



livelihoods

today and tomorrow

March 2019

Titwii



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National Health Profile 2018

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Special Supplement

Budget 2019

Happy Kovel Day! Happy Sivarathri! Holi! Happy Elections!

Let us seek happiness. Let us be secure. Let us sleep without stress and tension.

Let us be mathematical, rational and spiritual.

Let us have more forests. Let us have diversity. Let us sparrows. Let us work on water.

Let us work with women, disabled and consumers.

Let us vaccinated. Let us achieve no TB status. Let us donate organs.

Let us celebrate Art – theatre, poetry, puppetry et al.

Let us celebrate success and achievers. Let us make more achievers, achievers of happiness.

Autism | Health | Earth | Books | Malaria | Intellectual Property | Safety-Health | Dance | Fools

Cabinet expands in Telangana.

Budgets are in. Promises are out. Manifestos are being shaped. Fronts and Coalitions are getting confirmed. Coming 2-3 months belong to Elections in India and 5 States.

We are through Pulwama incident, Air Strike in Balakot, Abhnanandan's release – War Thought seems to have been put aside for a while.

The work on customized 365-day Leadership course has begun.

As part of Livelihoods on Ground, Village of the month is Titwi, taken up for appreciation with the lenses of common persons.

Please find time and read 'Kabuliwalla' by Ratan K Chattopadhyay .

Supplements include:

7L Notes – Summery - National Health Profile 2018; and

Summery - India Skill Report 2019

Special Supplement: Budget - 2019

Supplement (News): Monthly Livelihoods Update (February 2019)

Videos - How to–

Livelihoods Management Course: Environment, Ecology and Production Systems, Financial Management & Costing, GIS, ICT and MIS

Development Leadership Course: Governance, Economics, Information & Research, Society, 7L Framework , Ecology and Production System and Accounting

Usual e-links include:

VCA – Redchilli; Subsector – LIVESTOCK SUB-SECTOR – Liberia; e-book: Fisheries-Based Livelihoods in the post-tsunami context; v-book: East India: Odisha 4: a visit to the Kutia Kondh, the Dongria Kondh tribe and the country side

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



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'livelihoods' team

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Titwi

Titwi village, which gets its name from the bird Titwi, comes under Ghatanji block, Yavatmal district of Maharashtra. Titwi fall under Amaravati division of Vidarbha region. Situated 19 Km from Ghatanji and 55 Km from Yavatmal, Titwi has around 381 families living in it. Majority of the population comprises of scheduled tribes - Gond and Kolam tribes; whereas, the scheduled caste and other caste families are comparatively very few in Titwi. The sex ratio of Titwi is 1004, which is very good as compared to the rest of Maharashtra (which is 929 per 1000 males). According to 2011 census, Titwi, however, has lower literacy rate of 72.75% compared to Maharashtra's 82.34%. Major occupations in Titwi are Farming and wage labor.



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Titwi Gram Panchayat is a group of villages; it has one other village Rajegaon with a population around 650. Titwi is socially divided into four parts named Kolampoda, Gondpoda, Kunbipoda and Begharpoda. Kunbi community is found to play a dominant role in the village politics as well as economics.

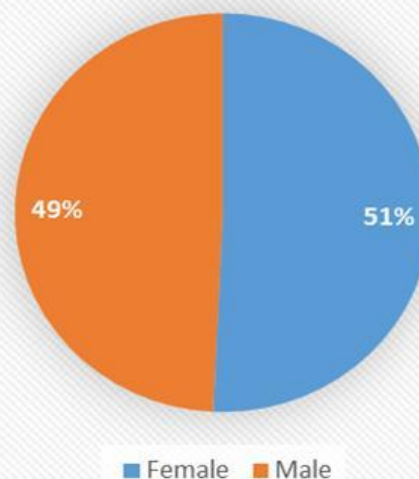
Titwi has Kelapur taluka towards its east, Arni taluka towards its west, Yavatmal taluka towards its north and Tamsi taluka at its south. Ghatanji, Pandharkaoda, Yavatmal, Wadgaon are the nearby urban areas to Titwi.

The founder members of the Titwi village are Mr. Abhasaheb Deshmukh and Mr. Mangaonkar, both of whom were landlords of Titwi village. All tribals who were living in the forest area used to come to work in the agriculture fields of Mr. Deshmukh and Mangaonkar. They were bonded labour, but later on, tribal people also started practicing agriculture in nearby forest area. Government had also provided tribal people sealing land in 1961. The Titwi Gram Panchayat was formed with group Gram Panchayat of Rajegaon.

Titwi village comes under PESA Act 1996 because it consists more than 60% of tribal population (Gond and Kolam). As per Constitution of India and Panchayati Raj Act, Titwi village is administered by a Sarpanch (Head of Village) who is the elected representative of the village. Presently, Mrs. Asha B Surpam is the Sarpanch of Titwi village and Mr. Subhash Hajare is the Upsarpanch of the village. While Mr. Milind N Jadhav is VRA, Mr. G. B. Badodekar is Gram Sevak (Secretary), Mr. Sayyad Nadim is Talathi (VRO) and Mrs. Ujwala Dalal is Police Patil (the person who is directly subordinate to the Police department) of the village.

Titwi has all the basic infrastructure like roads, street lights, sub-PHC, school etc.. There is also a proper

Male -Female Composition



drainage system in the entire village. The village has one Anganwadi, two primary schools and one upper primary school till 8th class. For further studies, students need to travel to Rajurwadi, Ghatanji or Pandharkaoda.

