

livelihoods

today and tomorrow

August 2018

PEOPLES' MANIFESTO



Supplements

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How To

How to Conduct LEAP



How To Conduct LEAP
Part 1

Social Map
Resource sheet

Video Format

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'Kshetram'

Baghelkhand Region

Baghelkhand region is a vast area in central India. It covers the North Western part of Madhya Pradesh and a small part of South Eastern Uttar Pradesh. It is known for its rich culture, food, handicrafts and arts. Social Map is a map and online map of the region. Baghelkhand region is the home to the 'Kshetram' video series.



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'Sukshetram'

Carpenters

Wood is one of the most important materials. The ability to shape wood is an important skill. Carpenters are skilled people who use the 'Sukshetram' video series to learn the art of carpentry. The video series includes a story, a song, and a list of carpentry tools. The video series is available in Hindi, English, and other languages.



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Monthly Livelihoods Update

Updated on 17

Agriculture

Rural Development

Education/Skills/Employment

Economy

Schemes/Policies/Initiatives

Updates from Weeklies

Guru Purnima!

Bakrid!

Happy Independence! Freedom! Equality! Friendship! Access to Information!

Democracy! Indigenous People! Left Handed! Right Handed! Youth! Sports!

Charity! Peace! Tourism! Heart! Languages! Literacy!

Teachers! Engineers!

Mahole is changing. Electioneering is gearing up. Mahaghatbandhans are being attempted. Opinion polls make headlines.

Karunanidhi is in the hospital.

Manifestos of parties during the election time offer some real promise of some action on the items mentioned therein when a party comes to power. When no single party gets majority, manifestos contribute to evolution or drawing-up of common minimum programme to be implemented by partners in power. These happen at various levels of governance – local, state and centre. Often, manifestos help winning. Unfulfilled agenda in the manifestos can backfire subsequently. A quick way of going about manifesto is to assess the needs and issues of the people and articulate to address them. The demands of the people-at-large, the common people, the people in the margins, the poor and the vulnerable may not be captured well. The mention may not be clear. The budget may not be sufficient. It can be a mere lip service. Some of the demands may not require money but legislations. Whatever, manifestos articulate the public intentions of the political parties where they want to take us. It is important the needs, issues, aspirations and demands of the people get there, in as many manifestos as possible. Slowly they acquire the status of ‘you cannot ignore any longer’. Then it enters the realm of reckoning. People’s plans can be realized slowly. In this context, ‘livelihoods’ has explored and come up with ‘Peoples’ Manifesto’.

From Volga to Ganga by Rahul Sankrityayan is a classic not to be missed.

Supplements: Kshetram discusses Baghekhand and Sukshetram discusses Carpenters.

Special Supplement: Monthly Livelihoods Update

Video - How to conduct LEAP (Social Map and Resource Map)?

Usual e-links include:

VCA – Paddy (Gandharpalle);

Subsector – Tomato in Chinakondur Village by NIRD PGDRDM B15 Students;

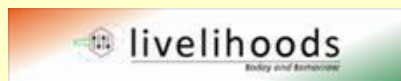
e-book: From Volga to Ganga by Rahul Sankrityayan;

v-book: Strengthening Saal Leaves based livelihood at forest fringe areas in West Bengal

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	Peoples' Manifesto	
Livelihoods On ground		5
CBO	Nari Vikas Producer Company Ltd (NVPCL)	4
NGO	Aarohan Ecosocial Development	
Interviews/Case Study (CS)		
Common Person	Grateful to GMR Foundation	
Vulnerable Person	Want to Work Until I Die	11
Community Leader	Construct Building for Elders CBO	
Community Worker	Services Provided to Poor	
Development Worker	Make Lifelong Difference in the Rural People	

Classic Book	From Volga to Ganga	14
Story	Father Son Conversation	
'Yoga'kshemam		15

Supplements

How to (?)	How to conduct LEAP (Social Map & Resource Map) https://youtu.be/6i0VCpWfEkY
Kshetram	Baghelkhand Region http://livelihoods.net.in/sites/default/files/pdf/kshetram_supplement_aug_18.pdf
Sukshetram	Carpenters http://livelihoods.net.in/sites/default/files/pdf/sukshetram_supplement_aug_2018.pdf
Special Supplement	Livelihoods Update http://livelihoods.net.in/sites/default/files/pdf/special_supplement_livelihoods_update_aug_18.pdf

e-links

VCA	Paddy VCA in Gandharpalle village http://livelihoods.net.in/sites/default/files/pdf/vca_of_paddy_gandharipalle_village.pdf
Sub-sector	"Tomato" Subsector in Chinnakondur village by NIRD B-15 Students http://livelihoods.net.in/sites/default/files/pdf/tomato_subsector_chinnakondur_by_nird_b-15.pdf
e-Book	From Volga to Ganga by Rahul Sankrityayan https://ia801602.us.archive.org/29/items/in.ernet.dli.2015.506931/2015_506931.FromVolgaToGanga.pdf
v-Book	Strengthening Saal Leaves based livelihood at forest fringe areas in West Bengal https://www.youtube.com/watch?v=NxgMSU24icA

Nari Vikas Producer Company Ltd (NVPCL)



Nari Vikas Producer Company Limited (NVPCL) is a women led community-managed social enterprise which was registered in 2014 at Sauntha village, Jalalgarh block, Purnia district in Bihar. The district comes under Seemanchal region and is often affected by flooding of Koshi River. The main source of livelihood here comes from agriculture and livestock; maize and rice are the main agriculture crops while goat and cow are main livestock in this geography.

NVPCL Solution model: NVPCL focuses on a 'two-pronged approach' at : 1) production level and 2) value addition level on selected commodities (livestock, agriculture) such as Black Bengal goat, Maize and Green chili. The Company provides services and develops products to reduce the difficulties and issues of farmers.

At production level, the company helps farmers to reduce the investment by providing skills, training, inputs in subsidies rates from market, technical know how with the help of universities and government departments and trading of quality goats and maize.



