our village, people who work hard are rarely honoured. People think you are foolish if you work too hard. In the city, on the other hand, hard work is respected. You work hard, you get paid accordingly. Of course, there are thieves from who you have to be careful, but you find them here too, all the time.”

Referring to the Government’s flagship employment program—the National Rural Employment Guarantee Scheme—he argues, “I applied for work. But I have not got any. It has been over six months (applicants are entitled to receive work within fifteen days of them applying for it). Now, tell me, what does it show? That my
own leaders do not want me to work? Are they not disrespecting my wish to lead an honourable life?”

Adil’s household is poor according to the Indian Government’s Below Poverty Line survey instrument used by the State Government of Bihar, a proposed Below Poverty Line instrument recommended for use by the Indian Government’s Planning Commission and the MPI. The shaded boxes of the figure above show the deprivations that his household faces across the MPI.
Tashi and his wife Jamyang live with their three children in a small village in the southern Chhukha region of Bhutan. The village is not connected via roads so a four-hour walk through the mountainous countryside is needed to reach their village.

Tashi is 32 and Jamyang is 33. They have two sons, eleven-year old Karma and ten-year old Dorji and a six-year old daughter, Chimi. Both grandparents also live in the same village as the family.

The family wakes at 5am most days. Tashi milks the cow, whilst Jamyang prepares a breakfast of rice and curry for the family. They then leave for work. They own four acres of land on which they grow an assortment of vegetables. If they are working in their own fields, they will return at 4 or 5 pm with any vegetables they have been able to harvest for dinner.

On other days, the couple works as labourers on others' land. Tashi, like all men, will earn 100 Ngultrum per day (US$ 1.95), while Jamyang, like all women in the village, will earn 60 Ngultrum (US$ 1.17). With their land and work as casual labourers they have enough to eat and provide for the family's basic needs.

However they don’t have enough money to construct a durable house, so they live in a thatched hut. Their hut lacks materials such as a corrugated iron roof (which would be watertight when it rains), and the family uses wood rather than electricity to cook (which can cause respiratory problems). For Tashi, the main problem with the family's hut is that it requires constant repair throughout the year, whereas a solid house lasts for a long time.

To get the bamboo needed to make the repairs, he must first walk for 8 or 9 hours and then carry the materials back to the hut. He then has to split the bamboo and weave it together to make the roof – a process which must be repeated every year to maintain the family’s home, and takes away from productive activities.

In terms of money and assets the family is certainly poor and do not own even small assets such as a radio, mobile phone or wristwatch – much less a tractor or refrigerator.
Tashi is an adept carpenter, and he greatly enjoys this work. He is known for working hard and doing a good job, which gives him a strong sense of satisfaction. Their land displays signs of his creative constructions (e.g. for drying vegetables), which often use found materials. Jamyang is particularly proud of her children. Although no one in the family has more than five years of schooling, the boys are doing very well in school (Chimi does not yet attend).

The one aspiration that both Tashi and Jamyang share is for their children to be able to continue their education past class 8 (14 years) and to get good jobs. How they will manage this is not yet clear, but their enthusiasm for doing so and the changes coming to their home give cause for hope. The road planned for their village will soon give them access to new markets where they can sell their produce – a particular cause for celebration.

Tashi and Jamyang are poor according to the MPI. The shaded boxes of the above show the deprivations that they each face.