










livelihoods

today and tomorrow

April 2018

7Ls

Supplements

 livelihoods today and tomorrow April 2018 'How To' How to Work with Poor People Video Format	 livelihoods today and tomorrow April 2018 'Kshetram' Ecologically Fragile and Marginalized (EFM) Zones in India 	 livelihoods today and tomorrow April 2018 'Sukshetram' Poor, Vulnerable and Marginalized Groups 	 livelihoods today and tomorrow April 2018 Special Supplement Livelihoods Framework 	 livelihoods today and tomorrow April 2018 'Special' Stephen Hawking 
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Happy Mahavir Jayanti! Happy Hanuman Jayanti! Happy Easter! Happy Baisakhi! Bihu! Vishu! New Years! Happy Ambedkar!
Happy Buddha! Happy Health! Medicine! Health at Work! Mother Earth! Happy Copy Rights! Intellectual Property! English!
Happy Dance! Happy Workers! Laughter! **Let us accept we are fools! Let us laugh!**

Karnataka goes for Elections. Early national elections – we are still guessing.

Federal/Third Fronts are emerging. TDP withdraws support to BJP at Centre.

New parties are emerging; will they help people, or the parties in power?

South is trying to assert.

BJP gains strength in Rajya Sabha.

Congress is bringing fresh blood into its management.

Tribal Habitations are becoming Gram Panchayats.

Stephen Hawking, 76, the genius of the times, rests! Vijay Sardana, 73: Rest in Peace!

Livelihoods are a means to living. Living gives us life. Life, Living and Livelihoods are possible by appropriate linkages with context, our reality, our rights and entitlements and our opportunities. Leadership and management make these linkages real. Unlearning and learning take us near to the leadership with competence. This learning is possible with love for the universe; the self; and the poor, marginalized and vulnerable. Love connects and integrates Soul with Universe. Love is an art like music. We are beings of love, dead without love. With love we have four arrows, six capitals, four contexts, continuums and the interventions. Including Collectivization and Communitization. This is Livelihoods Framework with LEAPs, Value-chains, Institutions, Animators and Facilitators. This is the essence of 7Ls. In this context, 'livelihoods' has explored "7Ls".

Ernest Hemingway's 'The Sun Also Rises' is not to be skipped classic.

Supplements: Kshetram discusses Ecologically Fragile and Marginalized Zones in India and Sukshetram discusses Poor, Vulnerable and Marginalized Groups.

Special Supplement: Livelihoods Framework

Special Additional Supplement: Stephen Hawking

Video - How to Work with Poor People.

Usual e-links include:

VCA – Tamarind (Pinakota, Visakhapatnam);

Subsector –Cashew Nut in Meghalaya;

e-book: Micro Savings Empowering Women in India;

v-book: Livelihoods Security Climate Change, Migration and Conflict in Sahel

With the faith and hope that you find this and evolving issues of 'livelihoods' useful, we remain.



the 'livelihoods' team



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Focus	7Ls (Life, Living, Livelihoods, Linkages, Leadership, Learning and Love)	5
News		4
Classic Book	The Sun Also Rises	14
Story	One Who Read The Future	
'Yoga'kshemam		15

Supplements

How to (?)	How to Work with Poor People https://youtu.be/THXAI5G9Bsk
Kshetram	Ecologically Fragile and Marginalized (EFM) Zones in India http://livelihoods.net.in/sites/default/files/pdf/kshetram_supplement_april_18_0.pdf
Sukshetram	Poor, Vulnerable and Marginalized Groups http://livelihoods.net.in/sites/default/files/pdf/sukshetram_supplement_april_18_2.pdf
Special Supplement	Livelihoods Framework http://livelihoods.net.in/sites/default/files/pdf/special_supplement_livelihoods_framework_april_18_0.pdf
Special	Stephen Hawking http://livelihoods.net.in/sites/default/files/pdf/special_stephen_hawking_april_18.pdf

e-links

VCA	VCA_Tamarind, Pinakota http://livelihoods.net.in/sites/default/files/pdf/vca-tamarind_pinakota.pdf
Sub-sector	Sub Sector Study of Cashew Nut in Meghalaya http://www.mbda.gov.in/publication/pdf/170.pdf
e-Book	Micro Savings Empowering Women in India https://www.youtube.com/watch?v=TG9NYaHuWa8
v-Book	Livelihood Security Climate Change, Migration and Conflict in the Sahel http://publications.iom.int/system/files/pdf/unep_sahel_en.pdf

Creating alternative livelihoods for farming families in Iraq: In 2017, conflict in Iraq caused new displacements, while other people returned home as areas became safe. At the end of 2017, 2.6 million people remained displaced, and 3.2 million people had returned home since January 2014. FAO worked with affected communities, focusing on elderly people, people with a disability and families headed by women, to increase access to fresh foods, boost incomes and build skills. Activities both immediately and sustainably improved food security, nutrition, income generation and livelihoods. FAO supported 2 400 people from 150 villages with backyard poultry production – distributing hens, poultry feeding and drinking equipment, and feed. This enabled each family to produce eggs and poultry meat for their own consumption and for sale. Further support was provided to conflict-affected families in the form of training, tools and

Housing for all in rural India to definitely be a reality by 2022, says rural development minister: Prime minister Narendra Modi-led NDA government believes that the development-centric nation building process can succeed only if Indian villages get self-reliant and economically empowered. Stressing this vital point at MAIL TODAY's 3rd edition of Build India Conclave in New Delhi, Union rural development minister Narendra Singh Tomar said: "This government has shown this clearly with its works and allocation for rural development sector in the last four years. As also reflected in the budget, centre will spend close to Rs.14 lakh crore on rural development." Tomar, who also holds the charge of mines and panchayati raj, said: "It is obvious that if such a big amount would be spent on rural areas, the development is bound to happen. The government is in the constant process of ensuring that the money allocated is spent judiciously as per the scheme and under supervision."

