



Sustainability Research and Training Center

(A charitable trust also registered u/s 12AA & u/s 80G (5) (vi) of the Income Tax Act)

www.moolsustainability.org; moolsustainability@gmail.com; +91 9622565003

Sagg Eco Campus, Watlar Wuder, Lar, Ganderbal, Kashmir 191201

A brief report on our work and activities

March 2015 - December 2017

I n d e x

Introduction	2
Mool core values	4
Mool programs	5
<i>Boujwoatt</i> - fellowships for sustainability	6
An inclusive and sustainable society	9
<i>Boujwoatt</i> -bridges to other movements	11
Knowledge exchanges and joint learning	11
<i>Mouj-Bub</i> sufficiency school	13
<i>Panun</i> -Integrated practices resource center	14
<i>Palzun</i> -Community wellbeing program	16
Mool administration	17
Financial receipts and payments	19
Support our work	20

Introduction

Mool Sustainability Research and Training Center (or, simply, *Mool*) aims to inspire youth in Kashmir to create and build local resource based, ecologically friendly, and independent livelihoods. Mool seeks to explore sustainable ways of living enabling Kashmiris to lead participatory socio-economic transformation for a just, equal, and healthy society.

After its conception in the year 2010, Mool's journey thus far has involved efforts to understand what accomplishing this mission entails, build relationships with the community, and build capacity of its members and fellows. It has included efforts to experiment with and promote some ways, means and practices that are ecologically friendly, and geared towards community wellbeing, self-sufficiency and sustainability.

This document briefly discusses some of the things we have tried during the last three years. You will be glad to learn that we have taken some small steps forward with our programs and infrastructure. We are grateful for the support and encouragement we receive from you!

Please continue to support us by sharing your ideas, knowledge, expertise and skills with us. Please see the '**Support our work**' section at the end of this report for some more details about this. Our website also has more information on some of our work, www.moolsustainability.org.

Mool operates from the Sagg Eco Campus in Ganderbal, Kashmir. Please consider visiting us, click *here* for more information and *here* for directions. You will also see a map at the end of this document that you can use to get directions to our campus.

We hope you will be able to read this report! We need your feedback. To get in touch, please email us at moolsustainability@gmail.com or call us at +91 9622565003 or explore our website at www.moolsustainability.org.

¹*Mool* is Kashmiri for root or roots.



natural farming



natural foods



earth buildings



reduce, reuse, recycle



soan (composting) toilet



raaquet daanmbur (wood stove)



Mool has been running some programs which are briefly discussed in this report. From our work, so far, the following themes have emerged as central in our collective thinking about the kind of society we want to live in. Mool has adopted these as its core values.

***Soen maiyar*- our test: Mool core values**

The core values mark the ethos and spirit of our work. To the best of our ability, we try to incorporate these in the shape and flow of the programs we undertake. These include:

Equality and justice

Build communities based on justice and equality without any discrimination - including discrimination based on gender, religion, socio-economic differences (for example of class, caste, ethnicity or region), and ideological or political orientation.

Inclusivity and participation

Build inclusive and participatory communities; build a conscientious society with transparent and accountable decision-making.

Freedom and responsibility

Build a society where we act of our own free will, individually as well as collectively, with responsibility toward other individuals and the community.

Dignity and trust

Build a society based on trust where each individual and each community is treated with dignity- and it's life and interests are protected - in the best possible manner, not less than anybody else's.

Passion, integrity, and courage

Build a society that espouses everyone's passion and uprightness, and enables each individual to pursue their interests with zeal, perseverance, and sincerity.

Coexistence and collaboration

Live in harmony with natural processes and with each other, and trace constructive relationships to enhance mutual understanding and collaborative learning for progress of all people, communities and neighborhoods.

Self-sufficiency and sustainability

Build communities where all can realize their potential and rely on their own resources to meet their needs, and develop individual and collective lifestyles to achieve economic, social and ecological sustainability.

Individual, family and community wellbeing

Build a society where creative potential of the individual and the communities is realized for their contentment, prosperity and happiness.