There is no primary health centre in Titwi, but it has a Sub-PHC with two ANM (One permanent and one temporary) and one ASHA worker. ANMs and ASHA workers are delivering door to door primary health services such as providing medical services to pregnant, lactating mothers and infants. Pregnant ladies are getting facilities for institutional delivery at the Sub-PHC only. For further treatment, local communities need to go to Community Health Centre (CHC) at Yavatmal or to private hospitals in Ghatanji and Pandharkaoda. We didn't find any private clinic in the village, and so in case of emergencies, villagers need to go to Rajurwadi or Ghatanji.



Titwi is surrounded on two sides by mountains covered with dense forests, which used to be the inhabited by the tribal in the village. The total geographical area of Titwi is 1040.46 Ha, out of which, 650 Ha is cultivable land and 102 Ha is forest land. Most of land has fertile black soil, while some part of the village has red (Murmad), red loamy soils. Major sources of irrigation include a big water reservoir and around 150 open wells. For agriculture, they use water from the water reservoir, wells or bore-well, but most of the time these water resources will be dry; therefore, the agriculture in Titwi is mostly depended on monsoon. The depleting water table is a matter of concern for the



village; and in fact, during the months of April, May and June, drinking water needs to be transported from nearby water resources.

In Titwi village, most of the people are engaged in agriculture work, with farmers growing cotton, red gram, soya bean, etc.. Most of the farmers are able to cultivate one crop only in rainy season, while in the other season, they are engaged in MGNREGA or working as daily wage labors or construction workers in nearby towns. During the month of May, tribal people collect Tendu leaves from forest and sell them to the contractor assigned by Gram Panchayat. All the collected, segregated Tendu Leaves (packed into bundle) will be collected at one place, where the contractor will dry the Leaves and send them to Beedi factories. Every Tendu Leaf collector will get Rs. 1.86 per bundle (one bundle consists of 100 Tendu Leaves). At the year-end or once in two years, the government is providing incentives to Tendu Leaf collectors, as per quantity of their collected Leaves (Rs. 2 or 2.5 per bundle). There are a few more livelihoods in the village such as pan shop, tenants, vegetable vendor, gayaki (those who take cattle for grazing), rental tractor,

grocery shops etc. Around 160 people in Titwi do daily up and down to other villages for daily wage labor work. A small number of people have migrated to other places because of Govt. jobs, Pvt. Jobs or their enterprises.

Cotton is the main crop of the village, followed by red gram and soya bean which are also produced to a large extent. Usually in Kharif season, farmers grow cotton, red gram, jowar, soya bean and in Rabi season, they cultivate wheat and pulses (Gram). All the produce is sold in nearby local market or in NAFED's local collection center in Ghatanji or Pandharkaoda.

Even after having fertile land, with decent average land holding, farmers are not able to earn to their full potential because of the inadequate availability of water. Big farmers are getting enough produce from one season but the small and marginal farmers are struggling to survive. Almost all the tribals are small or marginal famers, with their main livelihoods being only agriculture and Tendu Leaf collection (NTFP) during the month of May; this lack of other major livelihood options is the reason that these tribals are earning very less.



Currently, the financial services are available in the village through SHGs, Krishi seva Kendra and cooperative society. Most of the farmers need loans during initial phase of cropping season to purchase seeds, fertilizers, payment of labour etc., so they get them on credit from Krishi seva Kendra.

All the formal and informal institutions like Gram Panchayat, Schools, Sub- PHC, Anganwadi, PDS and also NGOs like Dilasa Foundation, Help Age India and Ekal Abhiyan are working for the development



of the village. There are many SHGs in the village, but only 11 SHGs are connected to the village's only VO (Jai Santoshi Mata VO), which was formed on 12th November 2014. The VO conducts monthly meeting on 14th of every month, while the connected SHGs are active and are using benefits from government schemes through VO and CLF.

Scheme & Facilities

Government on ground: The Sarpanch and deputy Sarpanch are managing the Village along with Gram Sevak, Secretary, VRA and other elected members of the village. The beneficiaries of the

PMAY and toilet under Swachh Bharat are decided by Gram Sevak, Sarpanch, deputy Sarpanch and ward members of the village. Kotwal and Talathi of the village maintain all the records in the village. Titwi's Post office is under Rajurwadi post. Titwi village comes under Parwa Police Station area. Mrs. Ujjwala Dalal, the Police Patil, is directly subordinate to the Police department from the village under Parwa Police Station, and will try to resolve disputes or quarrels regarding family, land or any other things at village level.

PDS shop: Titwi has a Public Distribution Services (PDS) shop which is common for both Rajegaon and Titwi. Mr. Ekanath

Khate is running the shop, and is distributing wheat, rice and sugar to villagers as per their card holding records.

Water Facility: Titwi has a water tank for drinking water, but due to insufficient water and unmanageable distress in the distribution of water, Gram Panchayat has decided to put the drinking water into two separate wells, with villagers fetching water from wells as per their requirement. For cattle and other household purposes, villagers are using hand pumps which are located at various places in the village.





a day in total from pan shop and Kirana shop, wherein, 70% of his income is from the pan shop alone. Kharra is a cancer causing agent; consequently, many in the village succumb to cancer after consuming it for a long time.