At value addition level, the company is planning to enter into process innovation and supply chain management for these selected commodities.

Present status of company: Presently, the Producer Company is operating in five villages of Jalalgarh block, with 1000 women shareholders in the company. It is helping shareholders in getting better price of their produce and also providing quality agriculture inputs in competitive rates right at their doorsteps.

The main commodities are goat, maize and chilli. The company is helping in maximising the returns in the whole value chain. The present turnover of the producer company is Rs. 27,00,000 and revenue is Rs. 4,53,000 in FY 17-18. All earnings are from trading of goats, maize and input supply like goat feed, supply of rice seeds and from Nursery.

Future Plans of company: As the company increases its working capital, the board will plan to move towards adding the value to place company as well as farmers forward in value chain of respective commodities for maximizing the returns. The company will increase its outreach and shareholder base, but limit the number of commodities for creating brand and expertise. ❖

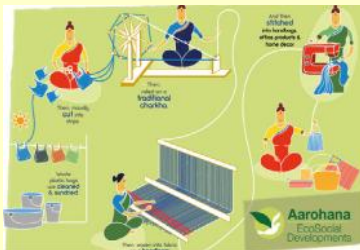
(Contributed by: Mr. Shiv Govind Singh)

Aarohan Ecosocial Development

The Aarohan Ecosocial Development organisation is a Pune-based NGO which was started in 2013. It was founded on the belief that development can only be sustainable when it begins at the grassroots level and involves empathetic understanding of the other biotic and a biotic communities. The two core beliefs behind

Aarohana's work are namely "Conserving Environment and Heritage" and "Enabling Rural Livelihoods". Through these broad areas of work, they focus on projects related to waste management, clean energy, education, health, water conservation, sanitation, environment and heritage conservation; and all this through sustainable livelihood generation. The Vision of 'Aarohan' is "Rising towards Eco Social Development" and its mission is "UPCYCLING waste to conserve the environment, Enabling rural livelihoods and Creating awareness among citizens of this planet!"

The organization's major thrust is centred around its innovative idea of 'plastic weaving' and generating products out of the plastic. Apart from the normal plastic waste, these upcycled



hand woven products are also made from the Multi Laminated Packages (MLPs) usually generated from the packets of Fast-moving consumer goods (FMCG) products such as biscuits, tea powder, chips and snacks, chocolate wrappers and tetra packs. They not only upcycle plastic but

also old denims, flex, foams obtained from interior product waste (e.g. sofas), pet bottles. Beautiful products such as handbags, accessories, home decor and office utilities are generated from the plastic and other waste collected.

Their current project is based in a tribal area of India which is providing livelihoods to tribal women and youth. It is also in the process of collaborating with a Mumbai based NGO named Mumbai Sustainability Centre (MSC) which has started four 'SAFAI (clean) banks' where people of the city can deposit the MLP waste which would be sent to Aarohana and would be used in creation of beautiful and useful products. The NGO puts its focus on one issue at a time and strives hard to achieve its goals towards a green and prosperous India. ❖

Peoples' Manifesto

As there is already a breeze of election atmosphere evident in the state elections and in the recent No Confidence Motion debate, "livihoods" would like to explore what does manifesto mean and the dynamics involved with politics, promises and policies. Most importantly, we humbly put ourselves in the shoes of common person and see what public want in their manifesto – "Peoples' Manifesto".



Peoples' Manifesto

Manifesto is a declaration of intentions, motives or views of an individual, group, political party...etc. It contains previously arrived at public consensus or promotes new ideas to address the existing and fore coming challenges. It's a public declaration of promises of Political Parties. It offers multiple narratives where some things are explicitly said and some are understood even if unsaid. They are not only benchmarks for the upcoming government's performance; election manifestos are tools to garner as many votes as possible. It consolidates existing votes and also makes attempts to appease to new voters. They are widely published and publicized. They not only contain promises of performance but also give hint about the ideology of the political party. The standard of election manifestos speak about the strength of a country's democracy. Generally election manifestos are not backed legally but they make political parties morally accountable.

Why do these not so legally backed said promises have so much impact and strength on the minds of people?

It is because, in a democracy, people give right to their representatives to govern all of them on their behalf. To give away their right to govern themselves directly into the hands of a few elected representatives, people need some assurance. That assurance even if it is just an oral contract or an election manifesto assures people that their lives are secure. Making political parties and political leaders accountable to what they promise in election manifesto is a long way to go in a democracy. But for a young democracy like India, having an election manifesto is a beginning to fulfil the dream of "of the people, by the people and for the people".

How are election manifestos made? Are the demands of people collected and the demands having majority given place in the election manifesto? Are the demands voiced? Can everyone voice their demands? This is not the case.

From the Popular Demands:

Generally election manifestos give shape to the widely discussed demands in the contemporary times. The contemporary trends of election manifestos are reflected in popular election campaign slogans. In 2009, when NDA went ahead with "Shining India", congress led UPA went ahead successfully with "Congress ka hath, aam aadmi ke saath". This reflected the then existing mood that growth was not percolating to the marginalised sections of India. In 1965, Lal Bahadur Shastri gave a call "Jai Jawan, Jai Kisan". This reflected the country's mood in the war times and also heralded Green Revolution in feeding the country. Highlighting inflation during congress government Jan Sangh came up with a slogan "Yeh dekho Indira ka khel, kha gayi shakkar, pee gayi tel". In this way election slogans and manifestos attempt to reflect current public opinions.



Manifestos Deriving from Ideologies:

Sometimes, election manifestos cater to a certain section of society based on the ideology of the political party or politician. When BJP came up with “Bachcha Bachcha Ram ka, Janmabhoomi ke kaam ka”, it clearly indicated the religious orientation of BJP. In 1996, Congress implicitly told its ideology by giving the slogan “Jaat par na pat par, mohar lagegi haat par”. Another ideology can be seen in “Mile Mulayam-Kanshiram, hawa ho Gaye Jai Shree Ram”, when there was dispute post demolition of Ayodhya structure and Mulayam Singh Yadav formed government by uniting with Kanshiram. These ideological campaigns mostly create rift in the social fabric of the country and sometimes try to create unity as well.