93% People With Access to Toilets in Rural India Now Use It: The National Annual Rural Sanitation Survey (NARSS) 2017-18, conducted by an Independent Verification Agency (IVA) under the World Bank support project to the Swachh Bharat Mission Gramin (SBM-G), has found that 93.4% of the households in rural India who have access to a toilet use it. The NARSS also re-confirmed the Open Defecation Free (ODF) status of 95.6% of villages which were previously declared and verified as ODF by various districts/states. The survey was conducted between mid-November 2017 and mid-March 2018 and covered 92040 households in 6136 villages across States and UTs of India.

Maharashtra to have 25,000 kitchen gardens to fight malnutrition: In a novel initiative, the Reliance Foundation has decided to develop 25,000 kitchen gardens in the state-run child-care-centres (Anganwadi) in 16 of the 36 districts in Maharashtra. A tripartite Memorandum of Understanding (MoU)

equipment for bee-keeping for honey production, and dairy and fruit processing.

UN: Last three years hottest to date, costing billions and destroying livelihoods: The 2017 UN climate report has found extreme weather and climate-related events cost a devastating \$320 billion in 2017. The UN says 2018 has followed in the footsteps of 2017 with extreme weather destroying livelihoods. The past three years have been the hottest on record, the United Nations said contributing to climate-related disasters such as Arctic warmth and water shortages in South Africa. In a role reversal, the Arctic experienced unusually high temperatures, while densely populated areas in the Northern Hemisphere battled freezing temperatures and winter storms, according to the UN World Meteorological Organization's 2017 climate report. ❖

has been signed between the Rajmata Jijau Mother-Child Health Nutrition Mission (RJMCHNM), Department of Women and Child Development (DWCD) and Reliance Foundation (RF) here. RF has been helping communities set up small kitchen or backyard gardens, known as Reliance Nutrition Gardens (RNGs). These are scientifically-developed, low cost, organic kitchen gardens that use a multi-tier cropping system to accommodate a variety of fruits and vegetables that helps improve health and nutritional parameters among farmer families across villages in India. Development of such gardens in the vicinity of the Anganwadies have helped check malnutrition in the eight districts where the project was run on a pilot basis, said Jagannatha Kumar, CEO of the Reliance Foundation. More than one lakh children are currently being provided with fresh fruits and vegetables through 7300 nutrition gardens. The project will now be extended to Beed, Jalna, Aurangabad, Ahmednagar, Gondia, Solapur, Nandurbar and Chandrapur, he added.

Next wave of growth in mobile internet to come from rural India: Study: The next wave of growth in mobile internet users is going to come from rural areas, where mobile data penetration is as low as 18 per cent. However, rural areas also saw growth of a little over 15 per cent in mobile internet last year, with 57 per cent users being under the age of 25 years. A report by the Internet and Mobile Association of India (IAMAI) and Kantar IMRB says with 59 per cent penetration, urban India is expected to see a slowdown. Rural India is clearly the next area of growth. Overall, mobile internet users are estimated to reach 478 million by this June, of which urban users will be around 291 million and rural users 187 million. Mobile internet users increased by 17.2 per cent from December 2016 to reach 456 million in December 2017. The report said emergence of newer forms of services and apps, along with availability and quality of mobile data, determine the usage of mobile internet. ❖

7Ls

(Life, Living, Livelihoods, Linkages, Leadership, Learning and Love)

We have been focusing on 7Ls i.e. Life, Living, Livelihoods, Linkages, Leadership, Learning and Love for a significant time. This time “livelihoods” makes a humble attempt to understand about 7Ls. All the Ls are interconnected and interdependent, we would like to comprehensively discuss about each L.



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Life

What is Life? Some philosophers say life is what exists between birth and death. Mere existence is not life. It is the quality of life, which decides how good a life is and how worth it is living for. Thinking about a life of worth, a question arises: what does a person lives for... What are the elements that drive a person to live?

Many tried to answer this. In one such attempt, Abraham Maslow came up with a loosely arranged needs hierarchy theory. According to him, people are motivated by various needs.

which a person is motivated by values which transcend beyond the personal self (e.g., mystical experiences and certain experiences with nature, aesthetic experiences, service to others, the pursuit of science, religious faith, etc.).

In general, every person strives towards one or more than one of these elements. For some self actualisation needs take priority in life. For some basic day to day survival becomes life. For people like Socrates, basic needs may not matter. He spent his life building the tradition of thinking and questioning everything. For people like Mother Teresa, love is not just for self. It is selfless and needs to be spread to everyone. That is what she lived for by tending throughout her life to poor, sick and hungry. For many in politics, esteem needs in the form of recognition, respect, and power may take priority than the self-actualisation needs. For a farmer in distress, safety of crop, income, family takes priority. For a person begging for alms, immediate concern of food, shelter, and clothing assume utmost importance. All these show that life means differently to different people and at different times.

But is all human life equal? Ideally it should be! We are supposed to be egalitarian, and we continue to strive for that. But, Inequalities existed and continue to exist in the world in various forms. For instance, differences continue to exist in the form of poor vs. rich, Hindus vs. Muslim, white vs. black, man vs. woman, Tribal vs. Non-Tribal, Hills vs. Plains, literate vs. illiterate, haves vs. have not's and the list goes on. To address these, development of human life is essential.

