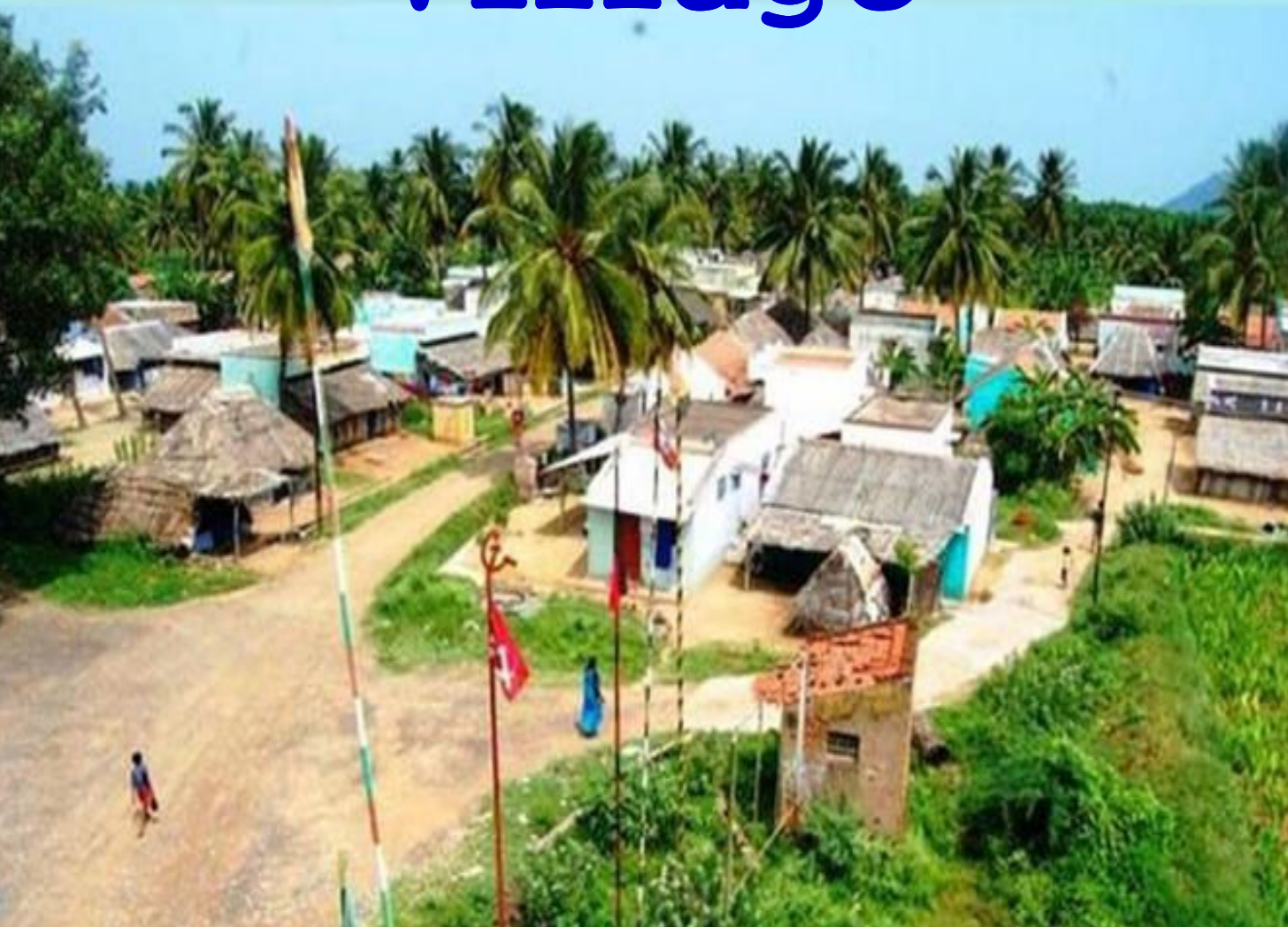


livelihoods

today and tomorrow

August 2014

Changing Village



Visions for India - 5

Happy Krishnaasthami!
Happy Independence Day!

Over the last 2-3 decades, India has changed. Indian villages have changed. Many things in the village have changed. Some things did not change too. Economic Growth has brought some changes. Education has brought some changes. Targeted work by the state has brought some changes. A lot more needs to be done. A lot has changed that may not be desirable too. In this context, 'livelihoods' has explored 'Changing Village'.

Do not miss reading Thomas Paine's classic - Rights of Man.

'Legend' introduces 'Shashi Rajagopalan'. 'How to' supplement discusses 'How to do Convergence?' Usual e-links introduce a video (Broiler Goat Rearing; Women SHGs show the way), book (Out of Poverty), LEAP (Gudur Village), and value-chain/subsector (Neem / Makhana).

Daily notes for the month are presented as part of the e-livelihoods learning course. This month, it is capsule 8: Finance.

With the faith and hope that you find the issue a useful read, we remain.

the 'livelihoods' team

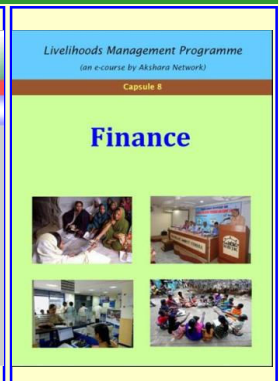
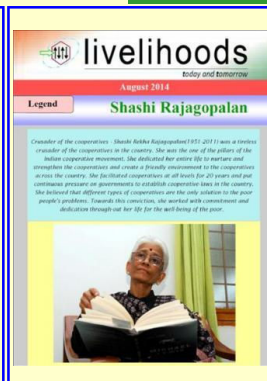
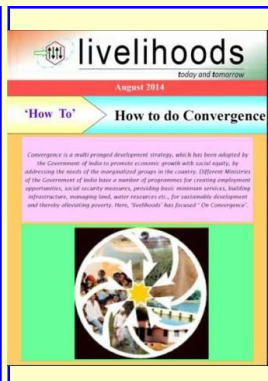
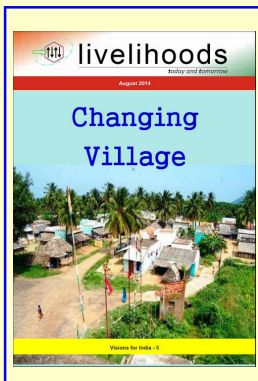
Agriculture is the single largest employer in the world, providing livelihoods for 40 per cent of today's global population. It is the largest source of income for poor rural households. 500 million small farms worldwide, most still rainfed, provide up to 80 per cent of food consumed in a large part of the developing world.

(Source: <http://www.un.org>)



Most of the artisans' cooperatives collapsed lack of continuous capacity building, monitoring and support mechanisms

Latest
'livelihoods'
Supplements
e-course



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e- course

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How to do Convergence

Supplement: Legend

Shashi Rajagopalan



Thank you very much, it is great to know Mr. Haimendorf. Most of the New Generations are not aware about such great personalities.

Thanks and Best Wishes to you Livihoods team.

JIJITH KUMAR N G

SOS Children's Villages of India.



Received 'livihoods' July 2014. Focus article on 'Budget 2014-15' is good and informative. "yogakshemam" article is fine. Thank you for sending.

Sridevi K

Hyderabad

Can India become export hub to the world?