Making Aspirations in the Constitution part of Manifestos:

Most importantly election manifestos derive their promises from the aspirations of common man reflected in the respective country's constitution. Indian constitution also promises some things to its citizens. They are reflected in the preamble, Fundamental Rights (FRs) and Directive Principles of State Policy (DPSPs). Though court ensures that state adheres to safeguarding of Fundamental rights, there is no legal guarantee to the implementation of preamble and DPSPs. But political parties have mostly tried to promise and implement DPSPs and have given shape to them in their election manifestos. This is because as Dr B R Ambedkar said, DPSPs are “Instruments of Instructions” to the political parties.

Taking roots from 1931 Karachi resolution of the Indian National Congress and from Irish Directive Principles of Social Policy, DPSPs envisioned a welfare state in place of a regulatory state in the colonial mould. Stating the importance and dynamism of DPSPs in the political discourse of India, Dr. Ambedkar referred to them as an ever changing policies and principle to achieve economic democracy, which is an ever changing concept and is dependent on the time and circumstances, how it is achieved, and it would be wrong to lay down a fixed concept of it. He further said, state would have to answer to the people, and thus Directive Principles would not be mere pious declarations. Another political thinker, K C Markandan said “Far from being a proclamation or promulgation of principles, the directive principles constitute a pledge by the framers of the constitution to the people of India and a failure to implement them would constitute not only a breach of faith with the people but would also render a vital feature of the constitution practically a dead letter”. When Indira Gandhi called for “Garibi Hatao” in 1971 election campaign or when Narendra Modi called for “Ache Din” in 2014 elections, they are all promises of an equal just and a better society and life. This is what exactly DPSPs work for.

Promises, Politics reflected in Policies:

Now let us explore how these promises and politics have reflected in policies. Laws pertaining to prohibition of slaughter of cows and bullocks get their sanctity from Article 48 which deals with “organisation of agriculture and animal husbandry”. Government policies such as Integrated Rural Development Programme (IRDP), National Rural Livelihoods Mission (NRLM), Swach Bharat Abhyan, and Namami Gange are reflections of the principle objectives enumerated in the article 47 which talks about raising the standards of living and to improve public

health. Article 40 which says about “organisation of village Panchayats” saw light with the help of 73rd and 74th constitutional amendment. One of the DPSPs stresses about “Right to adequate means of livelihood”. This was reflected in the enactment of MGNREGA. Congress led UPA's Rights based approach to development in the form of Right to education, Right to Information and partially Right to Work (MGNREGA), the journey towards Right to Food through National Food Security Act (NFSA), reasonable right over their land through Land Acquisition, Rehabilitation and Resettlement Act, 2013 which stressed upon Right to fair compensation and transparency...etc were all measures to fulfil the election slogan of “Congress ka haath Aam aadmi ke saath”. This is how the dynamics of politics, promises (Election Manifesto) and policies play out in combination with popular public demands, Directive Principles and ideologies of Political parties.

Evaluating 2014 General Election Manifesto:

Before spelling out the contents of “Peoples’ Manifesto”, it is important to understand how far we have come, what are the unfulfilled demands. To understand them, one way is to examine the latest election manifesto and see how far it is achieved and then explore what else we need. The most recent one at the national level is BJP's 2014 Manifesto which dealt with issues of corruption, black money, price rise, policy paralysis, women empowerment, agriculture reform and healthcare reform. It promised to harness India's Democracy, demography and Demand. Some of the promises made by BJP in its Election Manifesto 2014 are:

- BJP will accord high priority to Job creation and opportunities for entrepreneurship.
- Simplification of processes and procedures at all levels-bestowing faith in the citizens, institutions and establishments.
- BJP committed to the abrogation of Article 370.
- Full justice to Seemandhra and address the 9 issues of development and governance of Seemandhra and Telangana.
- Strengthen delivery of poverty alleviation programs through convergence, transparency and efficiency.
- Radically transform FCI.
- Invest in setting up and improving Old Age homes.
- Committed to 33% reservation to women in parliamentary and state assemblies.
- Health assurance to all Indians-reducing out of pocket spending on health care.
- In foreign relations: Nation First, Universal Brotherhood.
- High priority to SC, ST, OBC and other weaker sections-create and ecosystem for education and entrepreneurship.
- Would put measure for the development of all Indian Languages.

- BJP believes that there cannot be gender equality till such time India adopts a Uniform Civil Code.

● For BJP:

- * The only philosophy and religion of a government should be India First.
- * The only epic of a government should be India's constitution.
- * The only power of a government should be the power of the people.
- * The only prayer of a government should be the welfare of its people.
- * The only way of a government should be "Sabka Saath, Sabka Vikas".

Evaluation of 2014 Manifesto:

How far the election manifesto 2014 is realised? Policy paralysis has been solved as evident in many new bills being enacted by the government. Business ecosystem has improved as evident in Ease of doing Business. Reforms have been taken up in distribution of food especially with end to end computerisation. Black money has been dealt partially with the help of demonetisation, cooperation at international level (Automatic exchange of Information) and with acts like benami act...etc. Schemes like Start Up India, Stand Up India, and MUDRA Yojana emphasized on entrepreneurship of marginalised sections. Ayushman Bharat is a step towards realisation of health assurance for all. The promise of Universal Brotherhood has been kept in majority instances with measures like signing and ratifying Paris Treaty, committed to multipolar world...etc.

On the other hand, there are many areas of Election Manifesto which remain unfulfilled and in some cases policies and inaction even acted contrary to the promises made. There is not enough movement on enactment of 33% reservation to women. Business atmosphere has not caught up as expected which can be seen in dipping of Index of Industrial Production and exports trends have not improved. Most importantly lynching of Dalits, Muslims in the name of religion, tradition has completely damaged the promise of "The only philosophy and religion of a government should be India First". This has created a vicious social atmosphere and the damage spills even to the economic climate by hampering investments, tourism...etc.

