

# livelihoods

*today and tomorrow*

June 2015

## Residential Schools



Truly TRU! - 7

Happy Monsoon!

Happy Yoga! Happy Aborigines' Day!

Let us remember PV Narasimha Rao!

Residential Schools have the genesis in ancient Gurukuls. The student has to leave home after s/he learns whatever the parents, the family, the community and the village/locality could teach. The teacher (guru) typically resided in forest and the students go and be with him/her, in the modest apartments. The learning was a 24x7 activity. If the teacher felt that a student could graduate next level (beyond the teacher's capacity), the student would be sent to a next teacher, may be in another gurukul. One day, the student would be declared that s/he could go home as the education in gurukul was over. This approach has been adopted in the modern gurukulams, popularly known as residential schools. The first of this kind is then AP Residential School, Sarvail, initiated by PV Narasimha Rao. Then, the numbers went up slowly in the country. Navodaya schools came. Rishi Valley School came. Private schools came. Junior Colleges came. Degree Colleges came. Management Schools and Professional Colleges with high teacher-student ratio are already like gurukulams. But, some are residential schools without gurukul philosophy. Some are schools and hostels at a place but nothing more. Some Universities are gurukulams. Many are not. Some institutions are just education 'factories'. In this context, 'livelihoods' has explored 'Residential Schools'.

Do not forget to read the classic 'What is History?'

Supplements included in this month include: Legendary Effort - 'Mobile Revolution' and Flagship Programme – Mid-day Meal Scheme.

Usual e-links introduce a video (Making Bamboo Furniture), book (Sustainable Land Management Sourcebook), and value-chain/subsector (Pearl Millet/ Guar Seed).

As ever, pooled up Daily notes for the month as part of the e-livelihoods learning course are also presented this month.

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

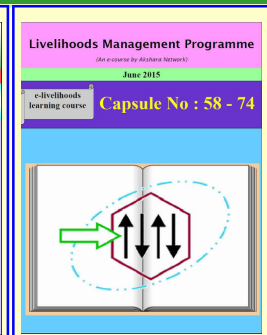
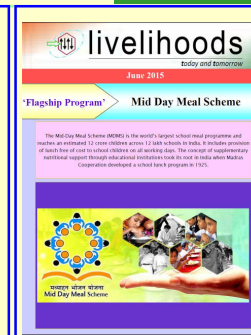
the 'livelihoods' team

The United Nations Food and Agriculture Organization estimates that, about 805 million people of the 7.3 billion people in the world, or one in nine, were suffering from chronic undernourishment in 2012-2014. Almost all the hungry people, 791 million, live in developing countries, representing 13.5 percent, or one in eight, of the population of developing countries. There are 11 million people undernourished in developed countries.



Faith on  
peoples' capacities and  
wisdom is vital for  
'Communitization'.

Latest  
Livelihoods



**'livelihoods' team**

Editor-in-Chief	G Muralidhar
Working Editors	B Ramya
Edit Associates	T Venkateshwarlu
	V Aravind Kumar
	K Chayadevi
	S Laxman
	K Ramesh
	M Siddhardha

**walked/ walking with us**

T Aparna Gayathri	P Mahesh
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G Madhu Vamsi	K Visweswar Rao

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*For enquiries contact:*

**AKSHARA** Network for Development Support Services,

HIG II B-25 F-6, APHB Colony,  
Baghlingampally, Hyderabad - 500044

Mobile: 09951819345

www.aksharakriti.org

www.livelihoods.net.in

aksharakriti@gmail.com

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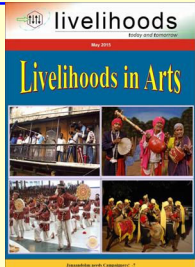
VCA	Pearl Millet
Subsector	Poultry in Uttarakhand
E-Book	Sustainable Land Management Source book
V-Book	Making Bamboo Furniture

**Legendary Effort** Mobile Revolution

**Flagship Program** Mid Day Meal Scheme (MDMS)

**e- course:** e-livelihoods learning course: **Capsule No: 58 - 74**





Greetings!

Thanks for sending May,2015 news letter and all other material . I find it very informative and widely covering livelihood opportunities . We appreciate the efforts of the your deducted team and convey our best wishes ,

C.S.Singhal, Ph. D (Psychology)

Professor & Head  
Centre for Women Development & Gender Studies  
National Institute of Rural Development, Telangana

Received livelihoods June 2015 and supplements. Supplement on 'SHG Movement in India' is very good concept to address the needs of rural un-organized sector but still a long way to go.

Ravi Solanki,

MIS Specialist at ICF GHK,, Hyderabad



Can Atal Pension Yojana ensure pension to all poor elders in the country?

## News

### KCR Set to Present Telangana Industrial Policy, Telangana:

With a promise to give quick, time-bound and transparent permissions to project proposals, the Telangana Government released its new industrial policy an audience of about 2,000 industrialists specially invited for the event slated to be held at the Hyderabad International Convention Centre (HICC). With lakhs of acres considered to be not suitable for agriculture and about a land bank of about 1.40 lakh acres in the State, the Government says it provides hassle-free environment, allowing them to focus on their core businesses. At the heart of the policy is TS-iPASS (Telangana State Industrial Project Approval and Self-certification System) that calls for penal action against officials for delaying the process of applications. Mega projects would get permissions in 15 days.

### SHG women smash sand cartels, Andhra Pradesh:

The new Sand Mining Policy of allowing self-help groups (SHGs) manage and administer the sale of sand is bringing in much-needed moolah for the cash-strapped State. Income from the resource has risen from barely Rs 100 crore in the undivided Andhra Pradesh to more than Rs 571 crore in the 13 districts of the residuary entity. And that's in just the first 10 months of the new policy. Under the new regimen, which came into vogue in August 2014, the Andhra Pradesh Mineral Development Corporation (APMDC) entrusted the residuary state's 334 sand reaches to district or mandal 'mahila samakhyas' (women's groups) or grama sanghams (village societies) for effective mining. These self-help groups (SHGs) are doing all they can to generate revenue from sand. At the end of 10 months of the new policy, East Godavari district is topping the list with a collection of over Rs.112.48 crore while West Godavari stands second with Rs.103.81 crore and Krishna district third with Rs.87.88 crore. ❖

### FIRST SOCIO-ECONOMIC CASTE CENSUS

1791 crore Rural households surveyed	no adult member aged between 16 and 59
31.26% Percentage of rural poor	0.4% Households with no able-bodied adult member
13.25% Households with only a room, kutchha walls and kutchha roof	21.53% SC/ST households
3.64% Households with no adult member aged between 16 and 59	23.52% Households with no literate adult aged above 25
3.85% Households headed by a woman with	29.97% Landless households with income coming from manual/casual labour

### UN Report:

Nearly 60 million people were forcibly displaced across the world by conflicts in 2014. This huge number of people world wide, were forcibly uprooted by conflict and persecution at the end of last year. According to UN refugee agency, the highest ever recorded number. More than half the displaced were children, according to Annual Global Trends Report of UNHCR. The IDPs increase in number (2014) has shockingly shown that a four-fold increase has happened in just four years and it calls for urgent attention to work towards resolving the on-going crisis. ❖

## News From The States

### **NITI Aayog Panel to Cut Central Schemes from 72 to 30, New Delhi:**

The chief ministers' sub-committee of NITI Aayog that met on Saturday to discuss Centrally Sponsored Schemes (CSS), came to a consensus to rationalise it to 30 from the current 72, and raise the share of flexi funds to 25% from 10%. However, Madhya Pradesh chief minister Shivraj Singh Chouhan, who is heading the sub-group, said the final report on it would be prepared only after getting nods from all members before submitting it to the prime minister. "There is a broad consensus on reducing number of CSSs. There are some suggestions based on which the final draft will be prepared by July 5 before submitted it to the prime minister," said the minister. It was crucial for the government to bring down the number of CSSs as state's share in taxes was increased in the latest Budget to 42% from 32% while a higher share of flexi funds will give governments a higher level of freedom in its utilisation.

### **Government Plans 20 Million Houses for Urban Poor, New Delhi:**

The Union Cabinet approved the launch of the "Housing for All by 2022" programme for the rehabilitation of slum-dwellers and promotion of affordable housing for the urban poor. The target is to provide nearly 20 million houses over seven years. An official statement said a Central grant of an average Rs. 1 lakh would be available for a house under the slum rehabilitation programme. But the State governments could exercise flexibility in spending the grant for any slum rehabilitation project using land as a resource for providing houses to slum-dwellers.