Pankaj doesn't like selling it, but has no other option but to sell it in the pan shop for his livelihood. He is educated - Maybe not

to the standards of the society of tier 1 cities but highly educated for the village he stays in. He completed 12th from Rajurwadi, which is 6 km away from Titwi, and then went to Pandharkaoda for graduation. However, after completion of first year, he was not satisfied with what he was doing. At that very same time, he got to know about ITI and did the course. He then joined a company in Marathwada, in Aurangabad region. But he wasn't happy staying there away from home and family. But yet, reluctantly, he continued to work there for more than two years for the money he was earning there. After that time, he came back to Titwi only to realize that they don't own any land except for the little house they stay in and that there were not many livelihood opportunities there. His father was an agricultural laborer and even did tenant farming for some time. In 2012, Pankaj decided to start a business. Having nothing else to do in

There is no irrigation facility available for farming. A few big farmers have brought the pipeline for their field from nearby water reservoir with their own expenses, and a few farmers irrigate their land with water from well or water pond or borewell. Ground water level has gone down drastically in the village, so there is an urgent need to create water conservation bodies so that the water table can be recharged by rain water. Considering the need for water conservation in the village, Titwi is participating for the Satyamev Jayate Water Cup 2019 competition.

Connectivity and Roads: As far as the transportation is concerned, the village is 1.5 km away from the main road connecting Ghatanji and Pandharkaoda. State transport buses and private auto/van services run from Ghatanji to Pandharkaoda and vice versa, but there is no direct connectivity from block to village. All the villagers need to walk 1.5 km if they want to travel to nearby places. All the roads in the village are pucca roads, except the roads connecting to the farms.

As far as the drainage facility of the village is concerned, proper drainage infrastructure which is needed to maintain a healthy environment is available in a few places.

Individual Enterprise

Pankaj, the man who tried to be a serial entrepreneur. Aged 31, Pankaj runs a Pan shop and even a kirana shop now. There are a total of 13 Pan Shops in the village of Titwi. Pankaj owns one of them. Kharra – a mix of processed tobacco, betel nut or areca nut and lime, is one of the best-selling item in his pan shop as well as all other pan shops in the village. Pankaj makes around Rs. 400 to 500



the village and not knowing farming, he was left with no option but to start a pan shop, which had potential in the village.

But he was not happy with the little money he was making from the pan shop. His desire to grow big took him to take risk - He bought twenty five goats from Rajasthan by investing around four lakh rupees. All of those twenty five good breed goats died due to some unknown disease in less than a year. This risk cost him hard, and the burden continues to lay heavily on his shoulders.

Having married just then in 2016, his survival became tough with just the pan shop. He then decided he should start selling other stuff too. At first, he started selling few things like biscuits, chips and little groceries. Later, he decided to extend his pan shop and started a groceries store just beside the pan shop. His younger brother, who is also married, takes care of it. His mother is a member of Self Help Group (SHG), from which he got financial help many times. He takes loan and repays the loan promptly. The loan of 4 lakhs which he has taken for goat breeding is also being repaid to the private lender regularly. He says with a laugh, 'My conscience doesn't accept me to say that, I can't repay the loan because I had a loss. And I simply cannot get rid of it either. So, I'll repay it somehow. Hard work is necessary, however, I will do it.'

His parents recently met with an accident and he had to even pay the medical bills. That's another burden, as now his father can't work in the field either. So, both brothers are taking care of the farm (leased) too. In the last year, he sold 38 quintals of cotton for Rs. 52 a kilogram and 9 quintals toor dal at Rs. 45 a kilogram. From this earning, after removing the rent amount to the land owner, invested amount on seed, fertilizers, pesticides and labor payment etc., he says, he isn't earning much from agriculture. He continues, "My family is just surviving with this income, I am not moving ahead in my life." In 2015 and 2016, he had faced a further set-back with losses on zero earning from agriculture despite investing a lot. There were no rains. Feeding cattle had also become very difficult at those times and many cattle even died in the village starving for water.

He has profound knowledge on why agriculture is unviable here – huge loans for input, low rain fall/ untimely rain fall, or infection to plants leading to crop failure. Yet, they have to pay all the debts they made for that crop. And at the same time, they also have to take new loans for next season. Though Government may wave off loans at times, he asks, what about the loans taken from private lenders. That amounts to a huge lump-sum and most farmers won't be able to pay back and leads to suicide for many. Over time, six villagers committed suicide in the village due to crop failure, crop loss and unbearable stress due to financial crises.

Farmers don't want their loans to be waived off either. Everyone wants to pay back the loans. But not having knowledge of markets and how they function, all will only reap one kind of crop, which will bring down the price of crop; again leading to losses. Moreover, they have no knowledge about the pesticides which they use and how much to use, otherwise, the land is degraded. The hybrid seeds are also causing damage to the land, he says. But no one is ready to give up because they are already caught in the vicious cycle of these loans and losses. Last year, he met one farmer in his relative's village who was practicing Natural Farming and saw that farming was possible without urea, DAP or superphosphate and without any pesticides too. He got to know that one can only come out of the clutches of vicious cycle of loan and losses, if he starts doing natural farming. But as the produce is low in the initial stages in natural farming, the farmers like him are reluctant to opt natural farming. He then said that, "mahit nhi kas pan shasnan eth amhala kahitari madat karayala havi", which means "don't know how but government should intervene and help in this matter". Government should help them so that they can come out of these loans & losses and can restart the natural farming freshly. While discussing with him about Kharra consumption in village, he mentioned that eating kharra has become the habit of most of the men, youths in their region. Even though it's not good for health for livelihood he is selling kharra from many years, as he has to think of his survival. Moreover, he opines that if the Government implements a ban on kharra, people, who cannot get rid of it easily, will buy it illegally; which will only raise prices as they have to pay bribes to run the business illegally. He doesn't know who will bring them out of all these clutches, but stresses that they don't want to be like this. They also want to progress in life and live happily. He doesn't want his kids to get into such a life. He wants them to read, go to school, and make a good living later on.