These unfulfilled promises, scope for complete implementation of DPSPs and the dreams of inclusive India, developed India necessitate spelling out the demands of public at large. This is the **manifesto of "We the People".....**

Basics-Roti Kapda aur Makaan:

Roti-India has moved from hand to mouth situation to self sufficiency in food. But we have problems of hunger. According to United Nation's report on State of Food Security and Nutrition in the World-2017, India is home to 23.4% of world's hungry, home to 190.7 million undernourished people. 38.4% of children under five are stunted and 51% of the women are anaemic. National Family health survey-4 also highlighted anaemia across the country. Even NITI Aayog has said to grow at 10% growth, human development is key. Supreme Court also pointed at the

recent hunger deaths in some parts of the country.

We, the hungry and weak want:

- No more hunger deaths.
- Nutritional Security in addition to food security. We want our food back, our millets back, our vegetables, our culinary traditions back. Government can boost this by promoting them through ICDS, Mid Day meals scheme and through PDS.
- Safe chemical free food. We want more laboratories to check the quality of our food. We want rigorous punishments to those who manufacture adulterated food.
- Affordable food. Inflation impacts our buying capacity. We want efficient food management system encompassing production, import-export, storage...etc.

Kapda-There was a situation when poverty rate was measured by the number of sarees a woman in rural household owned. This changed drastically with increased buying capacity and also Indian textile industry flourishing. But still, the producer of handlooms is not completely empowered.

Makaan-Today India is facing a situation of shortage of housing especially in Urban areas. A house is an indicator of better socio economic status. House ensures safety to women, health and hygiene to the family. But the exorbitant prices of land and the ever increasing slum population shows dream of own house remains a dream for the poor and marginalised. There is a need for land banks, affordable housing for poor, shared spaces, public transport...etc

Infrastructure-Sadak, Paani, Bijli:

Though the infrastructure scenario has improved in the country improved, we still have quality issues.

We the Citizens of India want:

- No more power outages.
- Quality water.
 - * Central Ground Water Board has pointed out our ground water aquifers are falling down like stone, almost 30cm per year. This trend needs to be reversed.
 - * Our surface water quality is degrading day by day with domestic waste, industrial waste, agricultural waste, religious waste..etc.
 - * India is also an exporter of virtual water.
 - * Our cities and agriculture is taking the lion's share in water consumption.
- * We want:
 - ◆ Water use efficiency.
 - ◆ Increasing our capacities to manage our water better.
 - ◆ Ownership over local water resources.
 - ◆ Efficient waste management.
 - ◆ Equity in water usage.

● Accident free Roads.

- * In 2016, Supreme Court made an observation “for a nation on the cusp of economic development, India can well avoid the tag of being the accident capital of the world”.
- * To reduce the loss of precious lives, we want:
 - ◆ Stringent punishment to the traffic violators.
 - ◆ Automakers installing safety mechanisms and speed limits within the vehicles.
 - ◆ Efficient road infrastructure-lane system, fines for over speeding..etc.
 - ◆ Rapid response to accidents, because first response time is very crucial in saving lives.

Economy:

India has been a mixed economy. But sometimes India becomes very socialistic and sometimes bends more towards market economy. Here, an opinion made by Martin Luther King junior serves as a reminder to us all. “Capitalism fails to realise that life is social, communism fails to recognise that life is personal. The good and just society is... a socially conscious democracy which reconciles the truths of individualism and collectivism”. This should be kept in designing fiscal or monetary policy.

- We want our money to be secure in banks. Reduce NPAs, punish the defaulters, and protect the banking sector.
- We want secure, stable jobs. Reverse the trend of contract labour and casualisation of employment.
- Revive rural industrial ecosystem. Big industries are good for economy but numbers have shown it is Micro, Small and Medium enterprises which create jobs at low cost.
- Rejuvenate our manufacturing sector because it provide low semi skilled jobs unlike service sector which generally requires high skill.
- Tax us but increase the tax base and spread the burden of nation building.
- Subsidies: give them in scientific manner.
- Spend in Research and Development.
- Make our education compatible to industry, society..etc. educate us for life and not only for job. Only then demography will be a dividend. Spend more on education. Reach the mandated 6% spending.
- Health: We are spending too much from our pocket. Improve our primary health care. Increase the practitioners of General Medicine. We need specialists but increase the diagnostic services first. Increase the spending on health to at least 2.5% of the GDP.
- We do not want unaccounted black money in the system. That creates intergenerational and inter class inequality.

- Corporate Social Responsibility (CSR)-Except for a few foundations which are implementing effective social welfare programs, most of the CSR fund is drawn into PM Relief Fund or into government schemes. This shows the philanthropy or charity nature of the funds which were supposed to be the responsibility of the corporate. “It is Justice, not charity that is wanting in the world”.

- * We need real transfer of benefits from CSR to the local communities, not an eye wash. Let us have a performance audit for CSR.

- Most importantly, account environmental and social cost while calculating economic cost. Make Environmental Impact Assessment mandatory, transparent.

Sedition, Prohibition, Lynching, Privacy:

- Remove Section 124A (sedition) of the Indian Penal Code

- * Supreme court has observed that it has been widely misused by the state and is unnecessary in its present form for a democracy like India. It also said the reasonable restrictions in the Fundamental Rights are sufficient.

- * Henry David Thoreau, who inspired Gandhi’s Non cooperation and civil disobedience movement, said “Anyone in a free society where the laws are unjust has a moral obligation to break the law. Disobedience is the true foundation of liberty. The obedient must be slave”. In this context, it is the duty of a democratic nation to not have sedition beyond the reasonable restrictions.

- Prohibition has been extended to choices of food, alcohol, religious practices and sometimes even to dresses chosen by women.

- * Do away with prohibition beyond those hampering public order.

- * Here, state and other stakeholders imposing prohibition can keep in mind what Abraham Lincoln has said, “Prohibition goes beyond the bounds of reason in that it attempts to control a man’s appetite by legislation and makes crimes out of things that are not crimes”.