News

TS Issues Guidelines For Crop Loan Waiver: Telangana:

Government said the scheme would cover short term production loans and crop loans against gold, disbursed to farmers in the Telangana State by scheduled commercial banks, cooperative credit institutions and regional rural banks, all collectively called lending institutions. The eligible amount for debt waiver would be limited to the amount of loan (together with applicable interest) disbursed and outstanding as on March 31 this year or Rs. 1-lakh per family, whichever is lower.

A.P. Makes Rs.13,110 Crore Outlay For Agriculture:

The Andhra Pradesh government presented in to the Assembly its maiden agriculture budget comprising a plan expenditure of Rs. 6,736 crore and non-plan expenditure of Rs. 6,374 crore. Budget comprises plan expenditure of Rs. 6,736 crore, non-plan expenditure of Rs. 6,374 crore. An outlay of Rs. 13,110 crore made to bail out crisis-ridden agriculture sector. ❖

Cabinet Plan to Make India Digitally Empowered:

The government announced a special programme to transform India into a digitally empowered society. The programme "Digital India" was approved at a meeting of the Cabinet chaired by Prime Minister Narendra Modi. "The programme aims to transform India into a digitally empowered society and knowledge economy," Union Law Minister Ravi Shankar Prasad said at a briefing. The programme has been envisaged by the Department of Electronics and Information Technology. The programme will be implemented in phases from the current year till 2018.

Floods disruptive livelihoods in India:

Supaul/ Siddharthnagar: Floods in northern and eastern parts of India submerged huts and marooned villagers. About 30,000 villagers were evacuated in Bihar after threat of floods due to a landslide in neighbouring Nepal. The landslide, triggered by heavy rains in Nepal's Sindhupalchowk district, killed at least 33 people and created a mud dam blocking the Sunkoshi river, which flows into India as the Kosi river. ❖



Floods in Odisha on 16 August 2014

Climate Change Impacts

Livelihoods in Ethiopia: Climate change has impacted people's livelihoods in Ethiopia, a new United Nations report has found. It reads the report predicted that temperatures would rise by between 0.9° and 1.1° (centigrade) by 2030, by between 1.7° and 2.1° by 2050, and by between 2.7° and 3.4° by 2080.

'The CAP is vital to livelihoods rural in Ireland':

Agri Aware has launched a series of 'Follow the Farmer' videos, to communicate the reformed CAP to farmers and the general public. The videos are part of a campaign, by Agri Aware, to communicate the many benefits of the reformed CAP to the general public, and farmers, across Ireland. ❖

Visions for India

Happy Independence Day!

Happy Janmaasthami!

President Pranab Mukherjee has shown the Vision for India in his Independence Day address:

- ♦ Freedom is a celebration; independence is a challenge, we continue to address.
- ♦ Governance is the challenge we continue to address by reforming the policies, practices and systems of governance. India demands creative thinking in governance that enables fast-track development and ensures social harmony. The people come first. Good governance is exercise of power for efficient and effective management of our economic and social resources for the well-being of the people. Good governance is critically dependent on rule of law, participatory decision-making, transparency, responsiveness, accountability, equity and inclusiveness. A country of our size, heterogeneity and complexity calls for culture-specific governance models. It calls for taking a responsive administration to the door step of every hut and habitation in the land.
- ♦ The decisive challenge of our times is to end the curse of poverty. The focus of our policies now has to move from alleviation of poverty to elimination of poverty. The poor cannot, and will not, wait for yet another generation to see the very essentials of life - food, shelter, education and employment - being denied to them. The benefits from economic development must percolate down to the poorest of the poor.
- ♦ The stage is now set for our economy to move on a high growth trajectory of 7 to 8 per cent, which is essential to ensure the availability of adequate resources for equitable development.
- ♦ Economy is the material part of development. Education is the essential part of it. A sound education system is the bedrock of an enlightened society. It is the bounden duty of our educational institutions to provide quality education and inculcate the core civilizational values.
- ♦ Every road, every path, every office, every home, every hut, every river, every stream, every particle in

the air around us can be kept clean, if we but cared just a little. We must nurture nature, so that nature continues to nurture us.

- ♦ At 68. India has the will, energy, intellect, values and unity to claim the 21st century. The vision to win the battle of freedom from poverty is set; the journey will seem formidable only to those without conviction. "Sidhir Bhavati Karmaja". Now is the time for action!

We hope the vision laid by President is acted upon. ?!?

At the same time, Prime Minister and 'Pradhan Sevak' Narendra Modi has laid his vision for India with Modi's lens. The elements of this Vision include:

- ♦ It is the farmers, scientists and common people who have built this nation.
- ♦ Let us abhor violence and walk the path of peace. Peace and brotherhood will give strength to take the country forwards.
- ♦ Let us female feticide and infanticide.
- ♦ PM Jan Dhan Yojana for connecting the poor with bank accounts, debit card and Rs. 1 lakh insurance.
- ♦ Our youth needs to imparted with skills that earn them fame around the world. We want to develop job creators.
- ♦ Come, Make in India. India has to be global manufacturing hub, manufacturing automobile to plastic. Zero defect and zero effect (on environment)
- ♦ Digital India.
- ♦ Good governance via e-governance.
- ♦ Clean India
- ♦ Model Villages by MPs
- ♦ Come, let a billion countrymen promise to eradicate poverty.

Quite a lot is common between the President's and PM's. But, when are we going to take this vision to every adult? Better still, can we build the vision for each individual and consolidate them upwards?

Doesn't it require that the villages/cities need to identify, induct, skill, place and nurture competent committed young men and women with them, for this purpose? How do we place them in the hands of the community? ❖

Perspectives

G Muralidhar

My Sons Will Take Care...

Recognize My Service ...

Tell us about yourself?

My name is Byredla Sayamma. I am 60 years old. I am an uneducated person.

What is your native place?

My native place is Daba Colony near Mandala Parishath at Sompeta town in Srikakulam district.

Tell us about your family?

I have three daughters and two sons and all are married and settled. My sons are going to Kalasi work in Sompeta town. Earlier we used to stay together in joint family. However, due to some family issues, I am living with younger son and my husband living with another son. My husband is working as daily labor. We both have to work to support our sons. We don't want put burden on them as we are able to work.

What are you doing and how much you get daily?

I have been doing color painting for last 40 years. I am getting Rs. 250 per day if the work is within the town. Out of village I get Rs. 300 per day with lunch. I have no work in the rainy season.

How did you choose this painting work as your livelihood?

Earlier I don't know painting and I know only agriculture work which was doing at my mother's place. I did not have lands and assets. After marriage, I came to Sompeta town, agriculture work is not available. All people of my neighbors were used to go to painting work. I had asked them and went along with them for painting work. After that, painting work became my primary livelihood.

How did you get this work from field?

We have a team leader (Mestri). Our team leader assigns the works. We get the work from the field through her (Mestri) contacts and known sources as she is in this field since long. Our team is about fifteen to twenty members. She takes Rs. 10 from us for providing works to us.

What are the problems you face in daily life?

Currently I am suffering with diabetic, so I am not able to work like earlier. My work quality also reduced as my eyes also not supporting me as my work requires more concentration. I am facing problems with my sons. They are not supporting me in our elder life. That's why I and my husband are living separately.

Did you get any benefit from the government?

Yes, I got gas connection under Deepam scheme and I had a ration card. I put a application to the government to for old age pension.

What are your future plans?

I have no plans at all. I am expecting my body will support me till I die. I will expect from my sons to take care of us



Tell us about yourself?