Vulnerability for the village

There is a huge consumption of kharra in the village as kharra is easily available in all Pan Shops in the village. Almost 60 to 70% of males from their village consume kharra or tobacco. It has become a habit for kharra eaters to consume 3 to 4 packets per day. People are so habituated to kharra that they may skip a food, but they will not forget to eat Kharra. The worst part of it is that children as young as 12 are also consuming it, which is harming their health at an early age.

Apart from that, though alcohol is banned in the village, it is easily available in the village, as many people sell alcohol illegally in their houses as well as in a few shops too. We heard from many people in the village that approx. 120 to 150 people do up and down for daily wage labor work to Ghatanji or Pandharkaoda and that they spent Rs. 100 to 150 out of the

wages they earned in the day on alcohol consumption while coming back from work.

Consumption of kharra and alcohol has become a point of concern for the village as the youth and most of the male population is vulnerable to diseases like cancer. These people are wasting their money, time, health, and most importantly, part of their life on futile intoxication

Vulnerable Person in the Village

Ramesh Ravaji Devulkar is one of the most vulnerable persons in the Titwi. Villagers call him Appaji. His family comprises of his wife (Vimalbai), five daughters and five sons-in-law. He is a 66 year old man, living with his wife in little kuccha home in his village. Despite being from the most prosperous community of the village - Teli (which belongs to OBC category), he is living in acute poverty for all the situations he has been through and the decisions he made in his life. Which in simple terms people call as Karma, and Appaji too



says the same. They were a total of seven members in the family, and he had ten acres of land. He sold his land in parts whenever he needed money, especially for the weddings of his daughters over a period of time. He is uneducated despite being from well to do community in the village. Unfortunately, he was hit with the chronic disease of paralysis three years ago and had to leave his daily labour job. He is now bedridden and can just walk few steps in home itself with much difficulty. He cannot do his tasks personally. His wife takes care of him day in and day out. She doesn't work anywhere, neither can she because of her age. She cooks and feeds him daily and takes care of him despite difficulty. Their only steady source of income is the National Social assistance program, which provides them with 500 each. Their daughters help them with some money whenever they come home. But even that is meagre. One good friend of Appaji helps him financially whenever he needs. Recently, Appaji got the sanction in Pradhan Mantri Awas Yojana. With this, they are building a Pucca home. Appaji's wife is in a Self Help Group and takes loans and repays them whenever they get money from either of their daughters or from the meagre savings they make from the National Social Assistance scheme.

Appaji and his wife say that all the situations in which they are in was because they didn't have a son who could work and take care of them at this old age. They have got all the benefits from the Government schemes and policies, yet they are in vain. They smile with grace and say, they are just counting days to leave this world peacefully.

Common person

Sandeep Vittal Kulsange belongs to the Pradhan tribe of Titwi village. He is 25 years old. After having completed his elementary education from Titwi and high school education from Ghatanji, he planned to go for further studies like many did. He left his village and



went to Ghatanji to do B.A. After reaching Ghatanji and completing first year of graduation, he felt all these studies are useless to him. He decided to quit learning so that he should support his family financially as the family couldn't bear the financial brunt of him staying out of village and studying.

He came back to Titwi and started helping his father in the four acre land which they own. They are four members in his family. He got married after coming back to Titwi. Luckily, their land is on the banks of the dam, so they can produce two crops per year, while many from the village are left with no option but to reap only one crop per year. They produce wheat in winter crop and cotton and toor in rainy season. The total agricultural income earned by them amounts to around Rs. 2.5 lakh per annum. This income excludes the income from wheat, as the wheat that is produced by them is not sold, but is only produced for self-consumption. His mother is connected with a self-help group (SHG) and frequently takes loans and repays them promptly. His mother raised money for many occasions from the SHG such as buying cattle, seeds, pesticides, manure, appliances for agriculture, sometimes even for household appliances and wedding of her daughters. They have repaid all the loans promptly and express gratitude to SHG for believing in them and giving loan to them when in need. They are still taking loans regularly and repaying them back. She says, it is a great relief for them for having got financial support when in need.

Sandeep, despite being 25, and having attained age for having children, says they are not planning for children any time soon as he wants to earn more and make their life sustainable and free from clutches of loans so that he can educate his children well. He wants to have a steady income on a monthly basis and is trying to get into armed forces or become a constable. He has worked in Ghatanji village for about three- four months, but was reluctant to continue as the money made there was not enough. He is also looking out for a job in private sector, as in to become a security guard or anything which gives him a stable income to support his family.

His thoughts are of that a well-educated and informed person. He says "Paani aahe tar sheti aahe, nahi tar kahi nahi" which translates to "The crop can be reaped only if there is enough water, or else there won't be any farming activity". His house is

just like many other houses in the village, a kuccha house. But thanks to the Government efforts, they have electricity, gas cylinder connection, which brings in an ease to their life. This is a case of an average villager of Titwi. More than fifty percent of the villagers of Titwi live in similar circumstances.