In one such attempt made in 1990s, the first Human Development Report (HDR) introduced a new approach for advancing human wellbeing. According to this, Human development or the human development approach is about expanding the richness of human life, rather than simply the richness of the economy in which human beings live. It is an approach that is focused on people and their opportunities and choices. Human development focuses on, improving the lives people lead rather than assuming that economic growth will lead, automatically, to greater wellbeing for all. Income growth is seen as a means to development, rather than an end in itself. Human development is about giving people more freedom to live lives they value. In effect this means developing people's abilities and giving them a chance to use them. Three foundations for human development are to live a long, healthy and creative life, to be knowledgeable, and to have access to resources needed for a decent standard of living. Though, many other things are important, such as creating the right conditions for human development, once the basics of human development are achieved, they open up opportunities for progress in other aspects of life. Human development is, fundamentally, more



It may be beginning with basic need for physical survival. Physiological level includes meeting the needs of air, water, food, shelter, sleep, clothing, reproduction...etc. Safety level encompasses personal security, employment security, access to resources, good health etc. Love needs may be in the form of need for friendships, intimacy, family, sense of belonging. Esteem needs exist in the form of need for respect, self-esteem, status, recognition, strength, freedom. Self-actualization is realizing personal potential, self-fulfilment, seeking personal growth and peak experiences. It is the desire to become the most one can be. In later times, Maslow expanded his needs theory by including cognitive needs, aesthetic needs and transcendence needs. Cognitive needs include knowledge and understanding, curiosity, exploration, need for meaning and predictability. Aesthetic needs include appreciation and search for beauty, balance, form, etc. Transcendence needs are in

about choice. It begins with freedom, opportunities, and choice the individual has to choose from! It is about providing people with opportunities, not insisting that they make use of them. No one can guarantee human happiness, and the choices people make are their own concern. The process of development should at least create an environment for people, individually and collectively, to develop to their full potential and to have a reasonable chance of leading productive and creative lives that they value. Millennium Development Goals (MDGs) and Sustainable Development Goals (SDGs) are efforts to achieve that development. Globally, Human development or a meaningful life is increasingly being attached to a happy life. The role of a development worker is to be instrumental in making it happen.

But, should we restrict the meaning of life to just human life? Can human lead life on own and in isolation? Human experience shows, it is not possible. Life should include all beings including plants, animals, microbes...etc. This is emphasized by SDG 14 and 15.



SDG-14 talks about life below water and focuses on conserving and sustainably using oceans, seas and all marine resources. The world's oceans, their temperature, chemistry, currents and life drive global systems that make the Earth habitable for humankind. How we manage this vital resource is essential for humanity as a whole, and to counter balance the effects of climate change. SDG-15 talks about life on land and aims to protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, halt and reverse land degradation and halt biodiversity loss. Land and forests are the foundation of sustainable development. Forests cover 30% of the Earth's surface and, in addition to providing food security and shelter, are key to combating climate change, protecting biodiversity and are home to the indigenous population. Forests are home to more than 80% of all terrestrial species of animals, plants and insects. At the same time, around 1.6 billion people also depend on forests for their livelihood, including some 70 million indigenous people. Over

80% of the human diet is provided by plants, with rice, maize and wheat providing 60% of energy intake. In addition, 80% of people living in rural areas in developing countries rely on traditional plant-based medicines to provide their basic healthcare. This shows that, life in all forms needs to be taken care and continuously improved. Life cannot be understood completely without having an idea about living. So, let us try understanding what living is.

Living

Living is a pursuit of a specific kind of lifestyle. It is the way of life. So what is that way of life? Is it living for the sake of living? Is it living with a purpose? Is it living in the moment? Is it living at peace? Is it just being alive? Is it somehow making out a living? Is it day to day living? It is all of these or some of these or one of these depending on how an individual wants to live and can live.

How to live is definitely a choice one makes. A person may freely decide what they want to study, where they want to study, what work they want to do, whom to marry or not to marry, which faith to follow or be an atheist, which political ideology to believe and much more. But, is the choice on how to live one's own always? Many times it is not.

Here are some alternate narratives. For a Syrian refugee, living is coming out alive, through all the treacherous paths and finding a home, where they can start their lives afresh. It is same with Rohingya refugees. But when they do not find a home or are forced to live in refugee camps, they live a "permanently temporary life". For a Transgender in India, living is about finding an identity, finding employment, finding recognition and living without the fear of discrimination. For a patient demanding euthanasia, living is about making a choice on how to live and even how to end life. For tribals residing in remote areas, living is assimilating their way of life in tune with the way nature functions, because for them it is a symbiotic relationship living. When development encroaches into their way of live, it may no more be a true living for them. For a woman in India, her living is impacted by multiple people and factors from womb to tomb.

A look at the above scenarios makes it clear that living is impacted by numerous external factors. It is a complex web of these factors, which decides the nature of living. What are they?

Firstly, the ability to make a choice on how to live depends on individual's level of aspirations, attitudes, abilities and achievements. If a person is strong willed and decides to work towards coming out of poverty, it would definitely improve some aspects of his/her living. It is evident in the life of Dr. B.R. Ambedkar, who worked against all odds to study. His education and understanding of world, law, Indian Society made him an eminent person in the annals of Indian constitutional history.

Here, he rejected his dismal social status and his predominant will, changed his way of living. But this determination will improve as a person is empowered on all fronts. For example, many women who have been empowered through SHG movement have changed their living styles. The empowerment increased their physical mobility, improved socio economic status, increased their say in family decisions and it would eventually make them a social force.