### **72.25 lakh bank accounts opened in the State under Jan Dhan yojana, Karnataka:**

The Pradhan Mantri Jan Dhan Yojana (PMJDY) has been implemented in the State successfully with banks opening 72.25 lakh Basic Savings Bank Deposit (BSBD) accounts, according to chairperson of the State-Level Bankers' Committee (SLBC). Addressing a meeting of SLBC convened to review the implementation of PMJDY and other schemes, he said that of the 72.25 lakh BSBD accounts, 35.28 lakh accounts were with 'zero' balance and the remaining 36.97 lakh accounts with balance of Rs. 650.69 crore. He requested the stakeholders to concentrate on creating awareness through financial literacy centres and other modes so that the number of beneficiaries increases.

### **'One in five child labourers is from Uttar Pradesh':**

With child labour decreasing at a dismal rate of only 2.2 per cent per year, it would take more than a century to end the menace, a report said on Thursday. An analysis of census data by non-governmental organisation CRY (Child Rights and You) has revealed that child labour has been decreasing at a mere 2.2 per cent per year over the last decade, contrary to popular perception of its substantial reduction. Stating that over a crore children continue to be a part of the country's workforce, the report said at this pace it would take more than a century to end the menace. The analysis also points out to a dangerous trend. Child labour in urban areas has increased by 53 per cent during 2001-2011.

### **12 smart cities to come up in Tamil Nadu:**

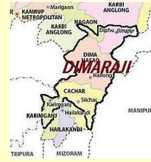
Uttar Pradesh will get to nominate maximum number of cities to be developed as smart cities, followed by Tamil Nadu and Maharashtra. The government has assigned number of cities each State/Union Territory can nominate under the 100 Smart Cities project as well as those to be developed under the Atal Mission for Rejuvenation and Urban Transformation (AMRUT) scheme. Uttar Pradesh has been given the opportunity to nominate 13 cities to be developed as smart cities, while 64 cities in the State have been identified under AMRUT scheme, according to a senior Urban Development Ministry official. Tamil Nadu comes second with the allocation of 12 smart cities and 33 AMRUT cities. While Maharashtra has been allotted 10 cities, Gujarat and Karnataka are eligible to develop six cities each. Under AMRUT scheme, 37, 31 and 21 cities have been identified in Maharashtra, Gujarat and Karnataka, respectively.

### **76% of e-waste workers suffer from respiratory ailments: ASSOCHAM:**

About 76% of electronic-waste workers in India suffer from respiratory ailments like breathing difficulties, irritation, coughing and choking due to improper safeguards at dismantling workshops, an ASSOCHAM study, coinciding with the "Environment Day on June 5 has noted. Many of these workers are children and they become incapable of working by the time they reach 35 to 40 years of age. All recyclers and dismantlers are suffering from breathing problems such as asthma and bronchitis and have a detrimental effect on the respiratory, urinary and digestive systems, besides crippling immunity and causing cancer, according to a study on 'Electronic Waste Management in India,' conducted by apex business body, The Associated Chambers of Commerce and Industry of India. ❖

## Dimaraji

The Dimaraji or Dimaland is the name given to the Dimasa-inhabited areas in North-Eastern states of India, namely Dima Hasao district, parts of Cachar district, parts of Nagaon district and Karbi Anglong district in Assam, together with parts of Dimapur district in Nagaland.



Dimaraji is surrounded by Manipur and Nagaland to the east, Mizoram and Tripura to the south and by Assam to the north and west. Total population of the area is 4,20,664 as per 2011 census. The total geographical area is 4890 Sq km.

Main rivers are Kapili, Dehangi, Diyung, Jatinga, Jenam, Mahur, Langting etc., with Diyung being the longest river having a length of 240 k.m. This area is covered with forests, Langting mupa, Krungming and Borail reserve forest etc.

The economic scenario of Dimasa-inhabited areas is not very encouraging. Geographical remoteness coupled with poor communication, as well as lack of infrastructural facilities are main factors behind low level of development. However, in spite of the gloomy scenario, prospects of agriculture, horticulture and forestry are bright.

About 70% of the people here follow Jhumming (Shifting) cultivation. The cultivation is done in the autumn season, with single or mixed crops like maize, ginger, turmeric chillies and vegetables. The plot of land the people hold is indispensable for them for their livelihood. They are dependent on plains, hills and mountain slopes that they possess. The landmass inhabited by the Dimasa people, particularly in the valley and plain areas is fertile and capable of producing all kinds of crops. The productivity can be increased manifold with application of scientific methodology.

Some horticultural crops which are cultivated include pineapple, orange, papaya and banana. They play a vital role in agricultural economy of Dimasa-inhabited areas.

In winter season, few follow the rabi crop in the river valley. The local agriculture department is supporting this kind of irrigation with modern methods and trying to conserve the soil in the slope areas. Though economic impact of Jhumming cultivation cannot be ruled out at present, it has many drawbacks. It turns the hill slopes barren and aids soil erosion. It is also less productive and does not commensurate with time, labour and investment. Keeping this in view, some private sector and some public sector undertakings have taken up coffee and rubber cultivation in different localities of the district. Some Agro-based industries are being established, so that the cultivators become interested in new types of cultivation that feed industries.

Livestock and poultry occupy an important place in rural Dimasa economy. Cattle such as buffalos and pigs are common livestock animals. Birds (while hen and duck) are rear by the community. The major forest products consist of timber, cane, bamboo etc. Other Non Timber Forest Produce (NTFP) etc. Boulders and gravel in the river beds, along with stones are also available. ❖

## Katkari Tribe

Katkaris are one of the Scheduled Tribes (ST) in India. They are a group of indigenous hunter-gatherers, who are also known as "Kathkari, Kathodi and Kathodia".



The tribe is bilingual—they speak the Katkari and Marathi languages.

They are mostly found in the state of Maharashtra, where they inhabit the Western Ghats and are thickly scattered in small communities throughout the hill ranges and forests of Raigad and Thane districts and also in forests of Nasik, Pune and Dhule districts; A few of them are also found in the southern Gujarat; And a small number of them are also found in Karnataka and Rajasthan.

In Maharashtra, they have been designated as a Particularly Vulnerable Tribal Group (PVTG). The indigenous forest tribes of India have a long history of marginalization and low social status. The tribe is engaged in a wide range of livelihoods, which constitute production and sale of firewood, charcoal, freshwater fishing, hunting of small mammals, birds, upland agriculture, and agricultural labour on the farms of both tribal and non-tribal farmers.

Reduced access to forest resources and restrictions has led to undermining of forest-based livelihoods of the tribe, necessitating them to move seasonally in search of employment and new places to live. Today, the Katkaris are a highly fragmented and a very scattered community; They are highly dependent on others for their livelihoods, and are working as landless workers with only periodic and tenuous connections to their original nomadic, forest-based livelihoods. Many of them have become bonded labourers, working in brick kilns and in charcoal units, serving the urban and industrial interests of the cities. Due to large-scale development projects, Katkaris are struggling to remain in their hamlets, which provides an important contrast to the land tenure problems facing urban slum-dwellers. Despite the various services provided to the agrarian caste-based society, the Katkari community is firmly excluded from membership in village society.

Today, this tribal group is teetering on the brink of extinction and living in abject poverty, as they have lost on their forest-based livelihoods. Their exploitation by non-tribals is total and absolute.

Apart from the above miseries, the life expectancy of Katkaris has reduced in recent years and this tribe may be on their way out, unless and until urgent efforts are made to reverse the trend. Various initiatives have to be laid to bring about improvements in their socio-economic status. Their ongoing survival is threatened by years of systematic exploitation, racial prejudice, abject poverty and loss of their traditional lands. ❖



# Truly TRU!

Happy Monsoon! Happy Yoga!

Let us remember Budhdha! Let us reflect on Aborigines!

NITI Aayog is inching forward. Centrally Sponsored Schemes to come down to 30! Of these, some will be core and some will be optional. Funding pattern is going to be 60:40 (Centre: State)? Except for Special States like Hill States.

MGNREGA talks about providing skills to the families that have used 100 days of MGNREGS so that they get jobs, they become self-employed and/or they improve their existing livelihoods under its Project LIFE initiative.

PM talks about Poverty-free Panchayats. Convergence for Poverty Reduction for the families listed in SECC database is the thinking. Under 14<sup>th</sup> Finance Commission, GP gets Rs.488 per capita per year as untied funds. Hope at least 50% would be available to the needs of the poor. Skills could provide jobs for the willing. RSETIs could take some of them on the self-employment route. Start-up Village Entrepreneurship Programme may initiate some micro-enterprises. NRLM could shoulder the role of organizing the poor into SHGs and their federations and developing the bottom-up Poverty Reduction Plan (household upwards up to GP level) and Panchayats leading the delivery of convergence along with other players including line departments, banks, CSR etc.