My name is C. Srinivasu. I am 35 years old. I am an illiterate person. I am working as a garbage collector with Municipal Corporation.



What is your Native Place?

I am living in Baduru Palli, Rangareddy District with my family.

Tell us about your Family?

I am married and I have 3 children. I live with my parents. My wife is a housewife and my children are going to a private school near my residence.

What is your current occupation? How much do you earn?

I am working as a Municipal Employee at New Nallkunta in Hyderabad. My work is to collect garbage, which is gathered by sweepers on colony roads. I am earning Rs. 15,000 per month.

What is the nature of work you do? And what is the time and duration of your duty?

The sweepers clean the streets and keep the dust & garbage together. I go with my Try-Cycle, lift the garbage and transport the same to the nearby Dabba, from which the municipal lorry picks up the garbage and dumps it in the city-outskirts. My working hours are from 6 AM to 2 PM; Sunday is a holiday for me.

Since when are you doing this job and how did you get it?

I have a service of fifteen years in this job. The Municipal people selected me and gave me this job when I was doing wage-labor work.

What problems do you face in daily duty?

Earlier, I had suffered from stomach pain due to ulcers and had a surgery. After this surgery I was fine for a while, but I am getting pain again and I am not able to lift the garbage and pull the try-cycle to the Dabba. Sometimes, if my colleagues are absent for duty I have to do extra work with extra hours, which is taxing.

What kind of services would you like the government to provide?

The government is not providing us any health services, so I would like them to provide us free health services.

What are your future plans?

I have a big family due to which the cost of living is high. My salary is becoming insufficient. As I am uneducated, I could not get a promotion in this job. So, I want to ask my officers to increase my salary based on my service. ❖

No Future Plans ...

Work Till I Die...

Tell us about yourself?

My name is Bammidi Dalamma. I am 62 years old. I am an uneducated.

Where are you living?

Currently I am living in Makhara Jola Village at Mandasa mandal in Srikakulam district.

What is your family background?

Currently I am a single women staying alone.

Did you get married?

Yes, I got married with a person who was doing agriculture at Nagaram Palli village in Vajrapu kotturu mandal, Srikakulam district. I lived with him about six years. After that, when I was pregnant, he used to harass me daily. He was not taking care of me and he got second marriage with other women, without my knowledge. Even though he was harassing me and beating me, I stayed with him and delivered a baby girl. Our family fought with him for better care for me. However, there is no change in him even after intervention of village elders and President. Due to my husband harassment, I went to my mother's place with my baby when she was six months age.

Who gave you shelter after you come back to your mother's place?

When, I come back, my brother taken care of me. I lived there with his family. When my brother sons (nephews) grown and they got marriages, I did not like to stay with them as I don't want to burden them. Currently I built a shed with the support of my nephews and living in that hut.

What about your baby?

When I came to my mother's place, my baby was six month old, after eight months she was not keeping well, she got high fever and getting fits, we took her hospitals and taken many medicines but within few days she expired.

What is your livelihood and how did you survive as single women?

As I am living at my birth place, I got lot of support from neighbors and relatives. I am going for daily labor work like MGNREGS work and agriculture work etc. When I go to work I get Rs. 150 per a day. When I am free from work I will help my relatives in their domestic works they will also help me when I am sick.

Did you get any benefit from the government?

No, I did not get any benefit from the government except ration card. I applied for old age pension but I did not get. I did not get ration card also because of concerned official's mistake.

What are your future plans?

I have no plans at all because I am a single so I have to work till I die. ❖

**Tell us about yourself?**

My Name is Kappa Bangaramma. I am 55 years old. I am an uneducated.

What is your Native Place?

My Native Place is Buragam village at Kanchili Mandal in Srikakulam district.

Tell us about your family?

I had two daughters and a son. All my children got married and settled. Presently my husband, my son and his family are living with me. My husband is not going for any work and my son will support me in agriculture as well as business.

What is your livelihood?

We had two acres rain fed land in my village. So we did agriculture work in season. If water is sufficient, we get about 15 quintals paddy per year from agriculture. I am also doing business with the support of my son. I purchase grains like Black grams, Mustard seeds and Tamarind Seeds etc. from the farmers in the production season and stock the grains for some months. Once the rates increase, I sell the stock to the merchants in Kanchili or Ichchapuram markets. I am doing this business four to five months in a year. Some time I get loss if the rates come down in the market after I stock them some months.

How did you lose your eye and how did you survive with single eye?

When I was in six year old, the piece of the broom stick was touch to my left eye. I did not get medical care immediately. My parents used local medicine and techniques. I lost my one eye completely. I survived with my single eye. Due to this I never went to school in child hood. I got married with a close relative. My son and my daughters were helping me in all works. I have been adjusted with my eyes in physical works for years. I have been suffering mentally with this handicap because many people called me not with my original name - call with my handy capped like nick name. I suffered very much in my life in the society. I am very shy to meet with new persons.

Did you get pension from the government?

No, because of some political people at panchayat level, I did not get disabled pension from the government. But I got ration card.

What are your future plans?

Two years back my elder daughter's husband expired so I have to take my daughter and her children responsibility to till I die. I like work whatever I can do. ❖



Individual Enterprise



Flower Bouquets Selling in Hyderabad

Collective Enterprise



Basket Making in Vellore

Social Enterprise



Mulkanoor Women's Cooperative Dairy

Public Enterprise



Water Plant in Gudur

The Andhra Pradesh Reorganization Ordinance, 2014

Andhra Pradesh Reorganization (Amendment) Ordinance, 2014 is amend to Andhra Pradesh Reorganization Act, 2014. It was passed by Lok Sabha on 11 July 2014 and by Rajya Sabha on 14 July 2014. It came into force on 29 May 2014, with retrospective effect.

The Ordinance provides for the transfer of seven mandals (talukas) viz Kukkanur, Velerupadu, VR Puram, Chinthanur, Koonavaram, Bhadrachalam (excluding Bhadrachalam Temple), Burgampadu in the newly-formed Telangana state to the residual state of Andhra Pradesh for the sake of the “**Indira Sagar Polavaram Irrigation Project**”.

The mega multi-purpose dam across the river Godavari, which has now been given national status, is under construction in the West Godavari district of Andhra Pradesh, with its reservoir also spread in parts of Chhattisgarh and Orissa States. In July 1941, the first conceptual proposal for the project came from the erstwhile Madras Presidency. Accordingly, detailed investigation of the Polavaram Project was taken-up in 1976 and the Project Report was first presented in 1978. With further investigations and also based on the Comments of Central Water Commission on 1978 and 1982 Project Reports, the present report was finalized. The work commenced in 2004 and it is scheduled to be completed by 2018.

Polavaram project is a part of National River Linking Project (NRLP). Godavari river basin is considered as a surplus one, while the Krishna river basin is considered to be a deficit one. As of 2008, 644 Tmcft of under-utilized water from Godavari river flowed into the Bay of Bengal. Based on the estimated water requirements in 2025, the Study recommended that sizeable surplus water was to be transferred from the Godavari river basin to the Krishna river basin.

The dam is supposed to irrigate 288,000 hectares of new areas in West Godavari, East Godavari, Krishna and Visakhapatnam districts in Coastal Andhra. The project is envisaged to generate 960 MW Hydel project, give 23.44 TMC water to industries in Visakhapatnam and provide drinking water to 2.86 million people in 540 villages. The estimated cost of the project in 2007 was Rs 10,151 crore. In 2010, the cost was revised to Rs.16,010 crore. The Andhra Pradesh government has already spent Rs. 4,144 crore till August 2011. The cost of the project has gone up to around Rs. 20,000 crore now.