Secondly, family is a major influence on how people live. Families have an important role in developing personality, inculcating values, imparting emotions, giving education etc. It is the first influence on an individual. It can constrain or expand one's choices. Malala Yousafzai stood against terrorists for her rights and today she fights for the disadvantaged girls all over the world. Her family's support, courage, values, upbringing definitely have lot to do, with the way she lives today. The motto of live and let live or live to make others' lives better will be a positive influence.

Thirdly, the society we live in has a lot of say on the way we live. In a liberal society, individual's way of life is not hampered with. In a conservative society, there may be moral policing of individual by the society. This is evident in the honour killings of young couples by Khap Panchayats. In a multicultural society like India, coexisting with other religious faiths, compromises are essential to have a peaceful living. The relations within society, social capital influence living. The caste system in India, decide partially on what occupations people should pursue, nature of marriage, status of women, etc., It in a way constrains individual's choices. This is clearly evident in the practice of untouchability, dowry, etc.

Fourthly, religion is one of the key factors. Hinduism ensures moral behaviour through karma philosophy, Islam encourages generosity through the practice of zakat, Christianity encourages the value of hope, Jainism encourages non-violence and Buddhism promotes madhye marg or middle path shunning extremism. But when these are interpreted wrongly, it leads to conflict in the society and creates discord among communities. It would erode quality of living.

Fifthly, Country, its history, law, constitution, institutions, politics, economy, etc. impact living. In India, the preamble, fundamental rights and directive principles of state policy continuously improve people's living. Article 21 explicitly protects right to life. Supreme Court (SC) of India has expanded its definition over time to make it a right to dignified life. This is an effort to improve quality of living. The right paradigm, evolving in the form of Right to Work under MGNREGS, Right to Information, Right to Education and Universal Health Care would

increase people's choices in their day to day lives. At the same time, when a nation discourages public opinion, encourages dictatorship in place of rule of law, encourages malpractices, it would suffocate people's living.

Sixthly, as world is becoming a global village, international relations are increasingly influencing individual lives for both good and bad. Radical groups with global base like ISIS are creating terror in the lives of people all over. At the same time, inter-linkages among people, nations are opening up new opportunities for people.

So, it is clear that individual's desire to live better is necessary, but it is not sufficient alone. That desire should be nurtured by all the external factors to make living worthwhile. An important part of living is livelihood.

Livelihoods

If living is a way of life, livelihoods is means to live. Livelihoods are the fuel to run life. Livelihoods are decided by one's socio



economic status, skills and external factors. Understanding livelihoods is important before making an effort to improve it. To understand livelihoods, a livelihoods framework has been developed at Akshara.

Understanding livelihoods:

Livelihoods include all activities and decisions, which an individual or family takes that result in the family acquiring the aspects of Income, Expenditure, Risk, Employment and enabling them to live on. As per the Livelihoods Framework (LF), Livelihoods are a play of Six Capitals towards Four Arrows within the Four Contexts, and involves continuum. The four arrows are: Increasing income, reducing expenditure, Increasing Employment and reducing risk. Six capitals are: Natural capital, Physical capital, Social capital, Human capital, Financial capital and Spiritual capital. Four Contexts are: Environmental and ecological; Techno-economic; Distribution patterns; Investment and expenditure patterns. These 14 elements have to be studied in detail to understand the nuances of livelihoods.

Making an Intervention:

To improve livelihoods of poor, one or more interventions are required. Before making intervention, some of the basics to be understood are:

1. Poor have multiple livelihoods
2. Poor are both consumers and producers
3. Local best practices exist and can be replicated
4. Knowledge, resources and skill should be integrated
5. Micro and Macro could play differently
6. Entire value chain needs to be addressed
7. Interventions need to aim at both collective as well as individual levels
8. Poor need support of service providers
9. Livelihoods of the poor are risky
10. Ideas are more important than finances
11. 'Meta Fish/Skill' is more important.

All these should be understood adopted based on the inputs of the people involved. Development professionals are only catalysts in improving livelihoods. Actual intervention is taken by the individual or family. The intervention strategy should continuously evolve according to the changing contexts.

Today livelihoods are increasingly threatened by changing contexts. For example technology can be a disrupter as well as provider of livelihoods. For

instance, Automation threatens 69 per cent of the jobs in India, while 77 per cent in China, according to a World Bank research which has said that technology could fundamentally disrupt the pattern of traditional economic path in developing countries. To counter this new livelihoods have to be created and skills have to be imparted in people. Similarly climate change is going to be major player in livelihoods linked to agriculture. Therefore, People have to be trained to continuously adapt to the changing scenario and make themselves and their livelihoods relevant.

Linkages

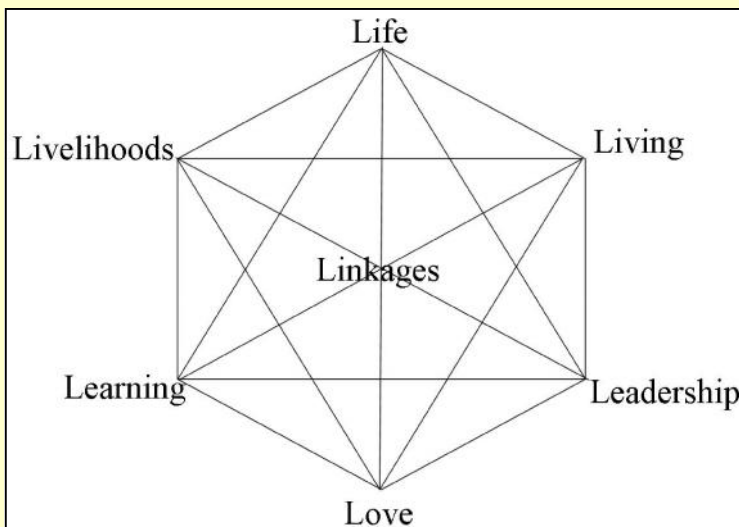
Linkages are way to optimise the outcome. It is connecting all available elements in an efficient way. We would like to categorise them as Linkages within oneself, Linkages within 7Ls and Linkages externally.