Inspiring story of village lady

Pramila Dhawale, the lady who has guts and sheer passion for development of self and others! She is 48, and has two sons. Her husband is a farmer. She is the secretary of Village organisation (VO), which comprises of 11 active self-help group (SHG). She completed matriculation back then. She knows the importance of education and is striving hard for education of her children. Her elder child completed tenth from Rajurwadi and wanted to do engineering from a college in Nagpur University, but couldn't do engineering as their family couldn't afford it at that time. Even if they could make up the tuition fee from somewhere or the other, the family was not in a position to meet other regular bills for survival in a city. So, he completed bachelor's degree and is now pursuing Masters in Social Work from Yavatmal. He wants to serve and create an impact on his fellow human beings' lives. He takes inspiration from his mother. The family made sure they would not hamper their second son's aspirations due to the financial condition of the family. He is now doing Diploma in Mechanical and will be doing engineering after it. Pramila took a loan from self-help group for his tuition fee and repaid it promptly.

Pramila does farming in 9 acres of land she owns. She produces cotton and toor as many others from the region do. The two sons help in farming too. The advantage with their farm is that, they have a well in their field and Pramila created a farm pond too for storage of water. This helps them in raising two full crops a year. She even grows maize because of the well and pond she created. Recently, she started using drip irrigation in her farm by availing subsidy and she is preaching to all the other farmers to convert to drip irrigation in order to utilize the minimum scarce water available to the fullest. The family earns around Rs. 2.5 lakh from cotton and Toor while sweet corn brings in a lump-sum amount of around Rs. 2 lakh a year.

She takes loans from self-help group and uses them for farm machinery besides education of child. She has started a flour mill as an enterprise under her SHG enterprise, wherein she gets steady income and also the SHG members in the group get part of the income from the flour mill. She says, 'why waste time,

when I got some free time? Why not invest that time too! I can make some money and my child can study happily.' She doesn't let go of any opportunity to make some money. And it's not just making money for herself, but she helps other people in making money too. These leadership qualities in her made her the ward



member of the panchayat too. She is one such person, who is admired by many of the villagers. Despite all the negatives in her life which she never speaks about, she stands strong and makes sure her children complete education. All the members in the self-help group maintained by her get a regular income.

After learning the difficulties in farming for over two decades, she wants to open a Krishi Seva Kendra, an agriculture service center, wherein the farmers will be provided with information regarding the seeds, different ways to grow and harvest various types of crops. She is planning to provide pesticides and manure for crops at competitive prices. Besides this, she is planning to open a crop collection center to buy crop of cotton and toor from the local farmers, to provide them the full benefit of the crop they reap. She is an inspiration for many women in her village. Walking the movement of women empowerment, indeed!

Declining Livelihood

Agriculture is one of the declining livelihoods in Titwi, with almost 70-80% of people in the village directly or indirectly dependent on agriculture. There are a number of reasons for decline in this livelihood which are-

Poor Irrigation facility

- * Water scarcity.
- * Depleting ground water.
- * Poor management of available water sources.



Low agriculture production

- * Because of low and uncertain rain.
- * Use of hybrid seed or GM seeds left farmer in very uncertain situation.
- * No knowledge support to the farmer at ground level by private companies after selling their seeds, fertilisers or pesticides.

Uncertain market price or MSP for agriculture produce

- * Poor governments' policies to control price of agriculture produce.
- * Farmer doesn't have proper knowledge of market and price fluctuation.

Basic necessity of agriculture is water, which should be made available for farming to save this major livelihood; there is urgent need to increase the ground water by all possible means and practices. Titwi is taking part in the Pani Foundation's Satyamev Jayate Water cup 2019 competition. During the Water Cup competition, GP will create water conservation structure like CCTs, deep CCTs, Boulders, check dams to lessen the flow of surface water and allowing rain water to recharge village ground table. For that, Titwi GP will take the help of MGNREGA and other resources available with them. To handle the problem of low productivity in the agriculture, proper guidance and hand holding support needs to be provided to the farmers in Titwi. Farmers also need to do periodical interaction with agriculture department officials about customized suggestions / recommendations on farm practices.