The project is expected to submerge 193 revenue villages in Khammam district, 14 villages in East Godavari and 9 villages in West Godavari in Andhra Pradesh.

It will also submerge 8 villages in Chhattisgarh and 4 villages in Odisha. The dam is expected to displace more than 200,000 tribal people, the highest ever by any dam in the country. A majority of the villages that would be submerged fall in Schedule Five areas, where tribal people enjoy special rights. At least 63,691 hectares of forestland in Telangana, Andhra Pradesh, Chhattisgarh and Odisha would be submerged by the project. To ensure that Telangana will not raise objections against the project that will benefit only coastal Andhra districts, the villages that would be submerged in the state have been transferred to Andhra Pradesh through the amendment Bill.

Adivasi organizations have been highlighting the issue of submergence and the government not having proper plans for resettlement and rehabilitation of those would be displaced. Even as the right to fair compensation and transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013, provides for giving equal area of land to those who lost their land by the irrigation project in the command area of the project itself, the Act has not been applied in the case of those getting displaced by the Polavaram project.

According to the Andhra Pradesh Chief Minister, almost all of the 1.95 lakh people who will be displaced due to the Polavaram project will be given an equal amount of irrigated land. This improved package offers land-to-land compensation to tribal people, with the land being provided as close to the original area as possible. Compensation will also be given to the landless. But there are a number of drawbacks in the rehabilitation plan, the main one being that many people in the area do not have title deeds to their land and will therefore not be entitled to receive any compensation. Due to this, the displaced people will face socio-economic issues like loss of livelihood, loss of traditional knowledge/practices/cultures, violations of human rights, land dispossession etc.

The submergence of the forest villages would have a cascading effect on the life of the primitive tribal communities in the region.

Conclusion:

There are increasing demands from the people of the regions requesting review of all permissions obtained so far for the Polavaram project and that it should be reviewed by a neutral body constituted at the national level. Government should also look at alternative plans for Polavaram project and assess the need for barrages to prevent submersion of villages. There are studies and recommendations already in progress. ❖

Gudur ESHGS' VO

The elderly people in Gudur have actively formed many Self-Help Groups to improve their quality of life.

The Elder's SHGs are led by Navajyothi NGO, in alliance with Help Age India. The main objectives of the Elder's SHGs are to promote a better quality of life to destitute people, try to bring about changes for their long term sustainability and to support their Rights. Apart from these, they conduct free medical camps, give medication, perform cataract surgeries and provide free groceries etc.

This Elder's SHG was established in 2011. In this village, there are a total of 10 active Elder's SHGs. Each Group has 10 members. This SHG promotes the savings of elder women in the village. These types of SHGs have inspired many such SHGs in about 10 surrounding villages.

General body:

President: Ellavva, Secretary: Sayavva, Treasurer: Narasavva, Book Keeper: Krishnaveni and Coordinator officer: Swamy

Savings & Credit:

The minimum monthly saving amount per head is Rs. 50. The total amount is Rs. 70,500 of which Rs. 23,500 was granted by the local NGO. The collected savings are deposited in Andhra bank's Mustabad branch by the

coordinator. If any of the members need the money, they need to intimate the leader, the book-keeper and the Coordinator.

If any member needs a loan, the interest rate is 1%. If a non-member or a local villager wants a loan then the interest rate is 2%. Mostly, the members utilize the money for medical expenses, house needs etc...

Meetings:

The SHGs conduct a meeting on the 10th of every month at the Ambedkar community hall. They discuss payments, savings, interest, development, health, medication and other issues, and at last take a resolution, which is passed to all the members. This Elder's SHG has a tie-up with Andhra Bank through the Local NGO, which coordinates the activities between the elder group members and the bank.

Other activities:

Every year, the local NGO conducts various programme like pilgrimage tours, medical campaigns, conducts eye surgeries and gives groceries. The Local NGO also provides the bore-well facility here. The NGO is providing a good support to the Elder SHGs. These kind of services are appreciated by the villagers. ❖

Individual Lavatory Household Scheme

The Individual Lavatory Household Scheme is being implemented in Gudur village, Mustabad Mandal, Karimnagar District.

In this scheme, those who do not have toilets have to submit an application to the local Panchayat officer and enclose the ration card, voter identity card etc., with it. Then the officer scrutinizes the respective application, as per the guidance of the Mandal Parishath Development Officers. The beneficiaries are selected during the Gram Sabha meeting by the village Panchayat Secretary in consultation with the local ward members, elders, SHGs, local youth etc.

The beneficiaries have to pay a marginal amount of Rs.2500. Then, the beneficiaries get materials worth Rs.10000. In this scheme, beneficiaries get rings, cement bags, bricks and toilet kit etc., for the construction of the toilets. Total 150 households benefitted. 80 are from B.C communities, 65 are from S.C communities and five are from Minority communities.

The village Sarpanch has formed a sanitation committee with respective members such as village ward member, elders, youth, SHG members and Panchayat officer. The ILHS scheme is under the supervision of this committee. This village got the Shubram award and the Nirmal Gram Panchayth award in 2008. ❖

Gudur Milk Collection Centre

The Gudur Milk Collection Centre was established in 1981 in the village of Gudur, Mustabad Mandal, Karimnagar District.

The Milk Collection Center timings of the centre are 5:00 am-9:00am and evening 6:00pm to 9:00 pm. It collects milk from the farmers and checks the fat in the milk with a Lactometer in a computerized process. The farmers are given an authorized slip for transparency and the milk quantity data is automatically fed into the computer.

Every weekend, they give the amount of money for the week's milk to the stake-holders. The total milk collected is about 250-300 litres daily. The minimum milk collected in lean season is 100 litres. The collected milk is sent to the Chilling centre in the village for pasteurization, for finding the fat-content in the milk and for storage under cool temperatures.

Per liter, highest rate is Rs. 50, while the lowest rate is Rs.22. The milk production is high in the rainy and winter seasons, as production depends upon the availability of green grass and weather. There is a gross shortage of milk in summer. The members in the society benefit from the District mother dairy in many ways. ❖

Changing Village

Villages are the back-bone of India. These days many changes are happening in the villages, in sectors such as agriculture, wage-labour, artisan works, livestock-rearing, non-farm works, services, infrastructure, education, health facilities, food habits, dressing styles, housing patterns, technology, machinery, Community Based Organizations (CBOs), commons and Public Representative Institutions (PRIs) etc. In this context, 'livelihoods' have focused 'Changing Village' particularly after the 1990s.



Villages are the back-bone of India. These days many changes are happening in the villages, in sectors such as agriculture, wage-labour, artisan works, livestock-rearing, non-farm works, services, infrastructure, education, health facilities, food habits, dressing styles, housing patterns, technology, machinery, Community Based Organizations (CBOs), commons and Public Representative Institutions (PRIs) etc. Particularly, in this article we are focussing on the changes after the 1990s. These two and half decades have facilitated many changes in the country, particularly in the villages. We studied almost 100 villages across the country, as part of doing the Livelihoods Enhancement Action Plan (PLAN) to map the gaps and opportunities in the villages. In these studies, we found many changes. Also, before writing this article we stayed for one week in two villages to study the changing villages. Here 'livelihoods' brings to you the changes we perceived in villages, from 1990s to 2014.