Linkages within oneself:

For every individual, on the professional front, to improve livelihoods, linkages are essential. One has to link their abilities, opportunities, knowledge, social networks, financial resources etc to make decisions to improve one's livelihood. On the personal front linking various emotions, could lead to gain in Emotional Intelligence (EI). Emotional Intelligence is the ability to identify, use, understand, and manage emotions in an effective and positive way. A high EI would help individuals to communicate better, reduce their anxiety and stress, defuse conflicts, improve relationships, empathize with others, and effectively overcome life's challenges. This would improve quality of life of the person, practicing EI and people around him/her.

Linkages within 7Ls:

As we look closely into 7Ls, they are interconnected. One can begin with one of the Ls and reach all the Ls. Let's try attempting the links. Beginning with Love, it is the foundation of life. Love in



the form of passion encourages learning. Love for fellow beings, promotes initiative and community leaderships. Love in the form of self respect promotes a self reliant living. Moving on to Learning, it has different meaning for different people. Some learn for life, some learn to make a livelihood, while some learn to live. Some learn to lead. Leadership is vital to make decisions about life, livelihoods or even leading their own life. Livelihoods are definitely means of living. At the same time improvement in livelihoods increases one's confidence and ability to lead. This confidence and empowerment is what we see in the grass root leadership of SHGs. Therefore, to realise full potential of life, all the Ls have to be linked and worked in an integrated manner.

Linkages among stakeholders in Development sector:

Functioning in isolation is not as impactful as working together. Partnerships among all stakeholders are inevitable to understand the issues, arrive at needful interventions, implement in a participatory manner and ensure its sustainability. As many of the development practitioners must have observed, if the links among people are not strong, there is less ownership of any scheme or intervention. Also strong links



within the community would promote collectivisation and communitisation, where people would take their decisions based on their needs, abilities, possibilities and constraints. The role of development practitioner is to strengthen the existing bonds and bridge the existing gaps.

Linkages among development workers is essential for knowledge sharing, increasing efficiency etc., Similarly partnerships among community, Young Professionals, Livelihood Support Organisations (LSOs), Community Based Organisations (CBO), Advocacy groups, Civil society and Government would reduce duplication, improve outcomes to everyone involved. The

practise of Social Audit, involving beneficiaries, Gram Sabha (GS), NGOs, Government is evidence to this. All the linkages have to be continuously recognised, utilised and improved.

Leadership

Leadership is a process by which an executive can direct, guide and influence the behaviour and work of others towards accomplishment of specific goals in a given situation. Leadership is the ability of a manager to induce the subordinates to work with confidence and zeal.

Earlier, leadership used to in the mode of leader and follower. But this is continuously undergoing change. Today, a leader should initiate action, maintain integrity, motivate people, build confidence, groom leaders, turn vision into a reality, take responsibility, be open to scrutiny, be participative, be accessible and be a friend, philosopher and guide.

Leadership used to be the domain of a few sections of society. Today anyone who has the characteristics of a leader can assume leadership role. This is evident in the grassroots leadership of community resource persons, SHG women...etc. It

proves that leaders are not born but are identified, groomed, nurtured. This can be possible by having different layers of leadership. Everyone has to a leader on one's own. They should be able to take their decisions with the wisdom of options available, reasons to choose them and consequences for their decisions. Leadership should begin with leading oneself. If one does not have control over one's own life, it may be difficult to assume a higher order leadership.

A question arises, does all the leaders have uniform way of functioning. No. There are various styles of leadership. Some of the styles are:

Autocratic Leadership: In this style of leadership, a leader has complete command and hold over their employees/team. The team cannot put forward their views even if they are best for the teams or organizational interests. Though this style has an advantage of speedy decision making, it lacks from hierarchy, lack of interest in rest of the stakeholders. The decisions are not owned by the implementers.

Charismatic Leadership: Here the leader is revered, followed and sometimes worshipped. The decisions are blindly implemented without questioning. But, over time the leaders lack adaptability and decisions become monotonous. As the leader demises,



safe work conditions and quality are required. But this leadership style discourages creativity and does not make employees self-contented.

Which style one has to follow is a question to ponder. There is no hard and fast rule. It depends on the situation. It depends on the person. A better leadership is using all of them as and when required and in various proportions. But in development sector, the leadership should be as participative as it could and involve the community. Emphasis should be on creating leaders among vulnerable groups such as women, dalits, tribals, poor...Etc, so that they own and improve their lives. Off late, servant leadership, where just offer services without the expectation of title, role is

there is no next level of leadership. The danger here is institutions are dwarfed by individual, which cannot be sustained in the long run

The Laissez Faire Leadership Style: Here, the leader totally trusts their employees/team to perform the job themselves. He just concentrates on the intellectual/rational aspect of his work and does not focus on the management aspect of his work. The team/employees are welcomed to share their views and provide suggestions which are best for organizational interests. This leadership style works only when the employees are skilled, loyal, experienced and intellectual

Democratic/Participative leadership style: The leaders invite and encourage the team members to play an important role in decision-making process, though the ultimate decision-making power rests with the leader. The leader guides the employees on what to perform and how to perform, while the employees communicate to the leader their experience and the suggestions if any. The advantages of this leadership style are that it leads to satisfied, motivated and more skilled employees. It leads to an optimistic work environment and also encourages creativity. This leadership style has the only drawback that it is time-consuming.