Mool programs

Presently, Mool runs and coordinates the following programs:

- *Boujwoatt*-
 - Boujwoatt- fellowships for sustainability (B4S)
 - Boujwoatt- bridges to other movements (B4B)
- *Mouj-Bub* sufficiency school (MBSS)
- *Panun*- integrated practices resource center
- *Palzun*- community wellbeing program

Following is a summary of activities undertaken in each of these programs from April 2015 to December 2017.

*Boujwoatt*² - fellowships for sustainability (B4S)

From August of 2013, Mool started an internships program for young people to conduct participatory research in the systems of education and economy in Ladakh, Jammu and Kashmir. The purpose of this program is to develop capacity of the participating youth; the process also helps them gain a comprehensive understanding of the learning environment and the choices young people in these regions make.

In this program, Mool has been supporting a group of youth in developing a critical understanding of the systems of education and economy. Efforts were made to help them decipher the current dynamics and overall purpose of these systems through a reflection on their own experiences and an interaction with other stakeholders.

To take this exploration forward, Mool commenced *boujwoatt*— a full-time fellowships program. Six *bouj*s³ from Kashmir began working on their respective fellowships in July of 2015. Through participatory research, the fellows began to explore and document elements for individual, family and community wellbeing, the indigenous urban and rural livelihood practices, indigenous resources, and the local attire and architecture.

"The engagement with Mool as an intern and fellow has exposed me to things which otherwise I would never have known. The campus is ideal for participatory learning. "

The purpose of engaging *bouj*s and interns is to explore these areas, and discuss and design individual and collective approaches to build an inclusive and sustainable society. The aim of these

²*Boujwoatt* is Kashmiri which translates to something like fellowship or coming together to achieve more than what can be achieved individually.

³*Bouj* is Kashmiri for partner and sharer in work (used for a Mool fellow here).

fellowships is also developing ways of integrating cultural wisdom and techniques with new knowledge and technology. Through *Boujwoatt*, the *boujs* and interns also get opportunities to attend workshops and meetings in and outside Kashmir, co-learn with others, and design and organize their own work.

This work resulted in emergence of some specific areas and ideas that youth in Kashmir see as essential for the society they want to live in. Mool has started exploring ways to bring these areas and ideas to practice beginning by making them part of all our work as core values (discussed in the preceding pages).

The following is the list of *boujs* (fellows):

Sl	Name	Topic	Start date	End date
1	Lubna Rafiqi	Exploring individual, family and community wellbeing with focus on wholesome education	01/07/2015	30/12/2016
2	Hadia Javaid	Documentation of clothing and exploring a clothing venture; Wellbeing	01/07/2015	30/12/2016
3	Mohammad Saquib	Indigenous Resources	01/07/2015	30/12/2016
4	Irfan Mehraj	Documentation of urban livelihoods	01/07/2015	11/01/2016
5	Nayeem Rather	Documentation of rural livelihoods	01/07/2015	14/01/2016
6	Sajad Qadir (Umer)	Localised construction and local kitchen	01/07/2015	30/12/2016

The program helped us to know how to work diligently. It provided us opportunities to engage in processes of self awareness, critical thinking, and learn skills such as time management."

The following is the list of *bouys* (interns) from the regions of Ladakh, Jammu, and Kashmir:

Sl	Name	Topic	Start date	End date
Ladakh				
1	Chozang Namgial	Social entrepreneurship in Ladakh	23/07/2014	31/12/2017
2	Eshey Doller	Dynamics of education system in Ladakh	23/11/2015	31/08/2016
Jammu				
1	Arun Kumar	Coexistence and collaboration	01/06/2016	31/12/2016
2	Asmita Mahajan	Identity formation in Jammu region	01/06/2016	31/12/2016
3	Ruchika Raina	Life at borders: Experiences and recommendations	01/06/2016	31/12/2017
4	Toseef Ahmed Zarger	Inter-regional relationship building	01/06/2016	31/12/2016
Kashmir				
1	Haroon Rashid Lone	Inclusivity and participation	01/03/2016	30/11/2016
2	Rouf Ahmad Dar	Self sufficiency	01/03/2016	30/11/2016
3	Umair Gul	Equality and justice	01/03/2016	30/11/2016
4	Uzma Falak	Dignity and trust	01/03/2016	30/11/2016
5	Waseem Ahmad Malik	Freedom and responsibility	01/03/2016	30/11/2016
6	Farhana Latief	Inclusivity and participation	01/05/2016	30/11/2016
7	Mukhtar Ahmad Sheikh	Eco business - raquet daanmbur (eco-stove); eco- recycling mechanisms	01/05/2016	31/12/2016
8	Irshad Ahmad Bhat	Eco business - hospitality	25/09/2016	30/11/2016
9	Sheikh Yasir Arafat	Eco business - hospitality	25/09/2016	30/11/2016
10	Rais Rafiqi	Communication and social media	01/02/2017	10/11/2017