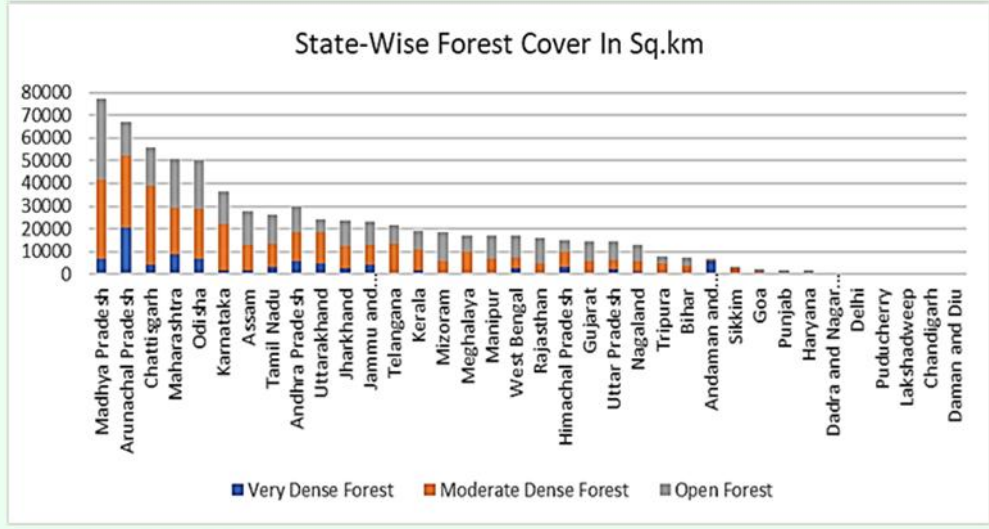
If the problem of the agriculture will not be addressed, the consequences will put their head up with more intensity. After interaction with the aged people in the village, the picture of declining agriculture in the region becomes completely visible. Previously, farmers used to produce enough from Kharif season and used to take crop during Rabi season too. The very obvious reasons for declining agriculture were declining water level and uncertainty of rain and also increased input cost. Farmers purchase seed on credit as GM or Hybrid seeds costs high. Even after sowing the seeds, if the rain doesn't continue till the germination of the seed, it will lead to the total initial loss. This is very prevalent now days in Vidarbha region; Titwi is also no exception for that! Many farmers take risk to buy seeds to cultivate again, but it is very hard for them to recover the invested amount. Farming is full of uncertainty, from purchasing the seed to harvesting the crop, so farmers need to take risk at each and every level because our system has made farmers dependent on various factors at each level. The consequences of all these is that at the end, farmers are committing suicides because of debt. Titwi has lost six farmers in last 5 years, these six farmers have ended their life by hanging themselves or consuming poison, the reasons were indebtedness, unable to bear the expenses for girls' marriage, education of children etc. The root of all these reasons was declining agriculture. As their main livelihood was agriculture, they were unable to manage the balance between their income and expenditure. Negligible or very less income from agriculture was not enough to reduce the burden of consistent increasing debt on their head, at the end they chose to end their life instead of bearing the intolerable pain. ❖

India Towards SDGs

As per India State of forest report the over-all forest and tree cover between 2015 and 2017 has been recorded: 8,02,088 sq.km which equals 24.39% of the geographical area of the country, ranking 10th in the world, despite population and livestock pressures.

According to the Ministry of Environment, India has shown an increasing trend in the forest and tree cover on comparison to the global trend in the last decade. A state-wise trend analysis on the forest coverage and diversion to forest coverage is shown in the figures below.

As per observation highest forest cover is in Madhya Pradesh. However, in terms of very dense forest Arunachal Pradesh fairs better. Between 2015-2018 India has diverted 52571.89 Hectare area of forest to forest conservation. With state of forest report



quoting an increase in the country's forest and tree cover by 1%.

The given SDG commitment for 2030 stands at 30% forest coverage. India to paves its way for accomplishment nearly 6% to reach the target. ❖

(Source: India Stats, As of year 2017)

Story

The Bridge

Once upon a time two brothers who lived on adjoining farms fell into conflict. It was the first serious rift in 40 years of farming side by side. They had been sharing machinery, trading a labor and goods as needed without a hitch. Then the long collaboration fell apart. It began with a small misunderstanding and it grew into a major difference which exploded into an exchange of bitter words followed by weeks of silence.

One morning there was a knock on elder brother's door. He opened it to find a man with a carpenter's toolbox. "I am looking for a few days of work", he said. "Perhaps you would have a few small jobs here and there. Could I help you?"

"Yes!" said the elder brother. "I do have a job for you. Look across the creek at that farm. That's my neighbor, in fact, it's my younger brother and we don't get along. Last week he dug a wider passage for water into his farm. But he ended up creating a very wide creek in between our farms and I am sure he did it just to annoy me. I want you to build me something so that we don't have to stand and see each other's face from across."

The carpenter said "I think I understand the situation. I will be able to do a job that will please you." The elder brother had to go to town for supplies, so he helped the carpenter get the materials ready and then he was off for the day. The carpenter worked hard all that day measuring, sawing, nailing.

At sunset when the elder brother returned, the carpenter had just finished his job. The elder brother's eyes opened wide and his jaw dropped. It was not what he had even thought of or imagined. It was a bridge stretching from one side of the creek to the other! A fine piece of work, beautiful handrails. And to his surprise, his younger brother across the creek was coming to meet him with a big smile and arms wide open to hug him.

"You are really kind and humble my brother! After all I had done and said to you, you still shown that blood relations can never be broken! I am truly sorry for my behaviour", the younger brother said as he hugged his elder brother. They turned to see the carpenter hoist his toolbox on his shoulder. "No, wait! Stay a few days. I have a lot of other projects for you," said the older brother.

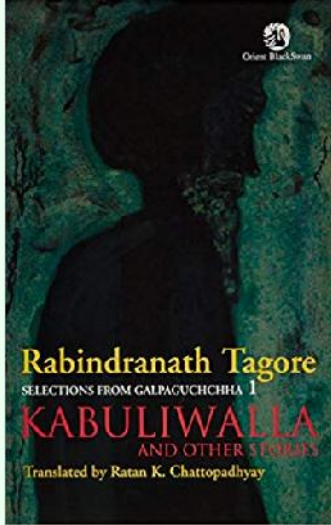
"I'd love to stay on", the carpenter said, "but, I have many more bridges to build!"

Moral: There is no shame in accepting your mistake or forgiving each other. We should be kind and humble. We should try to stay together as a family and not break away from it over the petty arguments. ❖

[Source: <https://www.moralstories.org/the-bridge/>]



Kabuliwala



The book 'Selections from Galpaguchchha Vol 1: Kabuliwala and other stories' is a translation of short stories of Nobel Laureate Rabindranath Tagore by Ratan Kumar Chattopadhyay. Published in 2010, the book is the first in the three volume series, and has 20 stories including some of the classics of Tagore. The main themes of the stories in the 295-page book range from wry humour, life, women, relationships, sorrow, hope, etc.