Bureaucratic leadership: Here the leaders strictly adhere to the organizational rules and policies. Also, they make sure that the employees/team also strictly follows the rules and procedures. Promotions take place on the basis of employees' ability to adhere to organizational rules. This leadership style gradually develops over time. This leadership style is more suitable when

gaining interest.

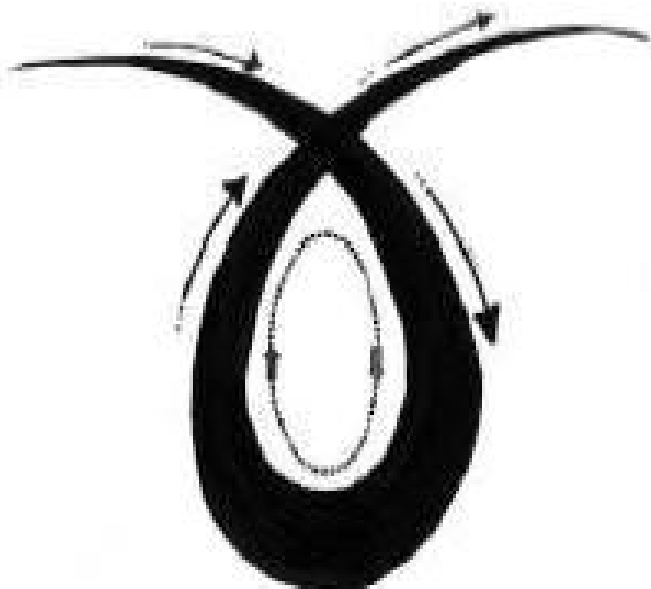
Learning

Our ability to learn is what makes us human. We are born curious and our ability to continue learning is what defines us, as individuals, as communities and as societies. Learning can bring us, our families, our organizations and our communities any number of benefits some of which include personal growth and expanded horizons, increased employability and improved career development prospects, a broader range of interests and a wider social life and the ability to create our own future.

Learning is acquiring new or modifying existing knowledge, behaviors, skills, values, or preferences and may involve synthesizing different types of information. The ability to learn is possessed by humans, animals and some machines. Learning may occur as a result of habituation or classical conditioning, seen in many animal species, or as a result of more complex activities such as play, seen only in relatively intelligent animals. Learning may occur consciously or without conscious awareness.

The most important learning for the child comes from the family. Parents are the first teachers for an individual. The child learns about his world and how to be a good person from the very day he is born. His sense of self comes from how his parents treat him and respond to him. Play has been approached by several theorists as the first form of learning. Children play, experiment with the world, learn the rules, and learn to interact. The early years have a crucial influence on later development and learning. Quality early experiences have been found to make a

Learning Curve



indispensable for social and labour inclusion. Work place learning becomes very critical in this era of globalization which is characterized by continuous changes that demand lifelong learning to cope up with.

In development sector, continuous learning is vital to adapt to the changing paradigms, processes and people's aspirations. Today, rights approach is overtaking welfare approach. This requires a fundamental change in the thinking of development practitioners. For this learning from community, learning from peers, learning from development literature, learning from failures and best practices etc has to be done continuously.

These days, it is increasingly evident that the skills that we learnt today are becoming obsolete tomorrow thus posing a greater need for lifelong learning of skills. For instance, today the social media, artificial intelligence, climate change challenge us to learn be

difference to the future achievements of children. Young children are natural and active learners. They enjoy observing, exploring, imagining, discovering, investigating, collecting information and sharing knowledge.

School is where we have our first experience of formal learning, and how things go for us here can affect how we learn throughout our lives. When school is exciting and involving, it gives us confidence in ourselves as learners, but when it isn't, we can be turned off and think we can't learn or that learning is boring. Thus school environment plays a critical role in building a person's learning ability. The classroom environment should be nurturing, supportive and successful for all students.

Humans learn the necessary skills to perform as a functioning member of their society from the society itself through a process of socialization. A child learns the attitudes, values and actions appropriate to individuals as members of a particular culture from his/ her family, extended family, and peer group and from the other members of the society. Socialization is the most influential learning process one can experience.

People also learn at the work place by formal or informal means. They acquire new knowledge, skills and abilities at the work place from the fellow workers or from their own experiences. Adult learning in the workplace is a building block of lifelong learning. It contributes to employability, mobility in the labour market and the acquisition of key competences which are

adaptable to the new scenarios. In this context, it becomes quite critical to acquire the skill of 'learning to learn'. Unless we keep on learning and acquiring new skills and knowledge, we cannot survive in this rapidly changing global environment. Hence there is a need to put greater thrust on imbibing "Meta Skills" early on in life. 'Meta skills' refer to the skills that enable a person to learn and acquire new skills, knowledge that are relevant to the changing circumstances. Unlearning, learning, relearning are inevitable requirements of today's world.

Love

Psychologists and philosophers through the centuries have heatedly debated the nature of love. Some believed that love is restricted to the attraction that is sparked between two people who are "in" love. Others considered it to be something that transcends the senses into a more spiritual, metaphysical state of the human being. Yet, they all concluded that love is an omnipresent and omnipotent force in human life.