"Participants had informal conversations among each other. This gave more opportunities to exchange learning and ideas. The process challenged me to look afresh and think critically about things that affect my life in obvious as well as not-so-obvious but equally intense ways."

The first cycle of fellowships and most of the internships came to an end by 31 December, 2016. Most fellows and interns have found the program meaningful in more ways than one. Here are some reflections from the participants.

Mool is currently in the process of evaluating the *Boujwoatt* and deliberating on how to consolidate the learning. One of the ideas that has emerged is to make the program more practice oriented for better impact and productive change, wherein the *boujs* will work on

a practical component in the area chosen for exploration. Within this backdrop, Mool seeks support for resources to engage a second cohort of fellows.

An inclusive and sustainable society

Beginning in the year 2010, participatory conversations with youth across Ladakh, Jammu, and Kashmir have helped us deepen our understanding of the contemporary issues and challenges that we face, our future vision for ourselves and our communities, and ways to realize and live such a vision. In challenges, for example, the longstanding political dispute and resulting militarization, lack of quality education, sustainable economic opportunities, meaningful employment, and quality healthcare emerged as major issues in the region. The opinions and experiences of the youth who participated in these conversations were consolidated into two *Needs Assessment* reports. Copy of the Kashmir needs assessment can be found *here*⁴ and the Jammu and Ladakh needs assessments *here*⁵.

Under this program, several conversations on the state of education and economy in Ladakh, Jammu and Kashmir (LJK) and outside were organized. Mool fellows and interns continued their conversations with youth, experts, and other stakeholders from varied backgrounds for an amalgamated understanding of the historical genesis, current status, and future of the systems of education and economy in LJK. These workshops provided a platform for them to develop a comprehensive and critical understanding of these systems and also engage in a meaningful process of reflection on their own experiences, opinions, and ideas with their counterparts in other areas.

A major goal of this exercise was to articulate a vision for these imperative systems in our society, and recognize and comprehend the individual and collective roles and responsibilities in order to

⁴ http://www.c-r.org/downloads/IPK_youthreport_FayazAhmadDar_WEB.pdf

⁵ http://www.c-r.org/downloads/150616%20Jammu%20and%20Ladakh_web%20version.pdf

realize such a vision. In December of 2016, our program partners published a report majorly based on this work; a copy of the same can be found *here*.⁶

The openness and flexibility in the design of such conversations have been much appreciated, as can be seen in the following reflections of some participants.

The deep engagement with this process has been particularly useful for participants to open up and vent out their experiences, and reflect on their ideas, thoughts, apprehensions, challenges, hopes, and aspirations. This is exemplified in the following sharing of a participant.

"The most important takeaway for me was the human dimension of the whole exercise. I got to meet and talk to many new people; these personal conversations ranged from the most banal to the most profound. People unknowingly revealed many answers to the questions I had carried within me for a long time. I walk out of this exercise a new man with, I hope, a more nuanced understanding of life. The process challenged me to look afresh and think critically about things that affect my life in obvious as well as not-so-obvious but equally intense ways."

Several key ideas emerged from this work, which we continue to explore further, and have been somewhat described as core values earlier in this document. Our work is now centered around deepening our understanding and incubating individuals, systems and lifestyles based on these values.

We have taken forward our conversation and engagement with young people, groups and institutions to test these ideas for further exploration and joint reflection. The aim is to develop approaches, including practice based initiatives, upholding these principles, re-imagining the ways we need to engage meaningfully with ourselves, our communities and our surroundings for our economic, social and ecological sustainability.