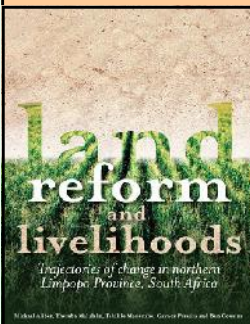
The stories such as - The Postmaster (Postmaster), which talks about a village Postmaster's longing to go back to his city and his friendship with a little girl in the village, and who doesn't want him to go. But when he does leave, he leaves her in tears, to muse on the stupidity of her heart; Broken Nest (Nashtanir), which describes the relationship of two unlikely people - that between a sister-in-law and her brother-in-law and the sorrow of its ending; The Punishment, which talks about how a brother sacrifices his wife to save his brother from a murder trial, and

how the wife confesses to crime in anger at her husband's betrayal. Alas, by the time, her husband and his brother tell the truth to the police, nobody believes them; and finally, The Pedlar from Kabul (Kabuliwala), from which the book gets its title, talks about a rare and pure friendship between a Afghani fruit and nut pedlar or Kabuliwala, who is seen with suspicion by children and elders alike, and a little girl he meets in Calcutta, who reminds him of his daughter back in Kabul. They start an unconditional friendship, wherein, everyday he gives her free nuts and they talk together. But the little girl's mother doesn't like him and discourages the friendship, thinking he might kidnap her daughter. Misfortune strikes the Kabuliwala when a customer who refuses to pay, gets into a fight with him and dies. Kabuliwala is arrested and put in jail for a long time. By the time, he comes out, the little girl is all grown up and about to be a bride and doesn't recognize him anymore; leaving him with a feeling of having lost his daughter's childhood again. The parents of the little girl, realising their bias of him, give him money to go back to his homeland and daughter.

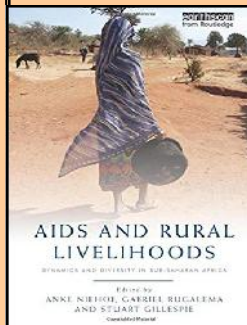
Apart from these, other tales such as the Return of the Little Master (Khokababur Pratyabartan), Holiday (Chuthi), The Visitor (Atithi), The Exercise Book (Khata), etc., are a slice of life from the 19th century India.

The book, much like Tagore's other works, will tug at your heart with nostalgia and leave you a bitter-sweet after-taste that you would enjoy. Though, as a rule, translations lose out on the essence of the original work, Ratan Kumar does complete justice to Tagore's works and manages to put you in a reflective mood! The book is must-read even today as its depictions and emotions are timeless! ❖

Latest Books



Title: Land reform and livelihoods
Author: Michael Aliber, Themba Maluleke, Tshililo Manenzhe, Gaynor Paradza, Ben Cousins
Publication: Open Access



Title: AIDS and Rural Livelihoods
Author: Anke Niehof (Editor), Gabriel Rugalema (Contributor), Stuart Gillespie (Contributor)
Publication: Routledge

'Yoga'kshemam

Interim/Vote-on-Account Budgets are in. Pre-election exercises appear to be over. 2-3 month Election Season begins soon in India and 6 states. Juggernaut rolls on soon after the bell.

Finally, Telangana Cabinet has been expanded.

Kovel Foundation completes 25 years of coming into being. Participated in the Silver Jubilee Seminar on Tribal Livelihoods and Beyond in Next 25 Years on 28 February 2019, followed by Kovel Foundation's 25 Years Celebrations. Very humbling experience. Very charged emotional atmosphere for some of us, old timers. Amidst Tears of Joy and Choked throats, discussed:

- We are being people - We live, we lead and we are led; if not we have to become.
- * while we are important, we are a short-lived insignificant speck in this universe; we are part of a symbiotic universe and our existence is a function of existence of and dependence on other animate/inanimate objects; there is diversity and existential equity around us everywhere; our present/potential achievement is infinitesimally small vis-à-vis what we have been 'graced' with; what we have including knowledge is merely with us as its trustees for the time being to be shared with all; 'I' of life resists surrendering to the universe's infinite intelligence and humility helps in flowing with it; and living with and loving all life and nature, apart from intense reflection, is a way to above appreciation.
- 2044,

Livelihoods and Beyond

- * Climate Changes; Global Warming, may be 2 degrees Celsius; Increased Pace of Life with no secure livelihoods; More but small Tribal Districts, Blocks/Mandals, GPs; Towns in Tribal Areas; Increased Life Expectancy, with more grey People around, and youth migrating significantly; 100% literacy, particularly 3R (read, write, arithmetic) literacy; Ashram Schools and Gurukulams for all; we hope education and curriculums customized to our needs; Improved Health Architecture and Traditional Practices in tandem; Non-farm livelihoods and services come in and Market penetrates more; The differences in Tribal - Rural - Urban - Emerging (TRUE) livelihoods to come down; Balance of Krishi (Farming) and Krishi (Enterprises); Livelihoods portfolio becomes more diversified; more livelihoods in the basket. These include: Forests/NTFP; Chemical Free Farming; 5LMs; Carbon Credits; Integrated Farming; Local Value-addition Enterprises; Tourism-Home stays; Services; Urban Migration; Urbanization-based livelihoods; % Consumer rupee increases; more local value-addition around gaps; Entire value-chains - direct producer-consumer linkages, and e-commerce; More institutions; Institutions at various levels, and various purposes; More Collectives and more Individual enterprises; More livelihoods literacy in our communities; more ecological literacy; More skills, more meta skills to learn, unlearn and relearn; More focus on purpose, wisdom and knowledge rather than the tools, instruments, data; More understanding that we do not know everything, none knows everything; more understanding that none can do all; therefore, we need partnerships, relationships and collaborations; Focus First - Existing; Least Cost; Skills; Market; Best within; Movement towards total Prosperity Paradigm from Poverty, Vulnerability and Marginalization Paradigms; Movements towards Faster Deeper Saturated Mobilization, Inclusion, Participation, Collectivization, Communitization, Convergence, Collaborations and Leveraging in all that matters to us; Improved Food-Nutrition-Health Security; Movement against eroding tribal identity; More Decentralization to village communities and integrated planning; National Missions on Tribal Development; Natural Families, apart from Livelihoods Mission, MGNREGS, GPDPs; Graduation towards Freedom through Identity, Solidarity, Capacity, Rights (and Entitlements) and Capitals/Resources, Wellbeing (livelihoods, lives);