Spiritual masters and leaders consider love to be the centre of human existence. They say humans are born out of love and live in love. While the concept of love is itself abstract and difficult to articulate, it is easier to understand that it manifests itself in various forms - compassion, cooperation, understanding, tolerance, respect, generosity, service, etc. All these acts are thought to be born out of love. And every human, even the cruelest dictator and the most stone-hearted criminal performs acts of compassion, generosity at some point or other.



Many Indian concepts give value to broader meaning of love. The Vedic concept of Vasudaiva Kutumbam espoused the values of compassion and a bond of kinship among all human beings. This philosophy considers the whole world to be a family and detests the idea of considering anyone as a “stranger.” At the heart of Gandhian philosophy is acceptance and respect towards all forms of life. Gandhian philosophy and other branches of socialism probe and explain why oppression exists in the world. Similarly, all religions carry the message of peace and love. For this, one needs to scratch beneath the surface of the customs and practices that religion dictates.

Erich Fromm explained love as an art and act which has to be practiced to be achieved. In “The Art of Loving” Erich Fromm elucidates the characteristics of love as care, responsibility, respect, and knowledge.

Love, as care is most evident in the mother-child relationship. The mother’s care towards her child is what makes one believe

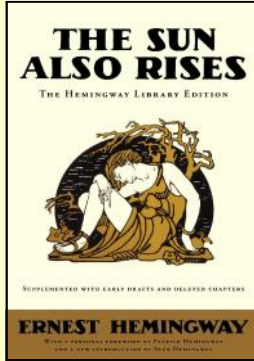
that the mother does indeed love the child. When we love something, or someone, it is in our interest to labour for it and help it grow. Therefore, love is the “active concern” for what we love. Responsibility comes naturally towards what we love. When a responsibility is taken out of love, it ceases to be a burden or duty. When one loves others, she/he responds to others’ needs and feels responsible for others’ life. Respect for what or whom we love prevents responsibility from transcending into domination. To respect a person, means to accept her/him as she/he is. It does not mean exploiting that person to suit one’s own needs. It entails allowing that person to realize her/his innate skills and honing them to flourish into a loving human being. Rendering this respect for another is born out of knowing that person. This knowledge of the person, of human beings, is knowledge in love. Empathizing with the angry person, understanding the cause of that anger happens only when our quest for knowledge of the person is not truncated at the periphery but probes into the depths of human nature. Love manifested through knowledge encourages the loved to introspect, analyze their mistakes and scope for improvement.

Practicing care, responsibility, respect and knowledge in love are all characteristics of the mature individual. By nature, these values are closely intertwined; an individual cannot practice any of them in isolation. An individual can work towards learning this “art” of loving. It requires discipline, concentration and patience.

Love holds a solution for humankind’s many problems. It rekindles feelings of belongingness among all of humankind. In the world of development, love holds a significant position. When a development worker integrates love as a core principle in their working, it enables them to reach out to the community in a better manner. Love manifests itself in various forms compassion, cooperation, understanding, tolerance, respect, generosity, service, etc. We cannot have a mechanical approach to development. It is essential to appreciate the various social, political, economic and psychological dynamics in order to design and implement interventions that truly meet the requirements of the community. For any intervention in livelihoods, arriving at a common ground is vital. In a multi layered society like India, this sometimes feels impossible. But, Love conquers divisions through compassion, cooperation, understanding, tolerance, respect, generosity, service, etc. Love builds a connection between development worker and the community. It brings a sense of ownership among people and lead to better results for every stakeholder. Love is not just a feeling or an experience. Love is an “art”, a philosophy that is to be imbibed intrinsically by the individual. The ability to love improves with practice. Let us all make an attempt to practice it... ❖

Classic

The Sun Also Rises



'The Sun Also Rises' is a novel written by American author Ernest Hemingway in 1926. Though not a very popular book during its time, it has become one of Hemingway's masterpieces, and a classic example of his spare but powerful writing style.

The novel comes across as a love story between an expatriate and a promiscuous divorcée, as it introduces two of Hemingway's most unforgettable characters Jake Barnes and Lady Brett Ashley. The book follows the life of the main characters after the war of many soldiers and fighters, coining a new term called Lost generation, aimlessly wandering the world, purposeless. Hemingway wraps a love story around them blooming in a new strange time. Barnes is an expatriate American journalist living in Paris, while Brett is a twice-divorced Englishwoman with bobbed hair and numerous love affairs, embodying the new sexual freedom of the 1920s.

The characters are very relatable to those times, with varying

emotions ranging from angst of the age and transcending with their love. Through the narrative the book is able to symbolize the disability of those times, the disillusion and frustrations felt by an entire generation while it goes on to cover an age of moral bankruptcy, spiritual dissolution, unrealized love, and vanishing illusions.

The story ends in Hemingway's deceptive writing, where he does not end it as a happily ever after for Jake and Brett. It leaves to the readers to keep guessing the complex romantic entanglements of the two characters stuck in their own version of the world, left to fight their own demons. ❖

	<div style="text-align: right; background-color: yellow; padding: 2px;">Latest</div> <p>Book Name: Rural Development and Livelihoods in India</p> <p>Author: Niranjana Sahoo</p> <p>Publisher: New Century Publications</p>
	<p>Book Name: Poverty, Livelihood and Environmental Issues</p> <p>Author: Ashok Kundu, Amit Kumar Bhandari, Aparajita Dhara</p> <p>Publisher: Palmview Publishing LLP</p>

Story

One Who Read The Future

A man who lived a long time ago believed that he could read the future in the stars. He called himself an Astrologer and spent his time at night gazing at the sky. He was always busy worrying about future and villagers often came to him, hoping to know what their future holds.