- Lynching-Its sad to read and hear about killing of a human being because of which religion or caste or gender he/she belong to. In a multicultural society like India, it is not only against the ideas of constitution but also hampers day to day life and peace of the people. We want:

- * Fast track courts for cases of lynching.

- * Measures by police to build social capital in fragile regions and training in Human Policing.

- * Stringent punishment for those inciting violence.

- * Poet Iqbal famously said “Mazhab Nahi Sikhata aapas mein Bair rakhna”. These values should be inculcated from school.

- Privacy has been recognised as a basic element of Right to Life. But in today’s day and world, in the era of internet it is not

completely possible. But a stringent law on data privacy and data control in the hands of individual will go a long way in maintaining privacy.

Vulnerable Groups:

Farmers: We, the feeders of the world want:

- We want what is due to us, MSP (Minimum Support Price) which includes our input cost, family labour, land rent and a reasonable profit.
- We want Land Tenancy Act. We, tenant farmers want the benefits of investment support, insurance, loan waiver, subsidy and all. We are not asking for land to the tiller but asking for what is required-Support the Tiller.
- We want training in improving our production methods, our cropping patterns, our processing methods and our ability to market our produce.
- We want value addition centres at the village itself. This would be a great boost to the rural economy in addition to the present policy on food processing sector.
- We want support to reduce cost of cultivation and make our agriculture climate resilient.

Weavers and Artisans:

No more imitations of our weaves. Implementing silk tag and geographical indication more strictly.

- Price and market for our clothes. Publicize more vigorously even at the international level. Today designers accrue most of the profits in handlooms than the weavers themselves. There is a need for producer companies or any other form of collective among the weavers.
- Lower tax rate and phasing the GST implementation on handlooms
- Yarn at subsidised rate.
- Improving our looms.
- Health and life insurance .
- Subsidised Loans, tools and training.

Vulnerable Groups:

Women:

- We want to feel safe at our homes, schools, on our streets and in our offices. This cannot be possible with just laws, it has to begin with imparting gender equality.
- We want street lights in our villages, towns and cities so that we feel safe.
- We want suitable jobs and access to all jobs. Give us Jobs, we will give you growth.
- Act strictly on sex determination advertisements on the Internet.

- We want dignity in birth, growing up, in widow hood and in death.

- We want equal representation in legislative bodies at all levels. And, ensure equal ownerships on all assets. First pass the bill on 33% reservation for women in assemblies and Parliament.

Unorganised sector workers:

- We want our rights and entitlements
 - Secure Jobs
 - Minimum wages
 - Life and Health Insurance
 - Other social security benefits

Senior Citizens:

- We are old but we are not uniformly old. We are active, able and assisted.
- Use our experience. Let us be part of the Economy. Ensure elderly inclusion in society, economy and with a voice in political discourse.
- Increase expenditure in old age homes, geriatric care and Insurance.
- We want universal old age pension with a minimum of Rs 3000 per month.
- We want full-fledged implementation of our rights and entitlements
- Provide elderly friendly infrastructure in all public and private places.
- Eliminate all kinds of discriminatory practices on us.

Children:

- Deal with crimes on us very strictly.
- Reduce the weight of our school bags.
- Provide free quality and education to all of us. Bring practical experience into our education.
- Bring fast track, child friendly courts to deal with child labour and crime on children.

Differently abled:

- Increase accessibility to all places-buses, offices and all public places.
- Bring legislation to make it mandatory for private sector and government sector organisations to have differently abled friendly infrastructure.
- Provide universal pension with a minimum of Rs 3000.
- Provide suitable jobs and entrepreneurship opportunities to us based on our abilities.

Common Person

Grateful to GMR Foundation

Can you introduce yourself?

My name is Raju Pamuri, S/O Devaiah, and I am 19 years old. My native place is Mamidipalli village, Konaraopeta mandal, Sircilla district in Telangana.

Can tell us about your family?

I live with my parents. I have two elder sisters. I am the youngest in my family. We have one acre of rain-fed agriculture land in my village. We cultivate commercial crops such as cotton and red gram. I support my family during agriculture season.

My father has been practicing agriculture for the last few decades. When it rains well, we get good crop yield; otherwise, the crop debts are a burden on my family. In this matter, my father struggles a lot for sustaining my family. Though he faces so many problems, he still manages to support my family.

What are you doing at present?

I have been working as an Electrical Technician in GMR airport Sodexo Technical Services Company from the last seven months. My timings are from 9:00 am to 5:30 pm. I maintain the electrical works in the Air Traffic Control (ATC) wing. I earn Rs. 8500 per month and manage to supplement my family income with the meager amount I earn. This is the first job in my career.

How did you get this job?

I got this job through a senior in my village. I am very thankful to my friend for his help in getting me this job.

Where did you get the job training?

I have received electrical trade training in GMR Varalaxmi Skill Development Center in Nagaram village in Sircilla mandal. I used my leisure time for training and got the placement through this foundation. I am very much grateful to foundation for getting a chance to have a good life and earn for myself and support my family. My parents are very happy in this matter.

Are you facing any problems in your job?

No. I am enjoying doing this job from the last seven months onwards. However, the only problem is that the salary is very meager, so I am unable to completely sustain my family on my own.

Did you avail any benefits from government?

Yes, I have availed aadhar card, election card and ration card.

What are your future goals?

I want to get more knowledge and experience in this field. Also, I want to go abroad and get settled in life. ❖



Vulnerable Person

Want to Work Until I Die

Can you introduce yourself?

My name is Thama. Jogudora, S/o Babudora. I am 70 years old. My native place is Kurumagondi village, Jaderu Gram Panchayat, Gangavaram mandal, East Godavari district, Andhra Pradesh. I am an illiterate. I belong to Kondadora community. My entire village belongs to the same community.



Can you tell us about your family?

My wife expired 15 years ago. I have one daughter; she is married and living with her family in Gokavaram, and is doing agri-labour work in her village.

What did you do earlier?

Earlier, I was doing agriculture in two acres of forest land in my village. I cultivated millets and sold the crops at Rampachodavarm market.