In this scenario, I was trying to understand changing Rural Management and its Context.

- ◆ The 'R' seems to have blurred and we have truly TRU (tribal, rural, urban) life and livelihoods. Also we see merger of R&U in several aspects, schemes etc.
- ◆ The 'M' seems to have blurred and we have the scope expanded to include Administration, Management and Leadership. It includes managing institutions, programs and Government departments. It encompasses Social Work, Development, Advocacy, Activism, Movements, Professional Services etc.
- ◆ There is also a blurring of whom does it serve and what does it serve. There are also changes in the context widely.
  - ◆ Poor and not-so-poor
  - ◆ Private, Public, Common
  - ◆ Agriculture and allied, Non-farm, products and Services – buyers and sellers
  - ◆ Individual/family enterprises, collectives, hybrid collectives
  - ◆ Knowledge, Tools, Skills, Processes
  - ◆ Poverty Reduction, Prosperity
  - ◆ Unemployment, underemployment, job, wage, and self-employment, family
  - ◆ Non-profit, fair, profit
  - ◆ Community, volunteers, community
  - ◆ professionals, professionals
  - ◆ Better life, well-being for people at large; targeted

people

- ◆ Poverty Reduction à Prosperity: prosperity of poor, prosperity for all
  - ◆ Basic Services à Life Style
  - ◆ Literacy, 3R Skills, Education, Skilling
  - ◆ RMP/Health Worker, Hospital, Mobile Services, Referral
  - ◆ Full Life Cycle Approach
  - ◆ Remote, Traditional; Suburban, Urban in Rural Areas
  - ◆ Village Associations, Individuals, Men, Charity à Women, Groups-Institutional Architecture, Collectives, Loans, Sustainability, CSR, Rights & Entitlements
  - ◆ For Poor, Of Poor, By Poor; animation, facilitation
  - ◆ Krishi (agriculture) à Krishi (self-employed and enterprises)
    - ◆ Stable livelihoods à unsecure, fast-paced life and livelihoods
    - ◆ Increased awareness, technology reached, equity gap widened, '
      - ◆ 'Gender' in the focus
      - ◆ Focus expanded: Identity, Solidarity, Capacity, Convergence for Rights and Entitlements, Choices
      - ◆ From some kind of a self-reliance in Basics – Air, Water, Food, Clothes, Shelter, etc. to mutual dependency
      - ◆ Low proportion of consumer rupee in Basics to niche
      - ◆ Migration – push and pull
      - ◆ Risks - life, health, accident, cattle, etc., covered
      - ◆ Climate Changes
      - ◆ Large employment sectors overpopulated
      - ◆ Greying Population; Youth reluctant
      - ◆ New opportunities – urban, ICT, skill-based, soft skills
      - ◆ New divides; Increasing gap between poor and rich
  - ◆ Sector demands bright minds
  - ◆ Huge Human Resource Gap in servicing poor
  - ◆ Social Enterprises? What is social about them?
- TRU is true. TRU management is emerging. Can we build TRU livelihoods learning life workers and leaders? Can we build TRU livelihoods and development management programs? Can we have dedicated TRU channels to service the needs of the poor, vulnerable and marginalized? Can we have TRU Missions in sensitively supporting them in their various needs? Can the Local Governments listen to them and learn to customize at the local level? ❖

## Perspectives

G Muralidhar

## Schemes are Helpful

### Tell about yourself?

My name is Valmiki Saroja, aged 40 years old, I am a widow, and an illiterate person. I am a native of Gunakal village, Anantpur District, AP. I have five children, three girls and two boys. Two daughters are married and one daughter is studying in VIth standard. I could not send boys to school due to financial problem and they are working in grocery shops in Chikkadapally.



Presently, I live in Palamoor Basthi, Baghlingapally, Hyderabad.

### What do you do?

I collect scrap from individual households, daily from 6 am to 11 pm, covering 80-100 houses. I have been in to this profession from past 20 years and i dump scrap at open place in Chikkadapally. Each house gives Rs.50 per month and earlier they gave Rs.30. per month. Greater Hyderabad Municipal Corporation (GHMC) donated one rickshaw for dumping scrap for free. During Initial days, stage, we met municipal officers for work, but we did not get any job, later they gave scrap collecting work and also gave rickshaw.

If I want to get new rickshaw, I have to submit application to municipal office for rickshaw for free and have to attach copy of signatures of households to application.

### Why did you migrate to Hyderabad from Gunthakal?

Due to non-availability of livelihoods, we migrated to Hyderabad two decades ago. My husband was a alcoholic and was not working and whatever savings we had, he used towards consumption of alcohol and frequently got involved in fights with the family members and outsiders as well.

### Do you have problems?

Yes, health and financial problems. Scrap collection is hazardous to health. Financial, as I have to repay the loan that i had availed from my relatives (Rs. 1.5 lakh for 36% per year), and my income is meagre, and expenses are high (payment of municipal water bill, electricity bill, cable bill, groceries and other expenses).

Initially, we suffered for living. First, we lived under tamarind tree for two years. At that time children are small, one Muslim family gave shelter for few days, after that we lived in hut. Now, we live in Pacca house which is donated by Government under Rajeev Gruha Kalpa Scheme.

### Did you get benefits from Government?

Yes, house , widow pension (Rs. 1,000/- per month for past two months), food security card (kerosene, rice, sugar, red gram, soaps and detergent powder), aadhar card and election card and rickshaw for scrap collection. My youngest daughter is studying in government hostel.

### What is your future goal?

Repay my pending loans and perform my children's wedding. ❖

## Die Peacefully

### Tell us about yourself?

My name is Yellaboina Laxmaiah, aged 90 years and native of village is Gollagudem Village, Pinapaka Mandal, Khammam District, Telangana. My village falls under the jurisdiction of Bhadrachalam. I am an illiterate person, belong to the Koya community. I have two daughters and two sons. They are married and have children. Now, I am living with my younger son, while wife is living with my elder son.



### What do you do?

Earlier I used to cultivate cotton, ground nut and red gram in my three acres of land. I used to plough my land with oxen. Since last year I stopped cultivating my land, as my health is not permitting. Now, I stay at my house, and spend time and chitchatting with my neighbourhood elders. My other family members go to agriculture field, I have distributed my three acres of land to my sons.

### Do you have any health problems?

Yes, asthma, cough and joint pains. Cough is a serious problem for me and I am on medication. As I am old I have hearing problems and can not walk without a stick. Due to sever joint pains I am unable to walk long distances. Many a times I avail 104 services in my village.

### Tell us about your experience?

I was born in one of the poorest of the poor families. I worked as an agriculture labourer during childhood and later worked as a farmer.

My children are taking care of our responsibilities, but I and my wife are living separately with each of our sons, as they can't take both of our responsibilities. Nowadays, elders are facing problems because children are abandoning them. I am seeing many children, who do not take their parents' responsibilities.

### Are you getting any benefits from the government?

Yes, aadhar card, election card and food security card from government. Earlier, I used to get some agriculture benefits from the government.

### Do you get old age pension from government?

Yes, Rs. 1000 per month. Earlier, I used to get only Rs. 200 per month, from last five months I am availing Rs. 1000 per month. I spend most of my pension amount on medicines, toddy and smoking. As I am 90 years old I have nothing to contribute, thus I smoke and consume local liquor which are bad habits.

### Do you want to tell something to us?

The people of our community are mostly from Below Poverty Line. So, Government should focus on our tribal community's development. I have no future plans, want to die peacefully. ❖



## Welfare of Poor

### Tell us about yourself?

My name is Dappu Laxamma, widow, aged 60 years, illiterate person but can write my name in telugu. I belong to Malkapur village, Kondapur mandal, Medak district, Telangana state.



I have a son and a daughter, both married. I live with my son and his family.

### What do you do?

I am an agriculture labourer; I earn Rs. 200 per day for planting paddy saplings. As a agriculture labour works are few, as it is seasonal. As a daily wage labourer I earn between Rs. 100 – Rs. 150 per day. I have two acres of dry land, and get poor source of income from cultivation.

For past four months I am working as President of Ambedkar Village Organization. Earlier I worked as a Secretary in same VO. For Karunamayudu SHG I am working as a President and as Executive Member for Kondapur Mandal Mahila Samakhya (KMMS).

For this I conduct monthly meetings on 6th of every month, prepare agenda, discuss previous month meeting minutes, loans, savings, social activities, due loans etc. Our members access loans for low interest rates. I give information to SHG leaders every month. There are 26 A grade SHGs and three B grade SHGs in our VO. In our village, there are three VOs. Our VO was formed in 1999 and it was the first VO in our village. Recently, we have formed new SHGs.