The soul of India is in its villages. About, 69% percent of the people are living in villages. Indian villages have a very beautiful and attractive lifestyle. Villages are the anchors of India. Our elders say '*Janani Janma Bhumicha Sargadapi Gariyasee*'- which means villages are equal to heaven. Mahatma Gandhi said that Indian Villages are the back-bone of India. Earlier in the villages, people used to live closer to the nature. Villages were very beautiful with greenery, peace, old-world charm, peoples' affections, attachments, joint-families. Villagers were busy with their livelihoods' works such as agriculture, livestock-rearing, dairy, artisanship etc. But now , it is hard to find the earlier beautiful villages as a lot of changes are happening with time.

Nowadays, villages seem to have lost their sparkle. Gorati Venkanna composed a song on changing villages -'*Palle Kanneeru Pedutudo Kanipinchani Kutrala*'. In the song, he describes the changes in artisan works, which were providing livelihoods to the highest number of people after agriculture. Eventually, villages are losing



their existence by industrialization. A lot of changes are happening in the villages with time. Presently, seasonal changes are not happening on time because of greenhouse effect, environmental extinctions, trees-cuttings, etc. There are a lot of changes, both positive and negative, in the villages. Positive changes can be seen in health, education, nutrition, food habits, water and sanitation etc., while negative changes can be seen in culture, traditions, lifestyle, agriculture, service sector development, non-farm livelihoods etc. Peoples' dependency on agriculture is decreasing, due to lack of reasonable rates for produce and the increase of input costs. Also, a lot of changes are happening in the practice of agriculture and harvesting.

Earlier, about 78% of the Indian population was living in the villages, but now the number has come down to 69% due to migration. People are migrating from villages to towns, cities, states and even other countries. Migration is increasing day by day in the villages. Most of the people are migrating in search of better livelihoods in urban areas, while some people are migrating for higher income. Mainly, livelihood opportunities are shrinking in the villages and there are no sufficient works for people. People are also migrating to urban areas for better educational facilities for their children. Along with livelihoods, good infrastructure and better services are also attracting people from the villages to towns and cities. Population has increased from 84.63 to 121 crore. But rural population is decreasing. In 1991, the rural population was 74.5% and in 2011 the rural population is 68.8%. About, 83 crore people are living in villages as in 2011 census, in 1991, 63 crore people were living in the villages.



Nowadays, Nuclear families are increasing highly. There are many causes for emerging nuclear families such as people migrating to urban areas for livelihoods, weakening traditional bondages, affections, increasing individuality, growing market influence, increasing money requirement, more focus on self-interests, higher ambitions etc.



Villages' size:

The size of the villages has been increasing for the last 25 years. People are interested in constructing houses separately, as they prefer nuclear families over joint-families. Some people are constructing new houses as they do not want to live in old houses. Due to these factors, the greenery in the villages is disappearing.

House type:

The people in villages are interested in constructing pucca houses with roof and floor. Around 65% of the houses are pucca houses here now, as Government is also helping in constructing houses in rural areas. That is the reason pucca houses are increasing in villages. The remaining people are living in tiled houses, huts, mud houses. Earlier, houses in villages were eco-friendly in nature, these house were made by bamboos and mud. The types of roofs were thatched roofs, tiled roofs and mud roofs. Walls of houses were painted by a mixture of red soil, cow or buffaloes dung and lime.

Livelihoods:



Villagers are mostly dependent on various livelihoods such as agriculture, agri-related livelihoods, wage-labour, dairy, livestock-rearing, poultry maintenance, artisan works, non-farm livelihoods etc. But nowadays, a lot of changes are happening in the shape and scope of livelihoods in the villages.

Earlier, agriculture provided livelihoods for most people in villages, but the practice of agriculture is decreasing day by day, due to lack of good rainfalls. According to the 2011 census, 118 million farmers are cultivating and 144 million people are dependent on agriculture-labour work. While according to the 1991 census, 110 million people were cultivating and 75 million people were dependent on agriculture-labour work. It shows that farmers are decreasing and agriculture-labourers are increasing with time in rural India, due to various reasons.

Agriculture:

Agriculture is the most important livelihood for villagers, as most of the people are dependent on agriculture and related livelihoods such as agriculture-labourers, dairy,



poultry etc. Even now, 70 percent of the people are dependent on agriculture works in the rural areas. Families are shifting from agriculture to other livelihoods such as construction workers, drivers, running or working in small enterprises, services providers, wage-labourers, running small dairies etc.

Now, most of the farmers are using tractors for ploughing, levelling, tilling etc., but earlier they used oxen. Earlier, farmers used their own farm seeds, but now they are using company seeds. Sometimes these company seeds are

failing to give good produce. Earlier, most of the farmers were sowing or planting manually but now most are using machines for sowing and planting. Farmers are using more fertilizers to grow crop, but earlier they were using livestock-manure and a very less quantity of fertilizers. They are using more pesticide to control pest, but earlier they were practicing traditional methods to control pest. Now, they are using harvesters for harvesting crops and are using very less labourers, whereas they were harvesting only with labourers at the time of harvesting. Farmers are dependent on rainfall for irrigation but nowadays rainfall is decreasing. So most of the people are dependent on bore wells for irrigation purposes and a very less percent of the farmers are depending on canals, open wells etc., for irrigation purposes. The cost of labour is also increasing now as women take Rs 100-200 per day and men take Rs 150-300 per day, whereas earlier, women took only Rs 15 per day and men took Rs 50 per day.



Agriculture marketing is available for farmers for selling and buying produce. Farmers can easily get anything from market as everything is available within a short distance. Farmers can get seed packets, pesticide and fertilizers within the village. Farmers are selling their produce in the nearby markets or to middle men. Earlier, farmers were mostly using own seeds and using livestock manure as organic fertilizers, so the investment cost was very less.

But nowadays, the investment on agriculture is increasing. Sometimes, farmers do not even get back the investment cost by the yield. Also the use of technology in agriculture is increasing. Earlier, they spent very less investment on agriculture. Farmers are saying that agriculture is not a profitable livelihood nowadays. They take loans for agriculture purposes for high interest rates but they cannot pay the interest, at the same time money lenders put pressure on farmers to pay-back the loans. India is an agrarian country with around 60% of its people depending directly and indirectly on agriculture. Studies are saying that a number of conflicting reasons are behind farmers' suicides such as monsoon failure, high debt burdens, genetically modified crops, Government policies, public mental health, personal issues and family problems.

Animal Husbandry:

A large number of farmers in India depend on animal husbandry as their supplementary livelihood. They rear cows, goats, sheep, poultry, pigs etc. They get milk, meat, eggs, wool, skin etc., from the livestock. Animal husbandry plays an important role in the rural economy,





needed for the maintenance of the animals. Men take animals to veterinary hospitals or to veterinary doctors who visit villages. Veterinary services are available in the villages. People maintain small dairies with four to five buffaloes or cows.

Goats and Sheep:

as it is an alternative livelihood for poor people in rural areas. It plays an important role in the Indian economy, for social-economic development.

According to the 1992 census, total bovines were 289 million, sheep were 50.78 million, goats were 115.28 million and poultry was 307.07 million. Now according to the 2007 census, total bovines are 304.42 million, sheep are 71.56 million, goats are 140.54 million and poultry is 468.88 million. According to the 1991 census, total milk production was 54 million tonnes, eggs were 21 billion, wool was 41.2 million kilo grams. According to the 2012-13 census, total milk production is 132.4 million tonnes, eggs are 69.7 billions, wool is 46 million kilo grams, in the country.