More people would like to adopt and practice community/indigenous ways, communities fine-tune their ways of living and lifestyles for others to emulate and practice; Extended period of 'life' on planet

Special Features in Kovel

- * People's Trust; Indigenous People's Trust; Not-for-profit; Men-Women; Community Professionals-Professionals hand-in-hand; Relationships and Partnerships - core way; Models for scaling-up and replication; Technology-friendly; Vision-led; Learning Organization

Kovel Foundation in 2044

- * Kovel International Orgn/Alliance; Kovel India Network/Coalition/Group
- * Kovel Resource Centre (National/Global) on Tribal Livelihoods for Knowledge, Learning, Research, Showcase, Mentoring, Policy Advocate and Voice of Tribal Communities across
- * Kovel Community Cadre - 10000+; Kovel Livelihoods Corps (Volunteers)
- * Institutional Architecture comprising Community Institutions at higher levels and Kovel affiliate Institutions; 5Million families influenced with real net annual incomes exceeding Rs.100,000 through Kovel Network
- * Business Turnover exceeding Rs.1000 Crore/Year through Kovel affiliates
- * Kovel generates **Corpus** to maintain its core
- * Kovel's work includes Forests & Commons, apart from land, livelihoods and lives; Conservation, Regeneration and 5-layer models; Integrated Farming; Quality at source; Value-addition and Marketing as directly to consumer as possible; Includes meeting needs of forest-dependent (or depended earlier) families
- * Kovel partners with community institutions, Gram Panchayats, apart from Girijan Corporations, Integrated Tribal Development Agencies, NRLM-SERP, ZBNF-RySS, Civil Society Organizations, Technology, Marketing, Philanthropic and other organizations
- * Kovel complies with RTI&ASH, including transparency, social audit...
- * Kovel remains committed to Ecological Integrity of high order
- * Kovel has passionate high-end professionals with 'class', apart from having most professionals from community
- * **Work with Joy** is the key working pattern in Kovel Institutions
- * **Kovel and its cadres demonstrate Hope, Faith and Promise**
- * Kovel's **Saptasutra**: Saturation; Collectivization; Convergence; Collaboration; Communitization; L-Portfolio; Value-chains

Realized we are working on several silent movements locked to one another - tribal and other vulnerable communities; women; nature; collectivization; livelihoods; enterprisation; leaders for development; communitization. Communities are taking charge. Technology is helping. Realized we need in the movement towards unlearning-learning; life-living-livelihoods; and relationships-linkages-leadership-love.

Let us join them and be part. Let us rush slowly. Now is the time. Let us love, lead, be led, be connected, celebrate life and live.

This is janaandolanyoga. This is flowing in the flows. This is janayogam.

Can we be there? **Yes, if we pursue Atma Yoga.** If we be with inner us! If we become one with them! If we flow with the innermost! If we let people flow with us! If we let innermost lead us subtly but fully! If we let people lead us to being active, being with nature and being useful! Krsnaconfirms all being with 'him' become purer and become one with him.

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

G Muralidhar

Links	
Supplements	
How to (?)	How to do Market Analysis? https://www.youtube.com/watch?v=_FF-8k_U2H4&feature=youtu.be
Livelihoods Video	Milk Collection https://www.youtube.com/watch?v=DvLhYIExsB8&feature=youtu.be
7L - Notes 1. Livelihoods & Linkages 2. Life, Living, Leadership, Learning and Love	Summary - National Health Profile - 2018 http://livelihoods.net.in/sites/default/files/pdf/7l-ii-supplement_march_2019.pdf
	Summary - India Skill Report - 2019 http://livelihoods.net.in/sites/default/files/pdf/7l-i-supplement_mar_2019.pdf
Special Supplement	Budget - 2019
Supplement (News)	Monthly Livelihoods Update (February 2019) http://livelihoods.net.in/sites/default/files/pdf/supplement_livelihoods_update_march_19.pdf
Livelihoods Management Course	Environment, Ecology and Production Systems, Financial Management & Costing, GIS, ICT and MIS https://drive.google.com/open?id=1Ukdm0-JWzhIGJZvANMOAT9TfK1wHtGyF
Development Leadership Course	Governance, Economics, Information & Research, Society, 7L Framework, Ecology and Production System and Accounting https://drive.google.com/open?id=1kuvzKREmZ5t0UuRHp68WxR7u5yLLky5d