I also engaged in agriculture labour works. My activities included planting, sowing seeding, weeding, harvesting of cotton and chilies. My daily wage was around Rs.100/- to Rs.150/- based on the season.

What are you doing at present?

Right now, I am able to do only a little labour work. Sometimes, I collect NTFP from nearby forest and earn some money.

Presently, I am living alone. Due to my old age and financial vulnerability, my community people have been supporting from the last few years by providing food for me. In return, I work for them in their field as much as I can. Sometimes, I go to forest and collect the fruits and tubers and sell it and earn some money that day.

Sometimes, my villagers give a little bit of money for personnel expenditures like beedi, local alcohol. Since the last one year, I have been staying at the community facility center as my hut collapsed last year.

Do you face any problems?

Yes, after the death of my wife, I have no one to look after me. So, I have been living in a vulnerable condition since then.

Did you get any benefits from the government?

Yes, I availed aadhar card, ration card, election card, MGNREGS card. Presently, I am availing old age pension of Rs.1000/- every month.

What is your future goal?

I have no future goals. I want to work until I die so that I don't burden anybody. ❖

Construct Building for Elders CBO



Can you introduce yourself?

My name is Ganesh. I am 60 years old. My native place is Koyalagudem village, Chotuppal Mandal, Yadadri Bhongir district, Telangana state. My family consists of my wife, three sons. All my sons are married and settled in their life.

What are you doing?

I am the president of Koyalagudem Village Level Federation (VLF) of Elders since August 2016. The VLF was registered in December 2016. It has 17 Elders Self Help Groups (ESHGs) with 210 members. I am also the president of a ESHG.

Can you tell us about your roles and responsibilities at VLF?

My responsibilities are to conduct VLF meetings with VLF office bearers between 20 and 25th of every month; facilitate smooth functioning of meetings; solve elders' problems with the help of VLF and villagers. In case, the problem is not solved, I approach MS for support and coordinate with ESHGs and VLF office bearers; I am the mediator between Mandal Samakya (MS) and VLF. I support the savings of elders, and fight for their rights and entitlements.

Every fortnight, I facilitate health camps in the village with the support of HelpAge India organization, so that our members can utilize the services at minimal cost. Most of the elders are suffering with elders problems like the BP, Sugar, arthritis, ear problems. Till now, our VLF has provided many health services through HelpAge India. Around 15 ESHGs members have received ankle pain relief jackets, four members have got cataract operations. Those who have received these services have become more active than earlier. Our VLF has a weavers committee which provides raw material assistance to ESHGs' weaver community members only. Till now, 9 members have received the raw material assistance worth Rs. 135,000. They have utilized this material assistance and repaid the amount to VLF. I also attend the MS meetings between 28-29 of every month in Lakkaram HelpAge office. Our VLF has been running a grain bank, which provides grains, rice, oil, groceries etc. to the elders who need them. After members have fulfilled their needs, they repay the amount to the grain bank. Till now, our grain bank has Rs. 70,000; of which Rs. 30,000 is from VLF and Rs. 40,000 is from HelpAge India. Every month, the ESHGs members save Rs. 50 to ESHG and Rs. 30 to VLF.

Did you receive any training?

Yes, I have received various trainings on ESHG, VLF, MS, ECRP and Book keeping training for 20 days.

Did you avail any benefits from the government?

Yes, I am availing Pension, and have got ration, aadhar, election voter card.

What are your future plans?

I want to construct a building for ESHG members in the village. For that the village Gram Panchayat needs to sanction land. ❖

Services Provided to Poor



Can you introduce yourself and your family?

My name is Leelamma. I am 46 years old. I belong to the Chenchu community. My native place is Kottalacheruvu village, Atmakur mandal, Kurnool district, Andhra Pradesh. I am a widow and have three children. I had studied up-to 6th class, after which my brother performed my marriage. I was third wife to my husband. After 10 years of marriage, my husband passed away with cardiac arrest in 1991. I did married to My eldest son and second son. My youngest son has studied till B.tech and is not married yet. Ours is a joint family.

Earlier, we used to live in Peddacheruvu village. But after the government turned the Nallamala forest area into a National Tiger Reserve project, my entire village was displaced and resettled into Kottalacheruvu village by forest department. We had lost valuable assets like land, house etc. Under the rehabilitation of project, the forest department officials allocated one acre of land to every family in Kottalacheruvu. I have been cultivating the land with rain fed crops with the support of my children. In the remaining time, I collect Non Timber Forest Produces (NTFP) from the forest and sell it to GCC and earn cash from it, and work in MGNREGS; I worked as a field mate in MGNREGS for 3 years.

Can you tell us about your job and its responsibilities?

I have been the Accredited Social Health Activist (ASHA) worker in the village since November 2010. I have been getting the support from Integrated Tribal Development Agency (ITDA). In my village, most of the people are suffering from Tuberculosis (TB). I help TB patients and provide diagnostics, X-ray, and six months course of medicine. I take the patients to the nearest government hospitals in Atmakur or Kurnool and take care of them until they are cured. I provide support to many other patients suffering from various diseases, pregnant women etc. Due to my services to poor people, I received the best Asha worker award from District Collector. I get constant support from ITDA officials. I have got the chance to speak on a radio program. Right now, I am getting Rs. 5000. My younger son is also supporting me in my work and earning Rs. 4000.

Did project authorities provide you any training?

Yes, I underwent training for one week on ASHA worker.

Do you face any problems on your job?

Yes, I have been facing problems. Even though I have been giving continuous services to patients as attendant, there is no accommodation for me in the hospitals.

Did you get benefits from the government?

Yes, I receive widow pension, PDS card, and I also got a house.

What are your future plans?

I want to provide my services to poor people and give them a better life. I request authorities to provide accommodation for me near the hospital. ❖

Introduce Yourself?

I am Sajda Parween. I was born and raised in 'Steel city' of Jharkhand. It was during my graduation that I felt an inclination and passion to work for the vulnerable and downtrodden population residing in Rural India. Hence, I took my further studies in Rural Development management from NIRD&PR. The exposure I got during the course, on and off the field gave me new perspective to work with the rural communities.