### Did you participate in any training programmes?

Yes, on SHG leaders' roles & responsibilities.

### Do you face any problems?

Yes, loan recovery from members.

### Do you get any benefits from the government?

Yes, I avail widow pension Rs. 1000/- per month, have a food security card, election card and aadhar card.

### Did you achieve something in this journey?

Yes, we have all (VO OB) worked to get cement roads, electricity for our SC colony. And our Gram Panchayat has constructed a SC community hall for our community. We asked an office for VO in Gram Sabha meeting. We share our opinion in Gram Sabha meetings and also participate in village issues.

Personally, I am an agriculture labourer, but I did not think that I would become a VO President. Now, I can express the voice of my gender in Gram Sabha meetings.

## Women Collectives...

### Tell us about yourself?

My name is Kandukuri Annapurna, aged 37 years old, native of place is Malkapoor village, Kondapur mandal, Medak district, Telangana state. I studied up to 8<sup>th</sup> stranded.



I am married woman, have three children. My eldest daughter is married. My other two children are doing graduation and 10<sup>th</sup> stranded.

### What do you do?

I have been working as a Village Organization Assistant (VOA) in Ambedkar Village Organization, since 2004. Prior to this I worked as a book keeper in Self Help Groups (SHGs).

My responsibilities include participation in Village Organisation (VO) meetings monthly, noting minutes of the VO meeting, facilitating VO meetings, supporting VO leaders in preparing agenda points, maintaining VO books, managing accounts 'preparing monthly reports and submit to Mandal Samakhya (MS) and vis-a-vis participating MS meetings.

I maintain books of 20 SHGs per month and each SHG pays Rs. 100 per month for updation of their books. Earlier I did mobile book keeping but now that became defunct. For SHGs I also do Micro-Credit Plan (MCP). They pay me Rs. 300 per MCP. I myself member of Mother Theresa SHG Yes, on mobile book keeping and book keeping.

### Tell us about your experience?

For past 15 years I am working with SHGs. During this period I have learned skills and gained knowledge about SHG concept and book keeping.

Now, I can impart trainings on book keeping, group meetings, leaders' roles & responsibilities and any other related SHGs. I have seen improvement in myself from my experiences. I Initially, I was very nervous and lack confidence in attending to meetings and presentations. Presently I engage myself and channelize my efforts to improve SHGs grading towards regular disbursement of loans and regular repayment.

I do not earn a handsome amount from this job however I draw immense satisfaction by working with our SHG members who belong to vulnerable poor. This is what keeps me going. SHG members are utilizing loans from VO and are developing themselves. SHGs have enable this vulnerable poor to raise their minimum standard of living i.e, food, clothing and shelter.

Earlier I worked as an agriculture labourer and an a tailor also. The work with SHGs keeps me busy and have enough work in my hand.

### Do you face any problems?

Yes, lack of coordination among SHG members.

### What are your future goals?

Provide quality education to my children and built house for my children. ❖

## My Life for Society

### Can you tell us about yourself?

My name is Ullas Rangaiah, aged 30 years, native of Ramadurga village of Deodurga taluk, Raichuru District, Karnataka. I was born and brought up in a joint family. I have an elder sister and elder brother. I am the youngest in the family. My father and his younger brother are living together. I did my Masters of Social Work (Community Development Specialization) in Shreeksheetra Dharmasthala Manjunatheshwara (SDM) College Ujire, Mangalore University.

### How did you come into the development sector?

When I was studying degree in Sita Subbaraju Memorial (SSM) College, which is known as Tagore College in Raichur, I was actively involved in the health activities of our village i.e., distributing medicines to each household to control Elephantine (elephant leg disease) in the village. This situation motivated me to do social work.

### Can you tell us about your work?

After completion of MSW, I have worked in different organizations at different positions. My career started as a lecturer, and then from 2008 Jan to 2009 June, I worked as a State Program Associate for Karnataka Network of Positive People (KNP+), under the "Access to Care and Treatment" Project supported by India Network of Positive People (INP+) and funded by Global Fund Round.

From 2009 to 2010, I worked as a Project Coordinator for Integrated Housing & Slum Development Program (IHSDP) project at SURAKSHA, Bangalore. This project's aim was to improve the quality of life of slum community by conducting a need assessment survey and based on the findings of the survey, a slum profile for implementation. To identify the target groups and their needs, and listing of the activities for benefit of target group. From 2010 to 2011, I worked in JANAHITHA as a Program officer. I did a number of things including—Updating the reports and records of the organization, proposal writing, designing, to lead and facilitate base line survey and document the process and transcript the information, facilitate advocacy on health entitlements and health rights for rural communities, documentation of initiatives, learning and process involved in developing communication packages and community mobilization at district and block level, liaison and network with local health officials, civil society and PRIs.

From 2011 onwards, I have been working in HelpAge India, Karnataka as a Project Officer-Livelihood, Rights and Empowerment (LRE) for ASTITVA Project. In the beginning at HelpAge India, I worked as a Young professional, then Development professional and now working as a Project Officer-LRE.

The goal of this project is to help Rural Elderly women and men in the project areas to access age appropriate services as right to achieve an active, quality and dignified life. The focus area of this project is in building self-reliance and resilience among the OldAge Persons (OP), building capacities of the OP to improve their access to credit & livelihood support, providing more accessible and age-friendly primary health care, and rights and solidarity for and among the OP. We provided training on chocolate making to the Tibetan Elder Self Help Groups; they are still making chocolates and selling them within their settlements. Recently, we formed 100 Elder Self Help Groups (ESHGs) in Raichur district of Karnataka.



### Did you participate in any trainings as part of your work?

Yes, I attended a number of trainings as part of the programs. These trainings includes - KNP+ and INP+ induction training, skill building workshop at Srirangapatna and ISHA training center Bangalore, team building training, communication training at ISHA center Bangalore, life skill education workshop at Hubli, Capacity building program at Supaul, Bihar (Cob-Web Analysis-SHG grading), Advance induction training at Henri Martin Institution Hyderabad.

### Did you face any problems in this field?

Yes, while implementing projects in the field level, I had to face death threats, lack of coordination among workers and people, lack of communication, language problems etc. When I was working as a State Program Associate, I got death threats from district level network staff during district visits, as they wanted to eat the project funds without doing any work and were giving fraud reports to higher officers and I was against such activities. Currently, in Raichur most of the elders speak Telugu, and I didn't know Telugu. Initially, it was difficult for them to understand me. But then I learnt Telugu really fast and succeeded in solving the problems in an organized, elegant, planned, transparent and accountable manner, by understanding the people first.

### Did you get any recognition for your work?

Yes, I have got recognition for my good work from my higher officers. When I was working as the Project Coordinator in SURAKSHA organization, I went to a shop for photocopying official documents, the shop owner asked me if I wanted a bill with a much higher amount than what I paid for, I declined and asked for the correct bill. He told me that I am the first person there asking for the correct bill, as people asked for fake inflated bills to claim reimbursements from organizations.

### What are your future goals?

## Residential Schools

*There are various types of residential schools, such as Navodaya Vidyalayas, Kasturba Gandhi Balika Vidyalaya, Model Schools, Air-Force schools, State Government Residential Schools, Ekalavya Model Residential Schools, Polytechnic Residential Colleges, Residential Junior Colleges, Residential Degree Colleges, Professional Residential Colleges and SC, ST Social Welfare Hostels are in the country. Nearly 2000 to 3000 residential schools are there in India. Residential schools played a remarkable role in nurturing the students, particularly those belonging to poor families and downtrodden sections in the society. In this context, 'livelihoods' attempts to understand the concept and status of 'Residential Schools' in the country.*





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There are various types of residential schools such as Navodaya Vidyalays, Kasturiba Schools, Model Schools, Kendriya (central) Schools, Air-Force Schools, State Government Residential Schools, Ekalavya Model Residential Schools, Polytechnic Residential Colleges, Residential Junior Colleges, Residential Degree Colleges, Professional Residential Colleges and SC, ST Social Welfare Hostels in the country. Nearly 2000 to 3000 residential schools are there in India. Residential schools played a remarkable role in nurturing the students, particularly those belonging to poor families and downtrodden sections in the society. The importance of residential schools has grown in the country. In this context, 'livelihoods' attempts to understand 'Residential Schools' in the country.

The need for residential schools has been gradually increasing in the last five decades. There have been changes in our lifestyle, as joint families are decreasing and both wife and husband have to be involved in livelihood activities. They have to go distant places for



the livelihoods. They are unable to spend sufficient time on their children's education and their upbringing. Children's education has become the most prioritized subject in the family. A competitive environment has compelled the parents to seek good education for their children. Parents want the best possible career for their children. They are prepared to spend more money than ever before on their children's education. These situations have forced many parents to send their children to residential schools.