In the current phase of this journey, specifically, we are focusing on individual and collective capacity building programs through workshops and trainings, especially for children and youth. Efforts are being made to develop specialized curriculum and pedagogy for such workshops in consultation with experienced individuals and groups. The workshops include contents on essential life skills, such as self-awareness, self-expression, critical thinking and problem solving. We believe that such skills form the bedrock for effective change at individual and collective levels. We are also working on consolidating the learning from the process so far in a separate document.

⁶ <http://www.c-r.org/downloads/Vision%202020%20Kashmir.pdf>.

Part of this work is supported by Conciliation Resources, a not-for-profit organization based in London, which works for sustainable peace, and Kargil Development Project (KDP), a not-for-profit organization based in Ladakh, with a focus on sustainable development.

Boujwoatt-bridges to other movements (B4B)

In this program, we attempt to build relationships with organizations, institutions, groups, and individuals trying to address economic, social and ecological challenges and build inclusive and sustainable communities. These collaborations and partnerships are formed to co-learn with these entities, mobilize resources, and build solidarities.

Knowledge exchanges and joint learning

During this period we reached out to many institutions, groups and individuals to establish and strengthen relationships and create space for talking about and building an inclusive and sustainable society. We have had knowledge exchanges by hosting and participating in workshops, trainings and meetings in Kashmir and outside. Following is a sampling of these exchanges.

Mool members, fellows and interns regularly participate in workshops, generally centered on socio-economic issues we currently face and alternative models of development and education, at the Sambhaavnaa institute of public policy and politics in Himachal Pradesh.

Knowledge exchanges were also organized with the Students Educational and Cultural Movement of Ladakh (SECMOL) through cross visits by Mool and SECMOL members. At their campus young students pursue practical, environmental, social and traditional knowledge, values and skills.

Two Mool facilitators participated in a workshop on *innovative sustainability activities* by the Experience Based Holistic Learning Environment (EBHLE), Maharashtra. It facilitates practice based workshops, using localized and eco-friendly materials, tools and techniques, in areas of construction, energy, farming, and learning.

"The conversations introduced me to many 'surprised' experiences, concepts, thoughts and ideas from different regions like how the concept of development, which is generally welcomed by every state people, is worsening the native environment and culture of Ladakh."

Mool facilitators have participated in several Alternative Confluences, an initiative of various not-for-profit organizations from the region led by Kalpavriksh (an organization based in Maharashtra) to bring together practitioners, thinkers, researchers, and activists working on alternative and sustainable initiatives to facilitate joint reflection, learning and collaboration.

In February of 2017, Mool facilitators also explored *Sehatvan*, an organization based in Bhopal, working on health rejuvenation, sustainable architecture and building food forests.

One of our facilitators trained in permaculture (natural agriculture) and participated in the International permaculture conference 2017 in Hyderabad. The convergence brings together permaculture practitioners from around the world to share knowledge, expertise, and co learn about the permaculture practices.

Mool has been nurturing a co-learning relationship with The Food Lab at the University of Buffalo in New York. The Food Lab is dedicated to research that buffers the role of local government to initiate and sustain equitable, healthy, and sustainable communities, with its primary focus on the community food systems. Headed by a professor of Kashmiri origin, the lab also works with disadvantaged youth on livelihoods particularly connected to farming and food security.

Mool has also collaborated with *Sagg*⁷ Eco Campus in order to generate resources and experiment with some of the vision ideas that have emerged from research on education, livelihoods, agro-economy and sustainability. Sagg designs, develops and sells eco-friendly products and services based on integration of local resources and needs, traditional and new knowledges, and economic, social and ecological sustainability.

In addition, Mool has been nurturing several other relationships with individuals and groups in Kashmir and outside.

Along with joint learning in many areas, these platforms help open possibilities of further collaboration. These spaces also become opportunities for us to critically reflect on our understanding and co-learn from collective experience.

Mool members who participated in these workshops also felt that such opportunities add on to our thinking and motivation to continue our work towards building sustainable alternatives.

These opportunities help strengthen the previously formed collaborations and build newer associations with organizations and individuals working on sustainable alternatives in different areas, such as education, environment, media, foods, and agriculture. The members have also been able to collectively and critically reflect on the impact of these alternative initiatives and on ways to make them more context-relevant and useful.