What are you currently doing?

Currently I am associated with HCL foundation, a CSR initiative of HCL Technologies working in seven different sectors in Hardoi district of Uttar Pradesh. Working as a Project Executive, I have a distinguished role in the strategizing, planning, monitoring healthcare interventions. These are aimed at improving the health indicators of local population especially women and children.

Tell us about your previous work?

I worked as an NRLM Fellow with Government of Rajasthan in their poverty alleviation project named as Rajeevika (Rajasthan Grameen Ajeevika Vikas Parishad).

Can you tell us about your organization?

HCL Foundation a CSR initiative of HCL Technologies, is working towards holistic community development to build model villages in convergence with Central government, State Government, NGOs, Village communities, knowledge institutions and allied partners under the umbrella name "Project Samuday" in three blocks of Hardoi District.

Can you explain your role and responsibility in the job?

I Work in conceptualizing and designing, documentation and progress monitoring of healthcare interventions. Also am a part of core planning team to carry out research and planning of new interventions. As and when required, I provide trainings to staff on various topics.

What are your achievements?

I cherish developing a pool of around 600 cadre during my tenure in RGAVP. I believe this cadre would carry forward the NRLM framework of poverty alleviation through Communitization. I was instrumental in laying down the foundation of District Resource centre based at Newai block.

Trainings Received?

In my initial career received a three months rigorous training as an NRLM Fellow by NMMU, Delhi, ToT on Financial Literacy by BIRD, Lucknow, and been a part of write shop on development of capacity building and life cycle of Staff, Cadres, community at RGAVP and write shop on Module development for JSLPS.

What are your experiences?

As a rural development professional it has been an enriching experience working closely with the community and various

allied departments in the agenda of poverty alleviation on NRLM framework and as a systemic change maker in healthcare. During my tenure of two years as a District Resource Cell-Lead, there were many crests and troughs when dealing with administration and community in striving for a successful implementation of the programme. But the satisfaction of being part of a positive change in peoples' lives motivates me continuously. In my present work in health sector, the dark reality and condition of healthcare system in Uttar Pradesh was something important and urgent to be worked upon. Keeping in mind one of the goals of SDG, a number of ground activities have taken good shape. I am happy to be part of those activities.



What are the challenges and issues and how did you overcome them?

"Identity Crisis: The challenge of maintaining my identity as the first YP of Rajasthan had always motivated me to never give up. Be it the challenge of being the only female employee among the whole staff at Tonk district, or travelling at times with the feeling of insecurity with a male staff, or questioning the administration for giving illogical reasons for delays or be it fighting against the system, my principles of being strong and standing for the righteous action have been the key motivating factors.

"Administrative challenges: Bridging the level of gap between seeing the problem as a professional and a government servant. Hence, it's always necessary to be on the same page and work in close coordination while working on a similar cause. To avoid any gap, we kept various departments informed of our work and made them part of all important occasions which led to greater coordination in later activities.

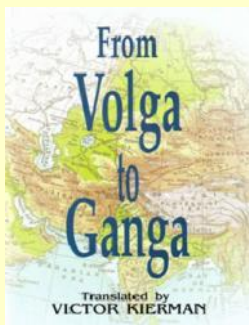
"Interpersonal Development: There is always new set of skill that time demands. Hence, in order to keep myself updated, I keep doing write-ups and case studies which help me in honing my skills. This helps me give a fresh strategic perspective and enable me to suggest timely measures.

"Integration: No organization can be successful if even a single employee is not on the same page of the organizations vision. An integrated approach towards fighting against all problems is what is required. Hence, on a similar objective we have been working in bringing an integrated solution the rural problems. We are working in common for the common cause of people.

What is your vision?

To make a lifelong difference in the lives of underprivileged rural communities, especially women to realise their inherent potential within themselves in whatever meaningful way possible be it engaging them into livelihood activities or helping them realise. ❖

From Volga to Ganga



The Book “From Volga to Ganga” is considered one of the classics in Hindi literature. This book translated by Victor Kierman. It has been published in more than 20 languages. The author, Rahul Sankrityayan, is a great scholar and knew over 30 languages. Even though he did not have any formal education, he wrote around 140 books in his lifetime. The book “From Volga to Ganga” is a compilation of 20 short stories, and takes us through an 8000 year journey into South Asian civilization, including the history, philosophy, culture, economy and political evolution of human society from 6000 B.C to 1922 A.D. It provides a scientific outlook about the evolution of human society in South Asia. It gives us understanding about the evolution of Indo – European people’s 360 generations of human life journey, and delves into the dynamics of the

relationship between the individual and society. The first story begins with the region of “Banks of the upper Volga” and ends with describing Indian national struggle. The book is the result of dedicated travels across the world by the author. Those who want to understand the roots of the current social, cultural and political environment of the South Asia should read this book. It continues to inspire research scholars, academicians, and students in the subcontinent. ❖

	Latest
	Book Name: Rural Development and Livelihoods in India Author: Niranjana Sahoo Publisher: INDIGO BOOKS
	Book Name: Informal Markets, Livelihoods and Politics Author: Debdulal Saha Publisher: Routledge