One evening he was walking along the open road outside the village. His eyes were fixed on the stars. He thought he saw there that the end of the world was at near. He lost in his thoughts about the future. As he was looking at the stars, he kept walking without looking down. Suddenly, he fell into a ditch full of mud and water.

He was sinking in the muddy water, and madly trying to claw at the slippery sides of the hole in his effort to climb out. He was unable to crawl out and fearing for his life, he started screaming for help. His cries for help soon brought the villagers running.

As they pulled him out of the mud, one of them said, "You pretend to read the future in the stars, and yet you fail to see what is at your feet! This may teach you to pay more attention to what is right in front of you, and let the future take care of itself."

"What use is it," said another, "to read the stars, when you can't see what's right here on the earth?"

Moral: We all want our future to be bright and happy, but the time doesn't stop for anyone. Each tomorrow turns into today, your present is also a part your future. There is always a tomorrow to look forward to and improve, but you can't go back to yesterday. So, maintain the balance of your present life while you work for a better tomorrow. ❖

[Source: <https://www.moralstories.org/moral-story-one-who-read-the-future/>]

‘Yoga’kshemam

Happy Mahavir Jayanti! Happy Hanuman Jayanti! Happy Easter!

Let us accept we are fools!

Happy Baisakhi! Bihu! Vishu! New Years!

Happy Ambedkar! Happy Buddha!

Happy Health! Medicine! Health at Work! Mother Earth!

Happy Copy Rights! Intellectual Property! English!

Happy Dance! Happy Workers!

Midwives! Red Cross! Nurses! Families! Mothers!

Press Freedom! Communication! Information! Development Dialogue! Cultural Diversity! Biological Diversity! Migratory Birds!

Fair Trade!

Laughter!

Stephen Hawking, the rational spirit and genius, rested.

March has also made us to reiterate our deep values: Love, Usefulness, Time, and Integrity. These include learning, humility, discipline (concentration and patience), and being truthful come what may. Those who are not able to measure up, need to pack up. Those who cannot pack up on their own, need to be helped to get packed up.

On 24 March 2018, Earth Hour Day, a few Development Workers came together to Found Aikya Forum of Development Workers (Aikya Forum) for Development Workers nationally. Development Workers particularly at the cutting edge. On the ground. Aikya Forum's raison d'être is to come together and evolve as a collective(s) and platform of development workers across geographies, themes, categories and interests for enhancing their identity, solidarity, capacities, access to possibilities and well-being at national level and beyond. Inter alia its key agenda has to be – enhancing identity, solidarity and mutual help; building knowledge/ learning/capacities; facilitating access to various services meeting financial, security, work, collectivization and related needs; and networking.

Aikya Forum would be an Association under Societies' Registration Act, with registered office in Hyderabad. Its non-negotiables include Inclusion and solidarity; learning; and mutual help. Its membership is for life and is limited to Development Workers.

Development Work has emerged as an important portfolio of livelihoods of people at large. Some 20 million are working in the Livelihoods-Poverty Reduction-Social Development domain. Their earnings for majority of them barely hovers around casual minimum wages. On ad hoc contracts, renewed from project to project. Uncertain Projects. Number of them work for 15-20 days a month. Not full-timers. Some of them

work for 3-4 hours a day. Minimum wages are not discussed. Skills are limited to the task at hand. Learning and growing to become mature professionals is not in the reckoning. Stuck in some sense. Stagnation at the bottom of the pyramid. Many of these talk about rights and entitlements to people at large while they do not discuss the same for themselves! It is decidedly unorganized with no allies. While some of them cross over to politics, most remain and live a poor life with no access to learning, social security, bankability, credit, insurance etc. Identity, solidarity and mutual support is missing.

Funds from donors are dwindling; companies are implementing directly; governments are taking over development function; and collectives are growing. Development Worker is still to adapt to the emerging context and still be useful and eke out a meaningful livelihoods portfolio.

Aikya Forum is a response to this situation by the development workers for themselves. Its vision is at least 0.5-1% of the Development Workers across geographies, themes of work, categories and levels would come together in the coming 5-10 years. Development Workers organize themselves at various levels, in various themes etc., as chapters, apart from coming together at national level.

G Muralidhar

As of now, Aikya Forum is getting ready to be registered in April 2018 with an Initial Board. Interested Members are increasing day-by-day. As the registration process is done, official enrolment begins and general body of the enrolled members would formally elect its First Board as per the Articles of Association of Aikya. This should be in 3-6 months from now.

We are with them in their journey, in our own ways. We want at least 10% of Development Workers should be organized. It is possible. May be in a decade. Let more Aikyas blossom, flourish and work together.

As Development Workers, we have everything in us to be leaders and it has to begin with personal transformation. Aikya is a means to it. The future of this universe is in having development workers leading us towards fulfilling lives and simple and meaningful living, with resonant relationships and caring love from all of us to all of us and the universe.

This is Sanghayoga. This is identity, solidarity and support. We flow together in ever expanding whole.

This is aikyayogam.

Can we be there? Yes, if we pursue Atma Yoga. If we feel one another! If we are for one another! If we support one another! If we flow and practice! If we love and learn! If we are useful every now! If we are truthful! Krsna confirms that our useful work flows to Krsna, and Krsna flows with us.

Join us in the world of yoga – for life – towards aikyasangamayogasiddhi. You will not regret it. ❖