The system of residential schools is not new to our country. It resembles the old pattern of 'Gurukulas' of Vedic period. In ancient times, students (Shishyas) used to go to teachers' (Guru) homes for learning. A teacher's home was called a 'Gurukulam'. If a Guru accepted to teach a student, that student had to stay in the Guru's home. The student had to stay away from his family and as a part of the learning process, had to help in all works in the Guru's home. The Guru used to teach everything, which a student wanted to learn, from Sanskrit to Holy Scriptures and Mathematics to Metaphysics. A student had to stay at the Guru's home, until the Guru felt that he taught all the things he could to the student. After completion, the student used to give money or other things to the Guru as 'Gurudakshina'. It is an act of acknowledgement, respect and thanks to the Guru for providing education. The Gurukulam education was mostly restricted to higher caste people.

Residential schools were established in 1971 to facilitate the flourishing of the fullest potential of students, by providing facilities i.e., better infrastructure such as classrooms which were well-equipped, highly-qualified teachers, quality food, accommodation, cultural events, games, library, e-connectivity, involving in team management, good practices and learning environment.

In residential schools, the students improve their knowledge, learn discipline, values, leadership skills and creativity. The teachers are with students 24 X 7 to mentor students to grow up with values and full potentiality. Teachers perform two roles, both as teachers and parents in residential schools.

Gurukulams were strictly restricted to higher caste and rich people. The downtrodden people were unable to access education in Gurukulams. Education was imparted to people on the basis of caste, to perform their duties as members of a specific caste. The Bhramins used to learn scriptures and religion, Kshatriyas used to learn various aspects of warfare and Vaishyas learned commerce. Shudras were denied education.

Gurukulams were established away from cities or populated areas, called Ashramas. In Gurukulams, students had to follow strict monastic guidelines of the gurus. Gradually, the population increased. In the Gupta Empire, establishing educational institutions in urban areas became common. Nalanda and Taxila, the Buddhist education institutions became very popular across the country. These institutions were established in urban areas. Students from China and Central Asia used to come to these institutions for education. Later, the educational institutions were influenced by Mughal Empire. Particularly in Akbar's regime, the education system was developed with an inclusive approach.



**EKLABYA MODEL RESIDENTIAL SCHOOL FOR TRIBAL CHILDREN  
MUKUTMANIPUR  
BLOCK :- KHATRA, BANKURA**

in to emergence in the educational arena. The modern education system, including the English language was introduced in India by Thomas Babington Macaulay in the 1830s. The modern curriculum was introduced including subjects such as science, mathematics, philosophy and meta-physics. The modern education brought many changes in the education system. Education was mostly confined to classrooms, it was delinked from nature and the close relation between students and teachers was broken.

In the national movement, leaders recognized the importance of education to all, without any caste and class exceptions. They established educational institutions as part of the national movement. These institutions were different from ancient Gurukulams. They

Elementary Education in India: Trends									
School Indicators	2005-06	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12	2012-13	2013-14
Number of Districts Covered	604	609	624	633	635	637	644	662	662
Total Schools	1124033	1196663	1250775	1285576	1303812	1362324	1412178	1431702	1448712
% Government Schools -		80.8	80.2	80.5	80.4	78.2	76.4	75.9	75.5
% Private Schools -		18.9	19.5	19.4	19.5	19.4	21.2	21.5	22.1
Ratio of P to U.P Sch./Sec.	2.6	2.5	2.4	2.3	2.2	2.1	2.1	2.1	2
% Single Tch. Schools with Enr.	11.2	10.5	9	8.4	8.1	7.7	7.2	8.7	7.2
% Schools with Enrolment	24.3	25	25.2	26.7	27.1	27.8	28.4	29.2	31.3
% Schools with Female Teachers	69.1	71.7	72.9	73.7	74.5	75.1	75.6	76.5	79.4
Source: <a href="http://dise.in/TrendsElementaryEducation.htm">http://dise.in/TrendsElementaryEducation.htm</a>									

In the colonial era, the Indian education system was influenced on a large scale. Almost all of our present education system was designed in the colonial era. During the colonial era, the Gurukulam system began to decline and the modern residential school system came

provided education to all people.

After independence, the Indian Constitution clearly stated that governments have to provide free and compulsory education to all the children between the age



group of 6 to 14. The Indian government also recognized the need and importance of education in modern times. Education is the foundation for any kind of social and economical development in the society. From 1951 to 2005, the Indian government increased its budget on education from 0.64% to 3.49% in Gross Domestic Product (GDP). Actually, it is far from the required stated-amount of 10% in GDP for universal quality education.

In our country, a large part of the education is managed by the government and private educational institutions and different religious institutions and non-governmental organizations are playing a role in providing education to the children. According to the Annual Status of Education Report (ASER) 2013, 23 crore students have enrolled in class I to XII in 13 lakh accredited schools in the country.

Residential schools are very important for people, particularly to those who belong to the poor & oppressed sections of the society. These people were deprived from educational opportunities for centuries. A lot of attention needs to be given on people's educational requirements and special strategies have to be designed to provide quality education. Tapping the untapped talent of the tribal and rural students is one of the important tasks of the government.

Modern residential schools in India have a long history. In 1884 amendments to Indian Act, 1876 were adopted to establish residential schools in the country. The 1923 amendments to Indian Act, made it mandatory for every child between the age group of 7 to 16 years to attend residential schools. At that time, residential schools were funded and managed by provincial governments and religious institutions.

Presently, different types of residential schools are being managed by the central government, state governments and other institutions across the country. Central government established the Navodaya Vidyalayas (Jawahar Navodaya Vidyalayas) in each district in the country to provide education to students in rural areas. These schools are fully funded by the Government of India. The National Policy on Education (NPE) -1986 to established residential schools to develop rural talented



students by providing quality education. Navodaya Vidyalayas conduct an entrance test for admission in the residential schools. About 75% of the seats are reserved for the rural areas' students and seats are also reserved for SC and ST communities in the schools.

The first Navodaya Vidyalaya was started in 1985. Presently, there are 598 Navodaya Vidyalayas in all 576 districts in the country, including extra 12 Navodaya Vidyalayas in Scheduled Tribe (ST) and Scheduled Caste (SC) concentrated districts. Each Vidyalaya has full-fledged facilities including classrooms, dormitories, library, labs, play ground etc. The State governments have to provide 30 acres of suitable land, free of cost to establish one Navodaya Vidyalaya.

Kasturba Gandhi Balika Vidyalaya (KGBV) scheme was launched by the Government of India in August 2004, to provide residential education to primary level girls of ST, SC and Other Backward Castes (OBC) and minority communities in backward areas. Initially, the first two years of this scheme was managed by the Sarva Shiksha Abhiyan (SSA), National Program for Education of Girls at Elementary Level (NPEGEL) and Mahila Samakhy (Women Federation). Later, in April 2007, this scheme was merged in SSA as a separate component. Presently, there are 3000 KGBVs spread across backward areas and difficult areas in the country. Out of the 3000 KGBVs, 598 schools were established in 84 ST special focus districts.

Ekalavya Model Residential Schools (EMRS) were established in states and Union Territories (UTs) under Article 275 (1) of the Constitution of India. This scheme aimed to provide middle and higher level quality education to ST students in remote areas. The EMRS are affiliated to State or Center Boards of Secondary Education and state governments and UT governments are responsible in running EMRS. The state and UT



governments permitted established societies to run EMRS. These societies take donations, grants and contributions from individuals and institutions for infrastructure, facilities and resources development in EMRS. The Government of India has established 72 EMRS in tribal areas across the country. It gives Rs. 250 Lakh to each EMRS for school building, hostel, teachers' quarters, library, laboratories and associated infrastructure and Rs. 30 Lakh per year for management to the state governments. Remaining amount has to be adjusted by the state governments.

Central government has established Ashram Residential Schools (Ashram Patasalas) for tribal students. This scheme was started in 1990 in tribal sub-plan states and UT administrations. It covers primary, middle, secondary and senior secondary level of education. In this scheme, central government provides 100% fund to girls' residential schools, 50%:50% fund to boys' residential schools by central and state governments and central universities manage the residential schools with 90% fund assistance by the central government and 10% by central universities' contribution. In the same pattern, central government runs residential vocational training institutes for tribal girls and boys.

Central government initiated to establish state managed residential educational institutions across the country to develop the talented students of rural areas. The financial support is provided by both central and state governments for the residential educational institutions. In this process in 1971, the first residential education institution, Survail Residential School in Nalgonda



district, Andhra Pradesh state (Present Telangana state),



was established in the country by the united Andhra Pradesh state government. AP Residential Educational Institutions Society (APREIS) was established in 1972 to run the residential schools. Presently, APREIS is managing 123 residential schools, 13 junior residential colleges and one degree residential college in Andhra Pradesh and Telangana state.