Father Son Conversation

One day, the father was doing some work and his son came and asked, “Daddy, may I ask you a question?” Father said, “Yeah sure, what it is?” So his son asked, “Dad, how much do you make an hour?” Father got bit upset and said, “That’s none of your business. Why do you ask such a thing?” Son said, “I just want to know. Please tell me, how much do you make an hour?” So, the father told him that “I make Rs. 500 per hour.” “Oh”, the little boy replied, with his head down. Looking up, he said, “Dad, may I please borrow Rs. 300?” The father furiously said, “if the only reason you asked about my pay is so that you can borrow some money to buy a silly toy or other nonsense, then march yourself to your room and go to bed. Think why you are being so selfish. I work hard every day and do not like this childish behavior.” The little boy quietly went to his room and shut the door. The man sat down and started to get even angrier about the little boy’s questions. How dare he ask such questions only to get some money? After about an hour or so, the man had calmed down and started to think, “Maybe there was something he really needed to buy with that Rs. 300 and he really didn’t ask for money very often!” The man went to the door of little boy’s room and opened the door. “Are you sleeping, son?” He asked. “No daddy, I’m awake,” replied the boy. “I’ve been thinking, maybe I was too hard on you earlier”, said the man. “It’s been a long day and I took out my aggravation on you, Here’s the Rs.300 you asked for”. The little boy sat straight up, smiling “oh thank you, dad!” He yelled. Then, reaching under his pillow he pulled some crumpled up notes. The man, seeing that the boy already had money, started to get angry again. The little boy slowly counted out his money, then looked up at his father. “Why do you want money if you already had some?” the father grumbled. “Because I didn’t have enough, but now I do,” the little boy replied. “Daddy I have Rs. 500 now. Can I buy an hour of your time? Please come home early tomorrow. I would like to have dinner with you”. Father was dumbstruck.



Moral: It’s just a short reminder to all of you working so hard in life! We should not let time slip through our fingers without having spent some time with those who really matter to us, those close to our hearts. If we die tomorrow, the company that we are working for could easily replace us in a matter of days. But the family & friends we leave behind will feel the loss for the rest of their lives. And come to think of it, we pour ourselves more into work than to our family. ❖

[Link: <https://www.moralstories.org/father-son-conversation/>]

‘Yoga’kshemam

Guru Purnima! Happy Bakrid!

Independence! Freedom! Equality!

Democracy! Friendship!

Youth! Sports!

Left Handed! Right Handed!

Indigenous People! Humanity!

Access to Information!

Charity! Peace! Tourism! Heart! Languages! Literacy!

Teachers! Engineers!

A teacher remembers. We remember our teachers. Our mentors.

Krishna Niti, by Dr Girish Jakhotiya is an interesting read during the month.

Krsna has demonstrated different types of leaderships/ leadership styles with varying degrees. His leadership styles basically fall in knowledge and action; or devotion and action. He has shown Charisma, Venture, Entrepreneurship, Coordination and Philosophy. He has shown emotional, spiritual, operational and intellectual leadership styles. He has also deployed various elements of leadership including action, direction, motivation, manipulation, coordination, confrontation, arbitration, creation, cultivation and neutralization. Its purposes include – doing well, realizing the full potential and self-actualization. He demonstrated sharing leadership with submission and oneness (as in the case of Radha); affection (as in the case of Yashoda); inclusive delegation - family and community leadership (as in the case of Rukmini); extension (as in the case of Kunti); and partnership (as in the case of Draupadi alias Krishna). In all these cases, the shared ones are more primary than the sharer, Krsna,

Krsna led various individuals differently. Mentor to some to lead others; Submit to some; Proactive, and/or Reactive; Individualistic and/or Community; Local and/or global; autocratic, manipulative, transformational, strategic.

The qualities demonstrated include: courage, joyfulness, oratory, bravery, forgiveness, service, rationality, knowledge, loyalty, shrewdness.

Essentially, his leadership demonstrates the leadership of love, love for everybody, purposefully, with full knowledge and intelligence. With Vision/roadmaps. With micro-macro detailing skills. With Humility. With Hope, Faith and Promise driving the leadership engine.

As a leader, Krsna has demonstrated a wealth creation approach – high visibility of wealth; very high collective efforts for wealth maximization; reasonable enjoyment of wealth; very high trusteeship of wealth; good plan for sustenance of wealth; very high management and sharing of wealth.

It is important to love all and get love from all. There is only language of heart; the caste of humanity; religion of love; omnipresent universe. Attached detachment and detached attachment at the same time. Oneness with Universe. Every Life. Flowing in the love, Dhara, like Radha. Total Surrender. Total Capture. Merge to monopolize. Love multiplies. Love lives on, provided – we keep smiling, never saying no to bliss; we keep fighting the wicked; we take life as it comes and remain natural.

Life becomes similar; schedules become similar; hobbies become similar; It is not easy to differentiate the two. It is less formal, more accessible. Co-activism does not require expression in clear words. The two know each other's thoughts without expression. Perpetual and Purposeful Partnership. Drop losing identity totally and becoming the ocean itself.

This translates as love the universe and all life first, community second, individual third. Balance is achieved thus, through pursuing equity. It is inclusive not exclusive. Equilibrium of Biological Time Operational Time and Social Time is critical. Love with discipline in equilibrium is the key. No hatred.

Attempt to be a Yogi; assess relationships with neutrality; fulfil their expectations with love; convert the fulfilment feeling into love and extend it perpetually; add new and better dimensions and explore further avenues of love; establish that love extends love. This is the circle of connectivity of love. Krsna is demonstrating.

Krishna Niti confirms the core of us – the leadership of love, the love of leading the leaders to love all life purposively, deliberately, perpetually.

Therefore,

Let us Love. Let us Lead. Let us Love and Lead. Let us Lead and Love. Let us smile. Let us take sides. Let us live the life as it comes. Let us be Radha. Let us be Arjuna. Let us be Krishna, Krishna Sakhi, Let us be Krsna. Let us be one, one with universe. Let us be simple, one with nature. Let us be. Let us have Aananda, the bliss. Let us be deliberately useful. Let us be perpetually useful. Let us live.

This is radhadharayoga. This is life in flow. This is flowing love into life. This life, love and leadership flowing together.

This is dwarakayogam.

Can we be there? **Yes, if we pursue Atma Yoga.** If we love life, all life! If we lead all to love all life! If we flow in the flow of love! If we lead the flow of love! If we lead the leaders of flows of love! If we are purposefully, deliberately useful! If we and inner us merge and achieve oneness! If we keep flowing! If we nudge one another along in the flows of detached attachment! If we practice attachment with detachment! If we practice surrender! If we just love, lead, and flow! Krsna confirms that flowing beings are with Krsna himself.

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

G Muralidhar