Buffaloes and Cows:

People are rearing buffaloes and cows in the villages. Earlier, people were rearing buffaloes for milk consumption and cows for ploughing land in the villages. But nowadays milk production is increasing but people do not get milk in villages, as they sell all their milk to milk collection centres. Earlier, in every village one or two families were taking almost all livestock to grazing land. These families were taking food grains and money from the owners of the livestock. In those times grazing lands were easily available for animals to graze. Every day, these people took animals to grazing land and sent the animals to the owners' home in the evening. People did not rear animals for income but for milk, curd and ghee. Mostly, they reared for self-consumption and only sometimes sold for money. Earlier, people did not invest money on animal health, fodder etc.

Nowadays, according to the animal husbandry census, livestock is increasing in the villages. People are rearing livestock for income in villages. People are interested to buy hybrid livestock, as these animals give more milk at the same time the cost for fodder, health, shed etc., is also more. Regular checkups are

People depend on goats and sheep for livelihood in the villages. Mostly, poor people depend on this livelihood. There is a lot of difference between goat-rearing and sheep-rearing. While sheds are needed for goats to stay, sheds are not needed for sheep. Sheep-rearing is hard work compared to goat-rearing, as they have to be taken to a grazing land, but grazing lands are very far from villages. In summer, shepherds take sheep out of the village as there are no fodder and water facilities for months. Shepherd family children are discontinuing their livelihoods and adopting other livelihoods such as agriculture, agriculture labour, driving etc. Goat-rearing is increasing gradually in the villages. Every poor family depends on goat-rearing in the villages. Some families have two to ten goats. They sell goat kids for income in the nearby market.

Poultry:

Nowadays, poultry farming has increased ten-fold in villages. Big farmers have established poultry farms in villages, while small farmers are also running small poultry farms. The maintenance cost has increased, while at the same time income level has also increased. But sometimes farmers are facing problems due to cyclones, diseases etc. Earlier, villagers were rearing poultry mostly for consumption purpose only. Almost,





people are using readymade furniture etc., which is the reason carpenters do not have work in the villages. Only elder carpenters are doing some work.

Potters:

Potters are facing problems such as input-scarcity, loan availability and marketing. Earlier, people were using mud utensils for cooking, water pots, storages, pickles etc. But now people are using steel, plastic and aluminum utensils. Only one or two families are doing pottery works in the villages.

Other livelihoods:

Most of the blacksmiths and goldsmiths have also migrated to towns to get some work, as they don't have any work in the villages.

Barbers are working in the villages but there are some changes in the way they work. Now they have opened saloons, within the villages or headquarters or towns for hair cutting. While some have shifted to towns, elder barbers are continuing their work in the villages. Now they are getting a good income from their saloons. Young people are learning new styles for cutting, shaving etc.

Earlier, barbers used to go houses for cutting hair and got money or grains once or twice a year from the families. They were going to upper caste houses for hair cutting. Presently, with the establishment of saloons, BC, SC and ST people are also able to access their services. Women are not involved in this work.

Washermen are facing problems such as scarcity of water, common places for drying etc. Almost all washermen have discontinued their work as they do not get sufficient income in the villages for their work. A lot



every family had poultry. Now individual poultry has decreased and poultry farms have increased.

Artisanship:

India has different type of artisans such as weavers, carpenters, potters, barbers, blacksmiths, goldsmiths, brass-makers, washermen etc. Now these works are decreasing due to industrialization. Artisans are migrating from villages to towns, While some are continuing their works in towns, some are shifting to other occupations such as construction works, works in companies etc.

Weaving:

After agriculture, handloom is the largest employment provider in India. It is estimated to provide employment to 12.5 million people in the country. More than 40 per cent of the weavers are women. Our country is home to 84 per cent of the handlooms in the world, producing an average of 54,000 sq km of cloth per year.

Present-weaving is decreasing in villages because of power looms. A lot of families have shifted from weaving to other livelihoods in villages. Earlier, villagers wore only weaved clothes, but now people are not interested in wearing handloom clothes.

Carpenters:

Earlier, Carpenters had a lot of work in the villages, as farmers were dependent on bullock carts for agriculture work, also earlier wooden implements were used for ploughing, leveling etc. They were also repairing agricultural tools like tiller, plough; also making household furnitures, doors, windows etc. But now farmers are depending on tractors for cultivating and



At present, a lot of changes are happening in livelihoods in Indian villages. Old livelihoods are dying and new livelihoods are emerging in villages. Earlier, most of the people were dependent on agriculture, agriculture-labour, dairy, livestock, artisanship etc. Nowadays, people are working as drivers, auto drivers, construction workers; they are running businesses like hotels, tea shops, kirana shops, mobile shops, band malem, tailoring; they are working as RMP doctors, working in

of families migrated to towns and are working there, as they get a good income in the towns. People call washermen to work during marriages, death etc., as according to some traditions washermen have to do some chores, during that time.

Earlier, washer men were washing clothes of villagers for food grains. They were washing clothes at irrigation tanks or streams or canals etc. Villagers were giving food grains for washermen for their work once or twice a year. Earlier, they did not need money but nowadays money-needs are increasing.

The people of Erukala caste make different types of baskets, broomsticks, mats etc with taddy leafs in the villages. Now, they also are not doing their work because people are not using these articles, as they are preferring plastic items. Only poor families are using these types of items. Earlier, they sold those items for food grains, but now they sell for money, as money-needs are increasing in the villages. The children of these families' get Government jobs easily by utilising their reservations. Older people are still making these articles, but taddy leaf is not easily available in the villages.

Non-Timber Forest Produce (NTFP):

Tribal People are dependent on forests for firewood, adda leafs, tunika leafs etc., for food items and livelihood purposes in tribal areas and villages. Earlier, people got forest produce according to the season. But now the size of the forests are decreasing due to various reasons. More forest products are also not available in forests.

Changes in livelihoods:



seed companies, fertilizers shops, kirana shops, working in rice mills, hamali, cycle repair shops, selling vegetables, barber shops, sari shops; working as field staff in non-Government organizations etc., along-with traditional livelihoods such as agriculture, labours, dairy, artisanship etc. Youth are not interested to continue their occupations in villages.

New Livelihoods:

Drivers:

At present, youth are working as drivers in villages and towns. Some youth are working as car drivers, lorry drivers, school bus drivers, poklin drivers in nearby cities. Some youth are working as tractor drivers, auto drivers and jeep drivers in their villages. Some youth are also working as Government drivers. Earlier, people working as drivers was less in villages. Presently, youth get good salaries as drivers in cities.

Construction workers:

Currently, the construction workers are increasing. Village people migrate from villages to towns to do construction works in cities. Nowadays, people are interested in constructing slab houses in villages. Earlier, only separate caste people were constructing houses in villages but nowadays there is no caste feeling for constructing houses. Mostly, youth are involved in construction works.



Small Entrepreneurs:

Small entrepreneurs are increasing in villages. Village people are establishing tea stalls, hotels, vegetable shops, electronic shops, kirana shops, mechanics shops, mobile shops, cycle and motor repairing shops, tailoring shops, barber shop, sari shops etc in villages. Earlier, only kirana shops, tea shops, hotels, cycle repair shops were available in villages.