The Government of India planned to establish 6000 Model Schools in each block / mandal across the country. About 3500 model schools will be established in Educationally Backward Blocks (EBBs) in all states and UTs by the governments. Remaining 2500 model schools will be established in relatively developed areas under the Public- Private- Partnership ( PPP) mode. The schools were established with the following objectives...

- ♦ To provide quality education to secondary school level students at every block / mandal
- ♦ To implement innovative curriculum and pedagogy
- ♦ To be the model in infrastructure, evaluation and school governance

Along with the residential schools, junior residential colleges and degree residential colleges are in the country to provide quality education to talented students of poor families.

Central government and state governments are running, junior and degree residential colleges in the states. In some places in the country, the government is running Kendriya Vidyalaya residential colleges.

Governments are running residential polytechnic colleges and other residential professional colleges, including medicine and engineering residential colleges

in the states.

Many private schools and colleges are running residential schools across the country. Even corporate companies are investing money in the education sector and running residential schools and colleges. In private residential schools and colleges, there is a lot of variation in the fee structure, facilities and teaching methods. Corporate schools came into existence and they have many branches across the states.

Non-governmental organizations and different religious institutions are running residential schools for the poor students across the country. Particularly, religious institutions are running a number of residential schools across the country. In these schools, along with education, students have to learn cultural components, traditions and religious practices.

Andhra Pradesh & Telangana governments' residential societies are running 73 residential schools, 26 minority residential schools and three regional excellence residential schools or Gurukulams (Tadikond-Guntur district, Kodigenahalli-Ananthapur district and Sarvail-Nalgonda district). Every year, residential societies conduct an entrance test and a lottery system for joining in residential schools for class V to class X.

Andhra Pradesh & Telangana residential schools are unique in practicing excellent educational methods. Four languages such as Telugu, English, Hindi and Sanskrit are taught in the residential schools. Students, teachers and staff speak English for four days a week and for two days in Hindi. Debates, manuscript magazines, conversation circles, quiz programs; different types of language competitions and essay writing competitions are conducted in four languages.



In residential schools, teachers supervise the students twice in a day from 2.15 to 3.45 and 7.30 to 9.30 pm. In those hours, teachers give assignments and conduct study hours under their guidance. Separate classes are conducted for slow learners and gifted children and special assignments given to the slow learners. Remedial teaching classes will be conducted daily from 3.45 to 4.30 pm. Regular physical education, including all games will be conducted daily to develop the physique of the students. All students will be trained in Yoga.

For each 40 students batch, one house will be allotted and appointed house master to look into the needs and the welfare of the students. For administrative purposes 40 students batch will be divided into four batches with 10 students with a group leader. The class pupils' leaders and school pupils' leaders will conduct assemblies and functions etc. Students will be involved in all activities.

The residential institutions provide free boarding and dormitory facilities to the students and also it is compulsory to all students stay in residential schools. There is no day scholars system in the residential institutions. The principal of the institution shall be the warden of the hostel. One of the teachers has to perform deputy warden duties on rotation basis along with the normal duties.

Residential institutions provide two times food, milk, tea-snacks and breakfast in a day as follows...

- ♦ Morning – Milk
- ♦ 9.15 am - Breakfast such as Idly, Kichidi, Pulihora etc.
- ♦ 1.25 pm - Lunch consisting Rice, Curry, Dal,





### *Rasam and Butter Milk*

- ◆ 4.30 pm - Tea
- ◆ 6.15 pm - Dinner with Rice, Curry, Chutney, Sambar and Butter Milk

Each residential institution has one small hospital with four beds. One staff nurse is appointed to provide medical services to minor ailments of the students. Budget allocates the purchase of the medicine prescribed by the Medical Officer of the nearby Primary Health Center (PHC), who has to visit twice in a week to address the health problems of the students and issue necessary instructions to the Staff nurse.

Residential Schools' Societies publish advertisements for entrance test to enroll into class V. The aspirants have to have minimum requirements which are as follows...

- ◆ The candidates must belong to the age group between 9 -12 years and for ST & SC students 9- 14 years
- ◆ The candidates have to be studying in class IV in a government school or government recognized school at the time of the notification
- ◆ The annual income of the parents of the candidates should not exceed Rs. 60,000 (This condition does not apply to the children of Army personnel')
- ◆ The candidates have to submit the filled application, including required attested Xerox certificates within the time period

Residential schools have played a vital role in providing quality education to poor students, particularly ST & SC community students. These communities were restricted from educational opportunities for centuries in the name of caste system in the country. Because of social restrictions, cultural background, environment and financial constraints, children of ST & SC communities are unable to access quality education, when compared to children of forward communities. Residential schools played a remarkable role in providing quality education to the ST & SC communities' children. Special residential schools were established for only these communities. Children from these communities accessed quality education in the residential schools, without any social, cultural and financial constraints. Lakhs of students got education and reached higher positions in many sectors. In the same way, the government has established



Kasturba Gandhi residential schools for girls to improve the status of girls' education in the country.

For the last three decades, privatization has been happening in an uninterrupted way. Privatization became a major phenomenon in all aspects of economy in the country. Privatization of education is continuing from pre-primary schools to higher classes. Education has become a business to sell to those who can purchase. Many business people are looking for education as a profitable enterprise. Corporate companies have also entered into the education business and are opening branches across states. Many private schools' managements are going to run residential schools to earn more profits in the education business. People are spending an average of Rs. 50,000 to Rs. 1 Lakh per student in private residential schools for education. Down-trodden communities' children and other poor children are unable to access education in these private residential schools.

Education is the fundamental right of every citizen in the country. Our Constitution has guaranteed quality and compulsory education to all children without caste and class obligation. But the governments are showing less commitment in providing quality education to all children free of cost. Before independence, our leaders promised to allot a budget of 10% of GDP for education. Even today, our education budget did not cross 3% of GDP. Privatization of education has also become a threat to universal education. Central and state governments have to increase the budget on education. More residential schools are required. Governments have to establish a minimum of three to four residential schools in each mandal/ block and should improve the facilities in existing residential schools across the country. ❖



## Gattu Mandal Samakya

The Gattu Mandal Samakya (MS) is located in Gattu mandal, Mahabubnagar district, Telangana state. It was established 2000, registered under the MACS Act, 2002. MS has 38 Village Organisations (VOs) and 900 Self Help Groups (SHGs) under it.

President: Veeramma, Vice-President: Nagamani, Secretary: Jayasree, Vice-Secretary: Narsamma and Treasurer: Shalini Begum

The Executive Committee (EC) comprises of 38 VO leaders, five members are elected by the EC as MS' Office Bearers (OB) and the remaining 33 are involved in various committees. The General Body (GB) has 190 members, MS conducts regular meetings on the 9<sup>th</sup> and 24<sup>th</sup> of every month at the MS building and discuss various VO and MS related issues meetings.

MS has granted 1 crore 60 lakh rupees to the VOs for utilization towards sustainability of the VOs. Each VO has a share capital of Rs. 5000/-. The membership fee for MS is Rs. 125/-. The amount is decided by the MS, VO and SHG

members.

The MS has six committees, each led by two members.

1. Gender committee
2. Bank Linkage committee
3. Audit & Community Investment Fund
4. Poorest of Poor committee
5. Land development Committee
6. Streenidhi Committee .

**Implementation of schemes:** The MS is well-coordinated with the government officials in implementation of flagship programmes like Individual House Hold Lavatory Scheme (IHHL)S, Integrated Child Development Services (ICDS) and Mid Day Meal Scheme (MDMS). MS conducts 'Sadaram' camp for the physically handicapped people for certificates for disability pension. MS implements government insurance schemes like Aam Admi Bheema Yojana, Janasree Bheema Yojana, Abhayahastam, Swavalamban and Livestock insurance etc. It is a intermediate body to the VO and Zilla Samakya. ❖

### Support Organization

## CAMEL

The Cultural Association for Mass Education and Liberation (CAMEL) is a Civil Society Organization (CSO), actively run from Sullurpet mandal, Nellore district, Andhra Pradesh. It was registered under the AP Societies Act, 1990, under the Non-Profit Service of Society. It works for the welfare of socio-economically backward communities such as SC, ST and other minorities.

Since 1990, CAMEL has been conducting various programmes, through the governing body of the professional social workers. It gets its funding from foreign donations and Government schemes.

CAMEL has been working with 10000, families of Dalits, Tribals, Fisher-folk and other economically backward communities such as Gouds, Yanadis, Yerukulas and Yadavas etc. The activities as follows...