We seek more such opportunities for practice-based exploration, reflection and learning.

⁷ *Sagg* is Kashmiri for watering. The connotation, however, is close to nurturance.

*Mouj-Bub*⁸ sufficiency school

The idea of *Mouj-Bub* sufficiency school (MBSS) was conceived in early 2015 to offer participatory education to children and adolescents which will help them prepare for and build self-sufficient and sustainable life styles. The aim of this program is to create a collaborative learning environment which is natural, holistic, experiential and localized.

Its curriculum and pedagogy facilitate a comprehensive understanding of an individual's own self and the environment s/he lives in, and enables skills development for a meaningful interface between the two. In many ways, the MBSS is going to be an alternative space of learning; individuals will learn by doing and through a meaningful interaction with other people and the surroundings.

Mool has developed a basic framework for MBSS. The process has involved preparing a theoretical base for the school and developing the content and methodology that includes exploration of areas like leadership, critical thinking, sustainability, identity, participatory action, creativity, self-awareness and such skills for life. These modules are offered as workshops and summer and winter camps to Mool boujs and interns, and groups of youth from schools, colleges and other entities.

⁸*Mouj-Bub* is Kashmiri for Mother-Father.



participatory conversations with youth



traditional games workshop



mbss eco summer camp



various activities / demonstrations happening at the campus

***Panun*⁹ - Integrated practices resource center**

This program conducts participatory research, documents, collects and shares knowledge on indigenous practices and resources focusing on nutrition, clothing, shelter, health, farming, and aesthetics. The purpose of this program is resource sharing for a healthy individual, family and community life. The program, through collaboration with people and institutions engaged in similar efforts, endeavors to integrate indigenous practices and wisdom with new knowledge and our ever-evolving needs. During the last two years, some modest steps towards this direction were taken as we started to explore a few areas through our fellowships and events.

In collaboration with Sagg Eco Campus, Mool continues to engage in localized and eco-friendly explorations in areas of farming, foods, livelihoods, and other utility products. The purpose is to build a self-sufficient and sustainable lifestyle that promotes our individual, familial, and community wellbeing, and that respectfully and constructively critiques the both traditional and modern elements of our lifestyle. Following is a brief description of some of these practices and explorations.

Natural farming and food products

Sagg continues to explore and experiment with natural farming as one of the most imperative elements for a sustainable living. The focus, thus far, has been to grow foods and certain medicinal plants through natural and organic means, with zero reliance on present day chemical fertilizers, pesticides or insecticides. During this period, we have grown and harvested a modest variety of crops and medicinal plants including rice, vegetables, fruits, lavender and mint, etc.

The process also involves research, experimentation, documentation, and promotion of indigenous practices for such farming, which also challenge the disintegrating conventions of modern agro-industries. In all these explorations, efforts are made to integrate modern knowledge, tools and techniques with appropriate indigenous practices.

In one such effort, a trial of a method of growing rice organically while using less water known as the System of Rice Intensification or SRI was conducted. SRI claims to increase the yield if the conditions are right. We however had mixed results. Currently, we are consolidating our learning from this experiment to help us decide requirements for a second phase of the trial.

Sagg, is also exploring a variety of **food products** having local and organically grown contents and prepared through eco-friendly and integrated processes.

Ecologically friendly lifestyle products

At the Sagg campus experiments are also being conducted with *soan* toilet (hygienic composting toilets) and *raaquet daanbur* (highly efficient wood stove). We are looking for support to scale up the trials of these products.

⁹*Panun* is Kashmiri for our own.

Experiments are also being conducted in localized earth building materials and architecture in order to design and build dwellings which are sustainable and in sync with our local geographic and ecological demands.

Several participatory activities, such as heritage walks, local games workshops and bicycle rallies were also organized to explore and sensitize the participants and the public about cultural and ecological challenges.

***Palzun*¹⁰-Community wellbeing program**

This program conducts participatory research with local communities on localized education, waste management, and conflict resolution. The aim is to facilitate a just resolution of the issues faced by these communities. The program serves as a resource for household planning, personal / community health and hygiene, and wholesome education for all. The program also undertakes relief and rehabilitation activities during emergencies. Following events were organized under this program.