Grassroots workers:

Currently, youth are working as grassroots workers such as RMP doctors, vidya Volunteers, SHG book-keepers, in seeds/pesticides/fertilizers companies and shops, Asha workers, Sakshara bharaath village coordinators, LIC agents, village level employers in different projects etc. Earlier, grassroots jobs were limited in villages. But now youth get employment in different sectors in villages.

Private employees:

In the villages or near-by villages many small and medium enterprises, factories and industries are establishing. Most of the young people are working in these enterprises as private employees with minimum educational qualification. People are going to near-by towns and working in the private schools, hospitals and enterprises as private employees. Some people are running small and medium enterprises in the towns.

Education:

The preset education scenario is good in villages. As Government has established schools in villages. There is an increase in the number of school going children in the villages. About 30 years back, children from poor families did not send their children to school because of

poverty, as they sent their children to agriculture works, labour, to care for animals etc. Children were working as child labour in the villages. Now the number of children doing child labour is very less.

Although, there are schools in villages, the quality of the education is decreasing in Government schools. So people are sending their children to private schools. So the class strength of Government schools is decreasing, leading to closure of Government schools in many villages. The literacy rate in villages is increasing.

Health:

The current health situation is good in the villages. Health awareness has also increased in the villages. In the villages, ANMs, RMP doctors, 104 and 108 services, anganwadi teachers and aasha workers etc., are available for health purposes. Earlier, these systems were there, but there were no monitoring systems. People were suffering with viral fevers, jaundice and seasonal diseases, but now precautions are being taken in the villages.

Overall, the peoples' lifestyle has seen a change in many areas such as food habits, dressing, celebrating festivals, functions, culture, traditions over the last 30 years. People are spending more money on these items.

Food habits:

Presently, we can see a lot of changes in peoples' food habits in the villages. Earlier, they used to eat roti, rice, dal, less rice and vegetables. They used only jowar, wheat, foxtail millets (korralu), green gram, bengal gram, red gram, finger millets (raagulu), store rice etc., but they are now using rice, jowar, red gram, bpt rice, store





Villagers depend on natural resources for livelihoods. They are also affected by changes with time.

Land fertility is decreasing due to which farmers are not getting a good yield. Land size is also decreasing for agriculture, as there is only limited water to cultivate.

Water is a major necessity for cultivation and household needs. Earlier, in villages water was available through rains, canals, streams, open wells, bore wells etc. Ground water level also was good in villages. Earlier, the rains were coming on time. At present, water scarcity is severe in villages. Open wells have almost dried; rivers, streams flow only in rainy season. Bore wells are increasing in villages but ground water level is decreasing. Earlier, water was available at a depth of 150 feet, but now it is not available even below 300 feet.

Village infrastructure:

Presently, villages have average infrastructure such as roads, electricity, water, communication, transportation etc. The road connectivity, communication and electricity facilities are better than what they were 30 years ago.

Roads:

At present, all villages have road connectivity. There is connectivity to main roads or other villages. These roads are made by tar. These roads are constructed under PMGSY in rural areas. Earlier, the road connectivity was not good. At that time only kaccha roads were there.

Electricity:

Almost all villages have electricity. During the 1990s, only some families had electricity facilities, most of the people were using kerosene lamps at night. Now almost all families have electricity connections and are paying

rice etc. Rice consumption is increasing, but at the same time healthy food is not available for people, as almost every food item is contaminated.

Earlier, almost all the families were using firewood for cooking but now most of the families are using kerosene stoves and gas stoves. Earlier, women were using clay pots as vessels for cooking, but now they are using aluminium vessels and steel vessels. Earlier, stone grinder was used for grinding wet grains for chatnies, chilli powder etc., now most of the people are using mixies and grinders for grinding and also using fridge, coolers, cookers, electrical rice cookers etc.

Dressing Style:

With the advent of western culture, dressing styles have changed in villages. Earlier, elders were using only cotton vests daily, but now elders are using polister, silk clothes etc. Earlier, they had only two or three pair of shirts, but now they have more. Men are also wearing lungi, shirts and pants. Young boys wear jeans, T-shirts, shirts, shorts, night pants, etc. Earlier, women used to wear only low-cost cotton saris, but now they use all types of saris. Girls are following the dressing styles of cities in villages.

Occasions:

Earlier, people were mainly celebrating festivals, but now people are celebrating birthdays, marriage days, new year functions in villages. Currently, people are spending a lot of money on social occasions in villages.

Natural Resources/common property resources:

Villages have natural resources like land, water, forest etc. Natural resources are very useful to people.





villages.

Transportation:

The present transportation system is good in villages. It is also one of the main sources for development. Transportation is available to go from one village to another village or town. Now buses are going to villages, but there is still no bus facility for some villages in the country, autos are fulfilling that gap. Autos transport people from villages to nearby towns. Earlier, there were no transportation facilities in the villages. Only cycles, bullock carts were there, but some big families were using two wheeler vehicles in the 1990s. People were walking from villages to nearby towns for any work such hospitals, shopping etc. During a medical emergency people were facing a lot of problems, as patients were not receiving timely medical attention because of transportation problems.

Sanitation:

The present sanitation situation is average. As most of the families do not still have individual toilets in the villages. But present situation is better than earlier. Drainage system is also improving in the villages. Some people are still doing open defecation.

Nutrition:

At present, the nutrition situation is good in these villages. Most of the families get food three times per day. Earlier, most families did not get nutritious food. Sometimes, they did not even eat three times per day. Now the Government is providing nutritious food for children (below 6 years), pregnant women and lactating women through anganwadi centres in the villages. Government schools are providing mid-day meal for

electricity bills. But power shortage is the main problem in villages. They depend on kerosene lamps and candles for light, during power cuts. Most of the time, they do not get sufficient power for agriculture purposes.

Electricity is needed for agriculture and other activities in rural areas -for running irrigation pump sets, small and medium industries, khadi and village industries, cold chains, health care and education facilities etc.

Drinking water facility:

The present drinking water situation is sad. Drinking water is not available easily, as the quality of water is not good. In the 1990s, villagers were drinking water from open wells, tanks and later from hand pumps. But now they get water from bore wells or most of the families buy filtered water from water plants, as some villages have established water plants with the support of donors. Some families have individual tap connections, while some use public tap connection. Water comes from nearby rivers or bore wells. GPs have established bore wells for drinking water purposes in villages. Some villages collect a fixed amount from families for tap connections. But still some villages are facing shortage of drinking water, the people have to walk a long distance for water in summer.

Communication:

Currently, the communication system is developing in villages. Each family has at least one or two mobiles. They utilize mobiles for communication. Earlier, there were no mobiles, only upper caste families were using land phones during the 1990s. But most of the families were using post cards for communication purposes. Earlier, land phones, STD shops, one rupee coin phones were used for communication purposes in the



school children in the villages and rice and other items are being provided for BPL families through the PDS in the villages. Earlier, nutritious food was not available properly for the poor. Non-vegetarian shops are also available in the villages, whereas earlier non-vegetarian shops were not available, Earlier, there was a lack of awareness about nutrition in the villages and also anganwadi centres were not there.

Community Based Organizations:

Presently, community based organizations are there in the villages. People are empowered by community based organizations. Women self-help groups, farmers' organizations, youth organizations, caste groups, water users associations, watershed groups, common interest groups, elders groups etc have been formed in the villages. These groups are working for their members' development. But earlier, there were no community based organizations, only caste groups were working in the villages. These days, the role of the community based organizations in development is increasing.