- ♦ Forming Balasanghams, Child clubs, Girls councils, Youth associations and SHGs and building community-based tanks with the participation of local people.
- ♦ Establishing Community Based Organisations (CBOs) for Dalits and Tribals in Naidupet, Pellakur, Sullurpet, and DV Satharam in Nellore district.
- ♦ Conducted Post-Tsunami activities like reclamation of

six drinking water ponds for SC and ST villages in Koridi, Kollapattu, Thotakattala, Perinadu and Vembanadu.

- ♦ Built 125 houses for poor vulnerable Dalits and Yanadis under the IAY scheme from 2005-2008.
- ♦ Provided livelihoods support to poor and vulnerable people by disbursing gave goats and other livestock to 356 beneficiaries and Milch animals to 29 beneficiaries in Srinivasapuram and Vakadu mandals.

One of the biggest achievements of CAMEL is its facilitation in the formation of Self Help Groups (SHGs) - in which 7580 members are saving Rs. 1,74,56,768. And 16,291 members have taken loans of Rs. 22,11,06,000. It facilitated the Yanadi community involved in implementing the NABARD funded Tribal Development Fund (TDF)

Project, under which 100 acres of land allocated to members of the Yanadi community has been reclaimed and planted with mango saplings as part of the "Maa Thota" project.

CAMEL and it's team has actively participated and dedicated itself to the development and empowerment of vulnerable people. ❖

### Training Organizations

1. Northeast Employment and Training Organization

<http://www.vtneto.org/>

2. Cooperative Development Institute (CDI)

<http://www.cdi.coop/>

3. Northeast ADA Center

<http://www.edi.cornell.edu/>

4. International Consumer Product Health and Safety Organization

<http://www.icphso.org/>

## Mother Teresa Village Organization

The Mother Teresa Village Organization is located in Maripeda Village, Warangal district in Telangana state. It was established on 20<sup>th</sup> May, 2004. It was registered under the Mutually Aided Cooperative Society (MACS) Act.

The VO has 30 Self Help Groups (including 5 men's groups) and 330 members under it.

The VO's membership fee is Rs. 500 and monthly savings amount is Rs. 3000.

**Office Bearers:** President: Bayya.Nirmala, Secretary: Kavitha, Treasurer: Nagamani and Book Keeper: Venkanna.

The VO conducts a meeting on the 12<sup>th</sup> of every month at the premises of the Village Organization. The agenda constitutes of savings, credit, payment & repayment, loans, internal lending, interest, Streenidhi and Abhyahastam insurance etc. Most of the women members of this VO are taking credit for investment on agriculture, social occasions, medical treatment, children's educational expenses etc.

The Mandal Samakya meeting is held on the 25<sup>th</sup> of every month at the Mandal Samakya Bhavan. The meeting is attended by all the VO leaders, Book keepers, Community coordinators and also the Assistance Project Manager (APM).

### Scheme

In the meeting, the VO leaders take up the

### MGNREGS

The Mahatma Gandhi National Rural Employment Generation Scheme (MGNREGS) is being actively run in Maripeda Village in Warangal district, since February, 2005.

There are 1500 job cards holders, 37 Srama Shakthi Sangams (SSS) with different communities and two Gramaikya Sangams. They undertook various works here such as laying metal roads, trenches, plantation work, tank siltation and land development activities in 50 days of works. The above works are providing livelihood-security to people during lean season.

The job card holders get paid in the range of Rs. 60/- to Rs. 169/-. The field assistant provides work at the field level and collects the work data and the same is sent to higher officials, for updation on the programme. Recently, the government hiked the wage from Rs. 169/- to Rs. 180/- and in case the labour brings their tools, he or she is paid for tools i.e., for crowbar bar Rs.10, for shovel Rs.5 and for Tray Rs.5. The issuing of these payments is done by the higher officials and the labourers collect the money from the nearest State Bank of India or Post Office through the biometric process. These works are undertaken during the summer season, as in other seasons the locals are engaged in agriculture or agriculture-allied work. Last year, during the summer season two Scheduled Caste job card holders died of sunstroke. The nominees of deceased workers got a compensation of Rs. 15,000/- from government. ❖

ground level issues like loans, credits etc.

So far, the VO has registered 22 abhyahastam beneficiaries. It is paying them Rs. 360/- per annum to give them social security. Additionally, it is also providing scholarships to their children (6<sup>th</sup> class to Intermediate), to promote higher education.

Each committee has 3-5 members, who actively participate and solve the problems of the VO.

**Capacity-building committee:** It builds the capacities of Self Help Groups and works towards sustenance of these groups for empowerment.

**Bank-linkage committee:** It provides support towards payment and repayment of loan amount on time.

**Health & Nutrition committee:** It supervises the Sub Primary Health centres & Anganwadi centres.

**Mid-day meal committee:** It supervises the mid-day meal programme at the field level, including checking the menu being served, quality of services being provided etc.

**Pension & Insurance committee:** It looks after the affairs of schemes such as Abhyahastam, Aam Admi Bheema Yojana, scholarships to children etc. **Poorest of the poor committee:** It works for the empowerment of the poor people by providing them loans and livestock animals for sustaining their life. ❖

### Facility

### Anganwadi Centre

The Anganwadi Centre in Maripeda Village, Warangal District, Telangana state, is successfully running since 1999.

There are three different caste groups (BC-2, SC-2, and OC-1) under this centre. The AWC is mainly providing services to the Scheduled Caste population. The Anganwadi centre focuses on reducing the Infant Mortality Rate (IMR) and Maternal Mortality Rate (MMR).

The centre has a total of four male and three female children aged between 0-6 months; 17 male and 12 female children aged between six months to three years; and six male and 17 female aged between 3-6 years children. Additionally, a total of seven lactating women and 10 pregnant women are benefitting from this centre.

This centre is being run by the Anganwadi teacher Padma, and the Aaya Muthamma. They are actively providing services such as maintaining the record of new born babies, pregnant and lactating women; recording the children's weight every month; supporting ANM/ASHA workers in improving health & awareness etc.

The ASHA worker visits twice a month, and a doctor check up is conducted once a month. The Primary Health Centre staff visit once a month to review the health status of children and pregnant and lactating women and to provide Vaccination & immunisation in Anganwadi centre. ❖

## Mobile Tiffin Center

Mobile Tiffin Centres are portable eateries, that provide 'Tiffins' to customers. These centres provide a nice opportunity for entrepreneurs who can't invest huge amounts, to earn good profits. These centres are providing livelihoods to about 20 lakh people from the unorganized sector in cities, towns, villages etc.

The reason for them being, so profitable is due to various factors such as being able to move the mobile centers from place to place in search of customers, selling food which is affordable for customers, etc.

These services have always been attractive to customers, but they have recently garnered craze among the customers in big cities, making some mobile tiffin vendors very famous.

This business is giving sustainable livelihoods to the vendors, as these centres have their own patrons who regularly eat at these places.

The industry has grown even more in recent times as the working class people are not finding time to cook and are not being able to afford eating regularly at hotels or restaurants due to their exorbitant prices. The youngsters also prefer these centres as they provide authentic local dishes with the desi tadka and taste, which can't be found at posh restaurants.

Most of these consumers prefer eateries, which are near their houses or offices, which are light on the purse, and offer delicious food.

So these kind of centres are on demand by the consumers. This livelihood gives employment to the poor people. These centres are moved to wherever the public is gathered the most and operate their service to get good income.

These centers are giving a tough competition to the permanent Tiffin shops, as these mobile centres have some advantages compared to permanent tiffin shops, which can be moved to different places in search of customers

There are people who like either permanent or mobile tiffin centres, but at last the consumers' decision is final.

### Where are these centres run:

Generally, these centres are established at public junction places, near bus stand, railway station, cinema halls, Industrial Development Areas (IDA), labour adda areas, transport areas, public accumulated places, universities, colleges, schools, beside roads or footpaths etc.



These centers provide livelihoods to the various peoples directly or indirectly like kirana shops, vegetable shop owner, farmers, gas agencies, cycle shops, mobile vehicle manufacture, fuel sellers, fire wood owners, gram panchayat, local municipalities, corporations revenues, plastic covers sellers, paper vendors, place leasers, power providers, water suppliers, cleaners, suppliers, cash counter maintainers, cooking persons, helpers, pan shops, tea shops etc.

- ♦ The food items generally sold by these centers are batter products (Idlis, dosas, puris, mysore bondas, bajjisetc.)
- ♦ The prise rates of tiffins start from a minimum of Rs. 20 and a value addition of up to Rs. 30.
- ♦ The minimum expenditure for establishing the business is Rs. 50000, for buying items such as mobile cart, stoves, pans, utensils, plates etc.
- ♦ These centers start from morning 5 AM to 11 AM and evening 5 PM to 11 PM.
- ♦ These centers get a daily income Rs. 500-1000 excluding the expenditure.
- ♦ The Mobile Tiffin vendors also get an additional income by cooking for social orders.