Relief and aid efforts

From April 2015 to December 2017, Mool continued to provide educational, emergency, medical and sustenance relief in cash or kind to several families. The education aid included coverage of tuition fee and school transport charges, and purchase of books, stationary, school uniform and other school supplies. Medical relief includes purchase of medicines and monetary support for health checkups and treatments, whereas emergency relief is usually for food and supplies or to support livelihoods.

***Al-Falah Boujwoatt*¹¹ - a civic engagement group**

Mool established a small civic engagement group to help the local community in Ganderbal area to address some of the issues they face. The group engages with community members willing to work together on resolving issues or challenges faced by them at individual, family or community levels. The group does this through counseling, mediation, lobbying, advocacy and resource mobilization services, and through collaborations with other individuals and entities. The group also mobilizes resources to help deal with emergency situations and undertake work for wellbeing of the whole community that includes wholesome education, livelihood security and sustainable social development.

¹⁰*Palzun* is Kashmiri for helping one another.

¹¹*Al-Falah* is Arabic meaning 'for the good' and *Boujwoatt* is Kashmiri meaning fellowship or coming together to achieve more than what can be achieved individually.

Mool Administration

In February of 2016, based on an assessment of our work and records, Mool was registered u/s 12AA of the Income Tax Act. This enables Mool to function as a non-profit entity at the Income Tax Department. Mool was formally registered as a Trust in the year 2012. In 2017, Mool was also granted registration u/s 80G (5) (vi) which enables donors to get rebates on their taxable income against their donations to Mool.

In July 2016, Mool opened a program office at Sagg Eco Campus, Watlar Wuder, Lar, Ganderbal. The location is better suited to the kind of work Mool engages with.

During the reporting period, several meetings of the Mool Trustees were held to appraise and assess the programs. The current programs, infrastructure, administrative and financial work and reports were reviewed to make suggestions for the future course of action. The members also brainstormed new ideas to improvise the present structure and work on new initiatives. These included - establishment of Mouj-Bub Sufficiency School, establishment of Al-falah Boujwoatt - a civic engagement group, development of partnerships with ecologically friendly businesses to try and test various livelihood and eco-friendly practices that emerge from the discussions and reflections at Mool, and developing co-learning collaborations with entities in and outside Kashmir. Another decision made was to establish an advisory board, including individuals with wide and varied experiences in spheres of social, economic, and ecological sustainability.

The members also brainstormed ideas to strengthen the current support mechanisms for the organization; specifically, feasible initiatives of financial support and fund raising were discussed.

Following persons served as members of the trust.

1. Fayaz Ahmad Dar
2. Arif Ayaz Parrey
3. Nasir Patigaru
4. Shaheena Parveen
5. Shazlia Qureshi
6. Sajad Qadir
7. Tawheed Ahmad Dar
8. Habeel Iqbal
9. Lubna Rafiqi
10. Mukhtar Sheikh
11. Amit Kumar

The following persons facilitated various programs at Mool.

1. Fayaz Ahmad Dar
2. Sajad Qadir
3. Lubna Rafiqi
4. Shaheena Parveen
5. Mukhtar Sheikh
6. Nasir Patigaru
7. Amit Kumar



Glimpses from various projects undertaken by Mool in recent years!

Financial receipts and payments

Following is a summary of our audited annual receipts and payments (in Indian Rupees) for the past two years:

Year	Receipts		Payments		Closing Balance
2015-16	Opening balance	75178	Educational sponsorships	53380	93386
	Donations	229500	Other programs including relief and fellowships	125896	
			Program support	32016	
	Total	304678		211292	
2016 - 17	Opening balance	93386	Educational sponsorships	26870	89760
	Donations	155800	Other programs including emergency and medical aid	125034	
			Program support	7522	
	Total	249186		159426	

Mool thanks its supporters! We invite your feedback and further support in order to continue this work and scale up our efforts.

Please write to us at moolsustainability@gmail.com. Alternatively, you can find more information about Mool or get in touch with us through our website at www.moolsustainability.org. You can also call us @ +91 9622 565003.

Support our work!

Mool seeks collaborations and partnerships to further its mission and programs. For mutual learning, you can **volunteer** with us and help us run our programs and activities in areas like natural farming, eco construction, zero waste engineering, education and recreation, hospitality, documentation and office management.