Migration:

Migration is increasing in the villages. People are going to towns within the country and also going to other countries from villages. Mostly, the reason for migration is in search of work. Nowadays, works are not available throughout the year in the villages. But earlier, there were lots of work available for people. At that time, people were busy with agriculture works, livestock works, artisan works etc. But now people do not get works in the villages, as farmers are depending on technology in every stage of cultivation and labour cost has also increased. Earlier, farmers got profits in agriculture, but now they have to invest more on agriculture but do not get much profit, sometimes they do not even get back the investment amount in the villages.

Women situation:

Presently, women empowerment is increasing, they are involved in decision making, ownership of assets, governance, participation in development, health, education, sanitation etc., in villages. Earlier, the situation of women was very bad as they did not have any power in the villages. Earlier, men were dominating



women as we had a patriarchal society in India. But now, that situation is gradually decreasing in India. Earlier, women were doing household works, agriculture works, livestock works etc., but they did not take any decisions and men did not take any suggestions from women. After 1990s, women were oriented on different issues by orientation programmes. Government and non-Government organizations worked on women empowerment Self-Help Groups' movement also played an important role in women empowerment. At the same time, violence on women is also increasing in villages. Currently, women are playing an important role in rural development. Women contested and won as Sarpanchs, MLAs, MPs in elections to lead their villages & Constitutions in India.

Conclusion:

Changes are happening in culture, traditions, agriculture practices, livelihoods, artisans, food habits etc., in villages. Lots of changes are happening in livelihoods and new livelihoods are being practiced in villages. Agriculture is decreasing, but at the same time non-farm sector is increasing in villages. Inorganic farming is increasing for more products. Farmers have more debts as they have to put more investment on agriculture. Farmers' suicides are also increasing due to crop failure, more debts etc. Artisans are decreasing or almost declining in villages. Technology is involved in every livelihood. Migration is also increasing from villages to towns. Cash needs are increasing even in villages. Gradually, the faces of the villages are changing by industrialization in India. Currently, almost all services are available in villages. Gradually, villages are also urbanizing from the past 3 decades. ❖

Helping Hands

A mother, wishing to encourage her son's progress at the piano, bought tickets to a performance by the great Polish pianist Ignace Paderewski. When the evening arrived, they found their seats near the front of the concert hall and eyed the majestic Steinway waiting on the stage. Soon the mother found a friend to talk to, and the boy slipped away.



At eight o'clock, the lights in the auditorium began to dim, the spotlights came on, and only then did they notice the boy - up on the piano bench, innocently picking out "Twinkle, Twinkle Little Star." His mother gasped in shock and embarrassment but,

before she could retrieve her son, the master himself appeared on the stage and quickly moved to the keyboard.

He whispered gently to the boy, "Don't quit. Keep playing." Leaning over, Paderewski reached down with his left hand and began filling in the bass part. Soon his right arm reached around the other side and improvised a delightful obbligato. Together, the old master and the young novice held the crowd mesmerized with their blended and beautiful music.

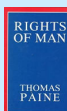
In all our lives, we receive helping hands - some we notice, some we don't. Equally we ourselves have countless opportunities to provide helping hands - sometimes we would like our assistance to be noticed, sometimes we don't. Little of what we all achieve is without learning from others and without support from others and what we receive we should hand out. ❖

Resources

Book Name : **Rights of Man**
Author : **Thomas Paine**

Classic Book

'Rights of Man' is one of the most influential books across the centuries. It is one of the foundational and decisive documents of modern liberalism. Paine wrote this book in the context of giving answers to the British politician Sir Edmund Burke, who criticized French revolution and supported hierarchical government. The book defends democracy and self-government. He elaborately explains the principles of the government and advocates the need of the constitutional republic. He argues that reason, rather than force, should guide the principles of the government. He recommends taxes on the rich to prevent the emergence of hereditary aristocracies. It is a good book for those who want to understand democracy and human rights. ❖

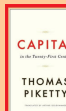


Book Name: **Capital in Twenty - First Century**

Latest Book

Editors: **Thomas Piketty**

'Capital in Twenty-First Century', by French economist Thomas Piketty, is a result of a lot of research across the globe for more than a decade. He studied three centuries of world history to present the evolution of inequality since the beginning of the industrial revolution. He discusses the historic structural basis of capital accumulation and wealth inequality. He describes the impact of first and second world-wars, high taxes, inflation and bankruptcies. He presents the relation between capital accumulation and inequality. He recommends the governments to fix a global tax on wealth to prevent increasing inequality, which may cause political and economical instability. It is a good book for economists and policy-makers. ❖



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v-book : <https://www.youtube.com/watch?v=SrCHKYWolLg>

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'Yoga'kshemam

Happy Independence!

Happy Janmaasthami! Vande Krishnam Jagadgurum!

Remembered Gurudev Rabindranath Tagore's Let My Country Awake

Where the mind is without fear and the head held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;

Where the mind is led forward by Thee into ever-widening thought and action;

Can In to that heaven of freedom, my Father, let my country awake.

Chandrasekarendra Saraswathi's message on 15 August 1947 appears still relevant – "That state of mind which ensures complete freedom is what we must attempt to achieve and help all the living beings on earth to lead a happy life.

- ♦ *He went on to explain the meaning of the national flag. Chakra in the centre of our National Flag reminds us of the moral values. Further, the Chakra makes us contemplate on the spiritual discipline imparted by Krishna in the Gita. That Dharma which shines in the form of a Chakra is clear from Krishna's reference to the Chakra as "Evam pravartitam chakram" in the Gita. The three stripes of saffron, white and green indicate the prosperity, knowledge and strength. He wished us Dharma or Righteousness, Wealth/prosperity, Knowledge, Strength, Happiness and Moksha or Liberation.*
- ♦ *He wanted us to move from Nation having the freedom to we becoming independent. This would be possible if we understand ourselves*

fully, and if we try to control, albeit gradually the mind and set it at rest. For this to happen, every day at least some time should be set apart for practicing the control of mind and bereft of other thoughts. Then gradually, the mind would become calm. Spiritual knowledge would accrue to us fast if we practice this. Then we would truly become independent.

- ♦ *He exhorted us - We must regard other living beings as we would regard ourselves. Even at the risk of death, truth alone must be spoken. Petty social feuds must be averted totally, Every one must strive for improving his knowledge and his spiritual attainments and move with others in an atmosphere of kindness. We must sincerely wish that all people should live happily and peacefully.*

This month reconfirms, for enduring happiness, loving life and people is the way forward rather than loving pleasures. Pursuit of intrinsic goals such as relationships provides happier moments. As we love people

and pursue relationships, we attract more happy moments. We have to bold to love people – family, friends, associates, acquaintances, strangers, enemies, self and God. It would be liberating. It would be augmenting joy in life. Of course, we need to reduce the deficit in trust with family and friends by being, talking, embracing, touching and teaching them, and meditate.

As we transform towards greater universal happiness, we are on viswaamalaanandaabhiyaan. That is the journey of the bliss. Now is the time.

Can we be there? **Yes, if we pursue Atma Yoga.** If we pursue the journey! If we pursue being independent! If we pursue people! If we build relationships! If we remain at it! If we keep our focus on the journey of transition and transformation! Krishna confirms – journey is the way forward to become one with universe for good.

Join us in the world of yoga – for being on the journey of transformation – towards antahkaranasuddhisiddhi. You will not regret it. ❖

G Muralidhar