Mobile tiffin centre vendors face problems from the police department, local bodies like corporation, municipalities, gram panchayat and from the sanitary inspectors or any other local authorities. ❖

### Individual Enterprise



Fish Selling

### Collective Enterprise



Net Weaving by SHG Members



## Struggles of Life

Once upon a time a daughter complained to her father that her life was miserable and that she didn't know how she was going to make it. She was tired of fighting and struggling all the time. It seemed just as one problem was solved, another one soon followed. Her father, a chef, took her to the kitchen. He filled three pots with water and placed each on a high fire.

Once the three pots began to boil, he placed potatoes in one pot, eggs in the second pot and ground coffee beans in the third pot. He then let them sit and boil, without saying a word to his daughter. The daughter, moaned and impatiently waited, wondering what he was doing. After twenty minutes he turned off the burners. He took the potatoes out of the pot and placed them in a bowl. He pulled the eggs out and placed them in a bowl. He then ladled the coffee out and placed it in a cup.

Turning to her, he asked. "Daughter, what do you see?" "Potatoes, eggs and coffee," she hastily replied.

"Look closer", he said, "and touch the potatoes." She did and noted that they were soft.

He then asked her to take an egg and break it. After pulling off the shell, she observed the hard-boiled

egg.

Finally, he asked her to sip the coffee. Its rich aroma brought a smile to her face.

"Father, what does this mean?" she asked.

He then explained that the potatoes, the eggs and coffee beans had each faced the same adversity-the boiling water. However, each one reacted differently. The potato went in strong, hard and unrelenting, but in boiling water, it became soft and weak. The egg was fragile, with the thin outer shell protecting its liquid interior until it was put in the boiling water. Then the inside of the egg became hard. However, the ground coffee beans were unique. After they were exposed to the boiling water, they changed the water and created something new.

"Which one are you?" he asked his daughter. "When adversity knocks on your door, how do you respond? Are you a potato, an egg, or a coffee bean?"

Moral: In life, things happen around us, things happen to us, but the only thing that truly matters is how you choose to react to it and what you make out of it. Life is all about leaning, adopting and converting all the struggles that we experience into something positive. ❖

### Social Enterprise



**Barefoot College of India**

### Important Day



*World Environment Day is observed every year on 5 June - a day designated by the UN to raise awareness of environmental issues*

**5 June - World Environment Day**

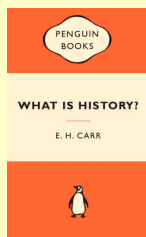
## What is History

Edward Hallett Carr (E.H. Carr)

The book, *What is History?*, is the collection of six lectures given by E.H. Carr, deals with the methodology of the profession of a historian and philosophical foundations. It was published in 1961. Carr studied the method of 19<sup>th</sup> Century history and found overemphasis of historians on data and missing the meaning behind the data.

Writer says that studying history means studying the historian who interpreted it. He says that history is a science and that history is the continuous process between the historian and the facts and unending dialogue between past and present. He explains that any answer one gives, reflects the context of time and society which they live. He says that history is not only learning the facts, but learning about the bias in the records and interpreting the importance of events in their social context. He describes that history consists of seeing the past through eyes of the present.

Writer shows the relation between historians and facts, society and individual, history, science, morality and causes in history. The last two chapters he explains the notions of progress and objectivity of history and the historians' moral judgments based on the values of their own era. He gives many examples about how the historians interpret the same period of history differently. He says that the main work of historian is not recording facts, but evaluating it. He challenges the traditional method of historians and believes that a more balanced approach is required to study history. He shows what historians can and cannot know about history. It is the most influential book on the science of history. This is the best book for historians, students and those who love history. ❖



## Entrepreneurship and Rural Women in India

Author: Jitendra Ahirrao

The book '*Entrepreneurship and Rural Women in India*' focuses on two of the important factors, which can contribute to India's socio-economic development & growth—entrepreneurship and rural women. The author describes the on-ground situation of rural women in India, their status, potentialities and problems (such as lack of education, lack of employment, mobility constraints, lack of interaction etc.).

The book explains into how women Self Help Groups (SHGs) are empowering the rural women's lives, building their confidence, helping them overcome gender related issues etc. This is a good book for policy-makers, students, those in the development sector, and to those interested in the subject of women empowerment. ❖

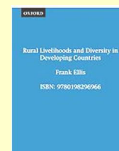


## Rural Livelihoods and Diversity in Developing Countries

Author: Frank Ellis

This book talks about the merits of livelihood diversification as a survival strategy of rural households in developing countries. It looks at diversification in the context of poverty, farm productivity, Natural Resource Management (NRM) and gender relations in rural areas; it gives an advance policy for understanding the diversity of rural livelihoods.

The author reveals that this book is based on the research of past and current policies. He shows that the rural livelihoods' diversification is different between the poor and developing nations. He says that diversification can cause the sustainability of rural livelihoods in developing countries. The book manages to cover all aspects of diversification, and defines the concepts of sustainable livelihoods and its frame work with capitals. It is a good book for policy-makers, researchers, students, etc. ❖



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## 'Yoga'kshemam

*Happy Monsoon!*

*Happy Yoga!*

This month, the find I have is "LESSONS life has taught me" by JP Vaswani. Dalai Lama says is life of Dharma. These include –

- ♦ We are not alone. In the endless adventure of existence, we have our unfailing companions. Just look around.
- ♦ Everything happens to us at the right time, to the right person at the right place.
- ♦ If we surrender fully, we shall be free from fear, anxiety, worry, stress and tension. All we need to do is hand ourselves over, with childlike trust.
- ♦ Thought is a tremendous force in our life. Thoughts shape our attitudes. Attitudes mould our character. Character influences our life. By changing our thought pattern, we can change our life.
- ♦ Problems are stepping stones to a better, richer and more radiant life. Problems help us to crack our shells so that 'grace' can enter our lives.
- ♦ Neither rites nor rituals, neither creed nor ceremonies are required to improve the condition of the world. All that is needed is love to one another and all.
- ♦ If we want to get 'one', we need to lose ourselves and become 'one's'.
- ♦ We know we are coming closer to liberation, if our hearts are becoming more tender and compassionate to the needs of those around us.
- ♦ The best exercise fir heart is to reach down and lift up as many as we can.
- ♦ Life is too short to be spent in fault-finding, holding grudges or keeping memory of wrongs done to us. Forgive and forget, even before it is asked for.
- ♦ If we have moved in the wrong direction, we need not worry. Let us make the U-turn. The past does not and cannot bind us.
- ♦ Let us open our eyes and see, we find miracles all around us. A seed grows into a tree. A caterpillar becomes a butterfly.
- ♦ Let us open our hearts to let love in. Love is the power that pulls. All things in the universe gravitate to us.

- ♦ Let us give, give and give. This releases us from the bondage of the ego and to the things.
- ♦ We must never forget that every thought, every word, every action, every feeling and every emotion is recorded in the memory of the nature. We may be able to deceive those around us, may be ourselves, but we cannot deceive nature.
- ♦ When we are vexed with a problem and tried hard to find a way out and could not, had over to the Universe, it shows a way and takes care of it.
- ♦ Universe wants us to work for it in love.
- ♦ The more we love, the more we know. The key to knowledge is love.
- ♦ An infinite potential lies hidden within us. We are unaware of it. There can be no limit to what we can do and achieve.
- ♦ Enlightenment comes to us when we are 'graced'. We can only strive for it.
- ♦ The greatest intoxication is that of the ego. The worst madness is that of anger. When we are free from arrogance and anger, we find goodness and beauty wherever we go.
- ♦ Insults are like bad coins. We cannot avoid them but we need not accept them.
- ♦ The test of a person is how much s/he can bear, and how much s/he can share and how soon s/he confesses a mistake and makes amends for it.
- ♦ Think positively. Eat sparingly. Exercise regularly. Walk as much as we can. Be careful to see that our thoughts and actions are clean.
- ♦ Let us live these lessons.

This is nithyajeevanayogam. Being conscious in the moment!

Can we be there? **Yes, if we pursue Atma Yoga.** If we truly lose ourselves in the universe! If we truly love the universe! Krsna confirms if we walk towards the universe, we reach the universe, irrespective of the paths. In fact, we are already there as long as we are walking.

Join us in the world of yoga – for flowing in the river of life and losing ourselves in the universe – towards viswaantarangayogasiddhi. You will not regret it. ❖

**G Muralidhar**