Please consider donating to Mool. Following is the information of our bank account which can only receive Indian rupees. Please also alert us preferably through email moolsustainability@gmail.com or through phone 9622565003 giving us your name, address, phone, email, PAN and specific purpose of the donation, if any. This shall enable us to give you a proper receipt that you can also use to claim rebates under section 80G 5(vi) of the income tax in India.

Account Name: Mool Sustainability Research and Training Center
Account No.: 0081010100002362
Bank Name: The Jammu and Kashmir Bank Ltd
Branch (with code): Beehama, Ganderbal, Kashmir, J&K (0081)
IFSC Code: JAKA0GANDER (*note: it is a 'zero' after JAKA*)
SWIFT Code: JAKAINBBSRI
Branch Phone: 0194 2416881

We would also welcome any of the following materials that you can spare with us.

Education

- Creative educational aids including for kindergarten and primary levels,
- Books, Maps, Binoculars, Games, sports, and recreation items, Musical instruments,
- Computers, Printer, Audio and video recording and playing systems, Projectors.
- Furniture, books, stationery, audio-visual aids, telescopes and the like.

Agriculture

- Seeds and plants (that are natural and organic, local or foreign, old or new),
- Permaculture productivity techniques, Productive subsistence farming,
- Rain water harvesting systems - techniques and equipment,
- Water saving systems, Drip irrigation systems,
- Composting techniques and equipment, Eco-san toilet systems and equipment,
- Farming equipment, tools and techniques, and the like.

Camping

- Tents, Sleeping bags, Trekking apparel and equipment,
- Safety equipment, techniques / training, Camera, and the like.

Tools and electrical items

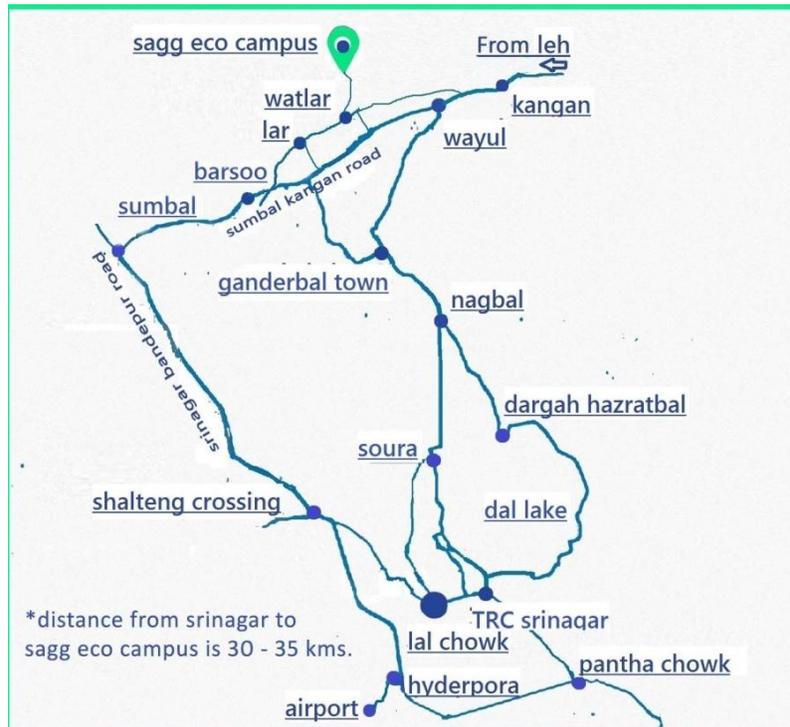
- Carpentry tools, Masonry and Iron-smith tools, General purpose hand and machine tools,
- Digital thermometer, Thermocouple sensor, Energy saving items like bulbs, Power bank,

- Solar water purifying systems, Solar power generating equipment,
- Alternative power generation / saving systems and the like.

Directions

Following is a map that will guide you from different places in Srinagar to get to our campus in Ganderbal. You can also find some directions on google maps online, look up 'sagg eco campus'.

Please do consider visiting us.



Thank you for working with us. We wish you all the very best. And we look forward to hearing from you!
And to your visit!